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THE
POETICAL
WORKS

OF

Mr. John Milton.

CONTAINING,
Paradise Lost, Paradise Regain'd,
Sampson Agonistes, and his Poems
on several Occasions.

TOGETHER WITH
Explanatory NOTES on each Book of the
PARADISE LOST, and a TABLE
never before Printed.

L O N D O N :

Printed for Jacob Tonson, at the Judges-Head near the Inner-Temple-
Gate in Fleet-street, MDCXC V.





Paradise Lost.
A
POEM
In Twelve Books.

The AUTHOR
JOHN MILTON.

The Sixth Edition, with Sculptures.

To which is added,
Explanatory NOTES upon each Book, and a TABLE
to the POEM, never before Printed.

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Printed by Tho. Hodgkin, for Jacob Tonson, at the
Judge's-Head near the Inner-Temple-Gate, in Fleet-street.
MDCXC V.

The VERSE.

THE Measure is English Heroick Verse without Rhime, as that of Homer in Greek, and of Virgil in Latin; Rhime being no necessary Adjunct or true Ornament of Poem or good Verse, in longer Works especially, but the Invention of a barbarous Age, to set off wretched Matter and lame Metre; grac'd indeed since by the use of some famous Modern Poets, carried away by Custom, but much to their own vexation, hindrance and constraint to express many things otherwise, and for the most part worse, than else they would have express'd them. Not without cause therefore some both Italian and Spanish Poets of prime note have rejected Rhime both in longer and shorter Works, as have also long since our best English Tragedies, as a thing of it self, to all judicious Ears, trivial and of no true musical delight; which consists only in apt Numbers, fit quantity of Syllables, and the sense variously drawn out from one Verse into another, not in the jingling sound of like endings, a fault avoided by the learned Ancients both in Poetry and all good Oratory. This neglect then of Rhime so little is to be taken for a defect, though it may seem so perhaps to vulgar Readers, that it rather is to be esteem'd an example set, the first in English, of ancient liberty recover'd to Heroick Poem from the troublesome and modern bondage of Rhiming.

Paradise Lost.

BOOK I.

The ARGUMENT.

This First Book *proposes*, first in brief, the whole Subject. *Man's disobedience, and the loss thereupon of Paradise where- in he was plac'd:* Then touches the prime cause of his fall, the Serpent, or rather Satan in the Serpent; who, revolting from God, and drawing to his side many Legions of Angels, was by the command of God, driven out of Heaven with all his Crew into the great Deep. Which action pass'd over, the Poem hastes into the midst of things, presenting Satan with his Angels now fallen into Hell, describ'd here, *not in the Center* (for Heaven and Earth may be suppos'd as yet not made, certainly not yet accurst) but in a place of utter darkness, fitliest call'd Chaos: Here Satan with his Angels lying on the burning Lake, Thunder-struck and astonish'd; after a certain space recovers, as from confusion, calls up him who next in Order and Dignity lay by him; they confer of their miserable fall. Satan awakens all his Legions, who lay till then in the same manner confounded; They rise, their Numbers, array of Battle, their chief Leaders nam'd, according to the Idols known afterwards in Canaan and the Countries adjoining. To these Satan directs his Speech, comforts them with hope yet of regaining Heaven, but tells them, lastly, of a new World and a new kind of Creature to be created, according to an ancient Prophecie or report in Heaven; for that Angels were long before this visible Creation, was the opinion of many ancient Fathers. To find out the truth of this Prophecie, and what to determine thereon, he refers to a full Council. What his Associates thence attempt. Pandemonium the Palace of Satan rises, suddenly built out of the Deep: The Infernal Peers there sit in Council.

OF Man's First Disobedience, and the Fruit
 Of that Forbidden Tree, whose Mortal Taste
 Brought Death into the World, and all our Woe,
 With loss of *Eden*, till one greater Man
 5 Restore us, and regain the blissful Seat,
 Sing Heav'nly Muse, that on the secret top
 Of *Oreb*, or of *Sinai*, didst inspire
 That Shepherd, who first taught the chosen Seed,
 In the Beginning how the Heav'ns and Earth
 10 Rose out of *Chaos*: Or if *Sion Hill*
 Delight thee more, and *Siloa's* Brook that flow'd
 Fast by the Oracle of God; I thence
 Invoke thy Aid to my adventurous Song,
 That with no middle flight intends to soar
 15 Above th' *Aonian* Mount, while it pursues
 Things unattempted yet in Prose or Rhime.
 And chiefly Thou, O Spirit, that dost prefer
 Before all Temples th' upright Heart and pure,
 Instruct me, For Thou know'st; Thou from the first
 20 Wast present, and with mighty Wings outspread
 Dove-like sat'st brooding on the vast Abyss
 And mad'st it pregnant: What in me is dark
 Illumine, what is low raise and support;
 That to the height of this great Argument
 25 I may assert Eternal Providence,
 And justify the ways of God to Men.

Say first, for Heav'n hides nothing from thy view
 Nor the deep Tract of Hell, say first what cause
 Mov'd our Grand Parents in that happy State,
 30 Favour'd of Heav'n so highly, to fall off
 From their Creator, and transgress his Will
 For one restraint, Lords of the World besides?

Who

Who first seduc'd them to that foul revolt?
 Th' infernal Serpent; he it was, whose guile
 35 Stir'd up with Envy and Revenge, deceiv'd
 The Mother of Mankind, what time his Pride
 Had cast him out from Heav'n, with all his Host
 Of Rebel Angels, by whose aid aspiring
 To set himself in Glory above his Peers,
 40 He trusted to have equall'd the Most High,
 If he oppos'd; and with ambitious aim
 Against the Throne and Monarchy of God
 Rais'd impious War in Heav'n and Battel proud
 With vain attempt. Him the Almighty Power
 45 Hurl'd headlong flaming from th' Ethereal Sky
 With hideous ruine and combustion down
 To bottomless perdition, there to dwell
 In Adamantine Chains and penal Fire,
 Who durst defie th' Omnipotent to Arms.
 50 Nine times the Space that measures Day and Night
 To mortal Men, he with his horrid crew
 Lay vanquish'd, rowling in the fiery Gulf
 Confounded though Immortal: But his doom
 Reserv'd him to more wrath; for now the thought
 55 Both of lost happiness and lasting pain
 Torments him; round he throws his baleful Eyes
 That witness'd huge affliction and dismay,
 Mix'd with obdurate pride and stedfast hate:
 At once as far as Angels ken he views
 60 The dismal Situation waste and wild,
 A Dungeon horrible, on all sides round
 As one great Furnace flam'd, yet from those flames
 No light, but rather darkness visible
 Serv'd onely to discover sights of woe,
 65 Regions of sorrow, doleful shades, where peace
 And rest can never dwell, hope never comes

That

That comes to all; but torture without end
 Still urges, and a fiery Deluge, fed
 With ever-burning Sulphur unconsum'd:
 70 Such place Eternal Justice had prepar'd
 For those rebellious, here their Prison ordain'd
 In utter darkness, and their Portion set
 As far remov'd from God and light of Heav'n
 As from the Center thrice to th' utmost Pole.
 75 O how unlike the place from whence they fell!
 There the companions of his fall, o'whelm'd
 With Floods and Whirlwinds of tempestuous fire,
 He soon discerns, and weltring by his side
 One next himself in Power, and next in Crime,
 80 Long after known in *Palestine*, and nam'd
Beelzebub. To whom th' Arch-Enemy,
 And thence in Heav'n call'd *Satan*, with bold words
 Breaking the horrid silence thus began.

If thou beest he; But, O how fall'n! How chang'd
 85 From him, who in the happy Realms of light
 Cloath'd with transcendent brightness didst outshine
 Myriads though bright: If he whom mutual league,
 United thoughts and counsels, equal hope
 And hazard in the Glorious Enterprize,
 90 Joyn'd with me once, now misery hath joyn'd
 In equal ruine: into what Pit thou seest
 From what height fallen, so much the stronger prov'd
 He with his Thunder: and till then who knew
 The force of those dire Arms? Yet not for those,
 95 Nor what the Potent Victor in his rage
 Can else inflict, do I repent or change,
 Though chang'd in outward lustre; that fixt mind
 And high disdain, from sense of injur'd merit,
 That with the mightiest rais'd me to contend,

And

100 And to the fierce contention brought along
 Innumerable force of Spirits arm'd
 That durst dislike his Reign, and me preferring,
 His utmost power with adverse power oppos'd
 In dubious Battel on the Plains of Heav'n,
 105 And shook his Throne. What though the Field be lost?
 All is not lost; the unconquerable Will,
 And study of revenge, immortal hate,
 And courage never to submit or yield:
 And what is else not to be overcome?
 110 That Glory never shall his wrath or might
 Extort from me. To bow and sue for Grace
 With suppliant knee, and deific his power,
 Who from the terrour of this Arm so late
 Doubted his Empire, that were low indeed,
 115 That were an ignominy and shame beneath
 This downfall; since by Fate the strength of Gods
 And this Emyreal substance cannot fail,
 Since through experience of this great event
 In Arms not worse, in foresight much advanc'd,
 120 We may with more successful hope resolve
 To wage by force or guile Eternal War
 Irreconcilable, to our grand Foe,
 Who now triumphs, and in th' excess of Joy
 Sole reigning holds the Tyranny of Heaven.
 125 So spake th' Apostate Angel, though in pain,
 Vaunting aloud, but rack'd with deep despair:
 And him thus answer'd soon his bold Compeer.

O Prince, O chief of many Throned Powers,
 That led the imbattell'd Seraphim to War
 130 Under thy conduct, and in dreadful deeds
 Fearless, endanger'd Heav'n's perpetual King;

C

And

And put to proof his high Supremacy,
 Whether upheld by strength, or chance, or Fate,
 Too well I see and rue the dire event,
 135 That with sad overthrow and foul defeat
 Hath lost us Heav'n, and all this mighty Host
 In horrible destruction laid thus low,
 As far as Gods and Heavenly Essences
 Can perish: for the mind and spirit remains
 140 Invincible, and vigour soon returns,
 Though all our Glory extinct, and happy state
 Here swallow'd up in endless misery.
 But what if he our Conquerour, (whom I now
 Of force believe Almighty, since no less
 145 Than such could have o'erpow'r'd such force as ours)
 Have left us this our Spirit and strength intire
 Strongly to suffer and support our pains,
 That we may so suffice his vengeful ire,
 Or do him mightier service as his thralls
 150 By right of War, what e'er his business be
 Here in the heart of Hell to work in Fire,
 Or do his Errands in the gloomy Deep;
 What can it then avail though yet we feel
 Strength undiminisht, or eternal being
 155 To undergo eternal punishment?
 Whereto with speedy words th' Arch-fiend reply'd.

Fall'n Cherube, to be weak is miserable:
 Doing or Suffering: But of this be sure,
 To do ought good never will be our task,
 160 But ever to do ill our sole delight,
 As being the contrary to his high Will
 Whom we resist. If then his Providence
 Out of our evil seek to bring forth good,
 Our labour must be to pervert that end,

And

165 And out of good still to find means of Evil,
 Which oft-times may succeed, so as perhaps
 Shall grieve him, if I fail not, and disturb
 His inmost Counsels from their destin'd aim.
 But see the angry Victor hath recall'd
 170 His Ministers of Vengeance, and pursuit
 Back to the Gates of Heav'n: The Sulphurous Hail
 Shot after us in Storm, o'erblown hath laid
 The fiery Surge, that from the Precipice
 Of Heav'n receiv'd us falling, and the Thunder,
 175 Wing'd with red Lightning and impetuous Rage,
 Perhaps hath spent his Shafts, and ceases now
 To bellow through the vast and boundless Deep.
 Let us not slip th' occasion, whether Scorn,
 Or satiate Fury yield it from our Foe.
 180 See'st thou yon dreary Plain, forlorn and wild,
 The Seat of desolation, void of Light,
 Save what the glimmering of these livid Flames
 Casts pale and dreadful? Thither let us tend
 From off the tossing of these fiery Waves,
 185 There rest, if any rest can harbour there,
 And re-assembling our afflicted Powers,
 Consult how we may henceforth most offend
 Our Enemy, our own loss how repair,
 How overcome this dire Calamity,
 190 What reinforcement we may gain from Hope,
 If not, what resolution from despair.

Thus Satan talking to his nearest Mate
 With Head up-lift above the Wave, and Eyes
 That sparkling blaz'd, his other Parts besides
 195 Prone on the Flood, extended long and large
 Lay floating many a Rood, in bulk as huge
 As whom the Fables name of monstrous size,

C 2

Titanian

32
 Titanian, or Earth-born, that Warr'd on Jove,
 Briareos or Typhon, whom the Den
 200 By ancient Tarsus held, or that Sea-beast
 Leviathan, which God of all his Works
 Created hugest that swim th' Ocean stream:
 Him haply slumbring on the Norway Foam
 The Pilot of some small Night-founder'd Skiff,
 205 Deeming some Island, oft, as Sea-Men tell,
 With fixed Anchor in his skaly Rind
 Moors by his side under the Lee, while Night
 Invests the Sea, and wished Morn delays:
 So stretcht out huge in length the Arch-Fiend lay
 210 Chain'd on the burning Lake, nor ever thence
 Had ris'n or heav'd his Head, but that the Will
 And high permission of All-ruling Heaven
 Left him at large to his own dark Designs,
 That with reiterated Crimes he might
 215 Heap on himself Damnation, while he sought
 Evil to others, and enrag'd might see
 How all his Malice serv'd but to bring forth
 Infinite Goodness, Grace and Mercy shew'n
 On Man by him seduc'd, but on himself
 220 Treble Confusion, Wrath and Vengeance pour'd.
 Forthwith upright he rears from off the Pool
 His mighty stature; on each hand the Flames
 Driv'n backward slope their pointing Spires, and rowl'd
 In Billows, leave i'th' midst a horrid Vale.
 225 Then with expanded Wings he steers his flight
 Aloft, incumbent on the dusky Air
 That felt unusual weight, till on dry Land
 He lights, if it were Land that ever burn'd
 With solid, as the Lake with liquid Fire;
 230 And such appear'd in hue, as when the force
 Of Subterranean Wind transports a Hill

Torn

Torn from Pelorus, or the shatter'd side
 Of thundring Ætna, whose combustible
 And fewel'd Entrails thence conceiving Fire,
 235 Sublim'd with Mineral fury, aid the Winds,
 And leave a singed bottom all involv'd
 With stench and smoak: Such resting found the foal
 Of unblest Feet. Him follow'd his next Mate,
 Both glorying to have scap'd the Stygian flood
 240 As Gods, and by their own recover'd strength,
 Not by the sufferance of supernal Power.

Is this the Region, this the Soil, the Clime,
 Said then the lost Arch-Angel, this the Seat
 That we must change for Heav'n, this mournful gloom
 245 For that Celestial light? Be it so, since he
 Who now is Sovran can dispose and bid
 What shall be right: Farthest from him is best
 Whom reason hath equal'd, force hath made supreme
 Above his Equals. Farewell happy Fields
 250 Where Joy for ever dwells: Hail horrors, hail
 Infernal World, and thou profoundest Hell
 Receive thy new Possessor: One who brings
 A Mind not to be chang'd by Place or Time.
 The Mind is its own place, and in it self
 255 Can make a Heav'n of Hell, a Hell of Heav'n.
 What matter where, if I be still the same,
 And what I should be, all but less than he
 Whom Thunder hath made greater? Here at least
 We shall be free; th' Almighty hath not built
 260 Here for his Envy, will not drive us hence:
 Here we may Reign secure, and in my choice
 To Reign is worth Ambition, though in Hell:
 Better to Reign in Hell, than serve in Heav'n.
 But wherefore let we then our faithful Friends,

Th'asso-

321
 265 Th' Associates and Co-partners of our loss
 Lye thus astonisht on th' oblivious Pool,
 And call them not to share with us their part
 In this unhappy Mansion, or once more
 With rallied Arms to try what may be yet
 270 Regain'd in Heav'n, or what more lost in Hell?

So Satan spake, and him *Beelzebub*
 Thus answer'd. Leader of those Armies bright,
 Which but th' Omnipotent none could have foyle'd,
 If once they hear that voice, their liveliest pledge
 275 Of hope in fears and dangers, heard so oft
 In worst extreams, and on the perillous edge
 Of Battel when it rag'd, in all assaults
 Their surest signal, they will soon resume
 New Courage and revive, though now they lie
 280 Groveling and prostrate on yon Lake of Fire,
 As we e'erwhile, affounded and amaz'd,
 No wonder, fall'n such a pernicious height.

He scarce had ceas'd when the superiour Fiend
 Was moving toward the shoar; his ponderous shield
 285 Ethereal Temper, massy, large and round,
 Behind him cast; the broad circumference
 Hung on his shoulders like the Moon, whose Orb
 Through Optick Glass the *Tuscan* Artist views
 At Ev'ning from the top of *Fesole*,
 290 Or in *Valdarno*, to descry new Lands,
 Rivers or Mountains in her spotty Globe.
 His Spear, to equal which the tallest Pine
 Hewn on *Norwegian* Hills, to be the Mast
 Of some great Ammiral, were but a Wand,
 295 He walkt with to support uneasy steps
 Over the burning Marle, not like those steps

On

On Heavens Azure, and the torrid Clime
 Smote on him fore besides, vaulted with Fire;
 Nathless he so endur'd, till on the Beach
 300 Of that inflamed Sea, he stood and call'd
 His Legions, Angel Forms, who lay intrans'd
 Thick as Autumnal Leaves that strow the Brooks
 In *Vallombrosa*, where th' *Etrurian* shades
 High over-arch'd imbowr; or scatter'd sedge
 305 Afloat, when with fierce Winds *Orion* arm'd
 Hath vext the Red Sea Coast, whose Waves o'erthrew
Busiris and his *Memphian* Chivalry,
 While with perfidious hatred they pursu'd
 The Sojourners of *Goshen*, who beheld
 310 From the safe shore the floating Carkases
 And broken Chariot Wheels; so thick bestrown
 Abject and lost lay these, covering the Floud,
 Under amazement of their hideous change.
 He call'd so loud, that all the hollow Deep
 315 Of Hell resounded. Princes, Potentates,
 Warriors, the Flowr of Heav'n, once yours, now lost,
 If such astonishment as this can seize
 Eternal Spirits; or have ye chos'n this place
 After the toyl of Battel to repose
 320 Your wearied vertue, for the ease you find
 To slumber here, as in the Vales of Heav'n?
 Or in this abject posture have ye sworn
 To adore the Conquerour? Who now beholds
 Cherube and Seraph rowling in the Floud
 325 With scatter'd Arms and Ensigns, till anon
 His swift pursuers from Heav'n Gates discern
 Th' advantage, and descending tread us down
 Thus drooping, or with linked Thunderbolts
 Transfix us to the bottom of this Gulf.
 330 Awake, arise, or be for ever fall'n.

They

They heard, and were abasht, and up they sprung
 Upon the Wing, as when Men wont to watch
 On duty, sleeping found by whom they dread,
 Rouze and bestir themselves e'er well awake.
 335 Nor did they not perceive the evil plight
 In which they were, or the fierce pains not feel;
 Yet to their General's Voice they soon obey'd
 Innumerable. As when the potent Rod
 Of *Amram's* Son in *Ægypt's* evil day
 340 Wav'd round the Coast, up call'd a pitchy Cloud
 Of *Locusts*, warping on the Eastern Wind,
 That o'er the Realm of impious *Pharaoh* hung
 Like Night, and darkn'd all the Land of *Nile*;
 So numberless were those bad Angels seen
 345 Hovering on Wing under the Cope of Hell
 'Twixt upper, nether, and surrounding Fires;
 Till, as a signal giv'n, th' uplifted Spear
 Of their great Sultan waving to direct
 Their course in even balance down they light
 350 On the firm Brimstone, and fill all the Plain;
 A multitude, like which the populous North
 Pour'd never from her frozen Loyns, to pass
Rhene or the *Danaw*, when her barbarous Sons
 Came like a Deluge on the South, and spread
 355 Beneath *Gibraltar* to the *Lybian* Sands.
 Forthwith from every Squadron and each Band
 The heads and leaders thither haste where stood
 Their great Commander; Godlike shapes and forms
 Excelling humane, Princely Dignities,
 360 And Powers that earst in Heaven sat on Thrones;
 Though of their Names in Heav'nly Records now
 Be no memorial, blotted out and ras'd
 By their Rebellion, from the Books of Life.

Nor

Nor had they yet among the Sons of *Eve*
 365 Got them new Names, till wandring o'er the Earth,
 Through God's high sufferance for the trial of Man,
 By Falsities and Lyes the greatest part
 Of Mankind they corrupted to forsake
 God their Creator, and th' invisible
 370 Glory of him that made them, to transform
 Oft to the Image of a Brute, adorn'd
 With gay Religions full of Pomp and Gold,
 And Devils to adore for Deities;
 Then were they known to Men by various Names,
 375 And various Idols through the Heathen World.
 Say, Muse, their Names then known, who first, who last,
 Rouz'd from the slumber, on that fiery Couch,
 At their great Emperour's Call, as next in worth
 Came singly where he stood on the bare strand,
 380 While the promiscuous Croud stood yet aloof?
 The chief were those who from the Pit of Hell
 Roaming to seek their prey on Earth, durst fix
 Their Seats long after next the Seat of God,
 Their Altars by his Altar, Gods ador'd
 385 Among the Nations round, and durst abide
Jehovah thundring out of *Sion*, Thron'd
 Between the Cherubim; yea, often plac'd
 Within his Sanctuary it self their Shrines,
 Abominations; and with curst things
 390 His Holy Rites, and solemn Feasts profan'd,
 And with their Darkness durst affront his Light.
 First *Moloch*, horrid King besmear'd with Blood
 Of humane Sacrifice, and Parents Tears,
 Though for the noise of Drums and Timbrels loud
 395 Their Children's Cries unheard, that past through Fire
 To his grim Idol. Him the *Ammonite*
 Worshipt in *Rabba* and her watry Plain,

D

In

In *Argob* and in *Basan*, to the stream
 Of utmost *Arnon*. Nor content with such
 400 Audacious Neighbourhood, the wisest Heart
 Of *Solomon* he led by fraud to build
 His Temple right against the Temple of God
 On that opprobrious Hill, and made his Grove
 The pleasant Valley of *Hinnon*, *Tophet* thence
 405 And black *Gehenna* call'd, the Type of Hell.
 Next *Chemos*, th' obscene dread of *Moab's* Sons,
 From *Aroar* to *Nebo*, and the wild
 Of Southmost *Abarim*; in *Hesebon*
 And *Horonaim*, *Seon's* Realm, beyond
 410 The flowry Dale of *Sibma*, clad with Vines,
 And *Eleale* to th' *Asphaltick* Pool.
Peor his other Name, when he entic'd
Israel in *Sittim* on their March from *Nile*
 To do him wanton Rites, which cost them woe.
 415 Yet thence his lustful Orgies he enlarg'd
 Even to that Hill of scandal, by the Grove
 Of *Moloch* Homicide, Lust hard by Hate;
 Till good *Josiah* drove them thence to Hell.
 With these came they, who from the bording Flood
 420 Of old *Euphrates*, to the Brook that parts
Egypt from *Syrian* Ground, had general Names
 Of *Baalim* and *Ashtaroth*, those Male,
 These Feminine. For Spirits when they please
 Can either Sex assume, or both; so soft
 425 And uncompounded is their Essence pure,
 Not ty'd or manac'd with Joynt or Limb,
 Nor founded on the brittle strength of Bones,
 Like cumbrous Flesh; but in what shape they chuse
 Dilated or condens'd, bright or obscure,
 430 Can execute their aery purposes,
 And works of Love or Enmity fulfill.

For

For those the Race of *Israel* oft forsook
 Their living strength, and unfrequented left
 His righteous Altar, bowing lowly down
 435 To bestial Gods; for which their Heads as low
 Bow'd down in Battel, sunk before the Spear
 Of despicable Foes. With these in troop
 Came *Astoreth*, whom the *Phanicians* call'd
Astarte, Queen of Heav'n, with crescent Horns;
 440 To whose bright Image nightly by the Moon
Sidonian Virgins paid their Vows and Songs,
 In *Sion* also not unsung, where stood
 Her Temple on th' offensive Mountain, built
 By that uxorious King, whose Heart though large,
 445 Beguil'd by fair Idolatresses, fell
 To Idols foul. *Thammuz* came next behind,
 Whose annual Wound in *Lebanon* allur'd
 The *Syrian* Damsels to lament his Fate
 In amorous Ditties all a Summers day,
 450 While smooth *Adonis* from his native Rock
 Ran purple to the Sea, suppos'd with Blood
 Of *Thammuz* yearly wounded: The Love-tale
 Infected *Sions* Daughters with like heat,
 Whose wanton Passions in the sacred Porch
 455 *Ezekiel* saw, when by the Vision led
 His Eye survey'd the dark Idolatries
 Of alienated *Judah*. Next came one
 Who mourn'd in earnest, when the Captive Ark
 Maim'd his brute Image, head and hands lost off
 460 In his own Temple, on the grunsel edge,
 Where he fell flat, and sham'd his Worshipers:
Dagon his Name, Sea Monster, upward Man
 And downward Fish: Yet had his Temple high
 Rear'd in *Azotus*, dreaded through the Coast
 465 Of *Palestine*, in *Gath* and *Ascalon*

D 2

And

And *Accaron* and *Gaza's* frontier bounds.
 Him follow'd *Rimmon*, whose delightful Seat
 Was fair *Damascus*, on the fertile Banks
 Of *Abana* and *Pharpar*, lucid Streams.
 470 He also against the House of God was bold:
 A Leper once he lost and gain'd a King,
Abaz his sottish Conquerour, whom he drew
 God's Altar to disparage and displace
 For one of *Syrian* mode, whereon to burn
 475 His odious Offerings, and adore the gods
 Whom he had vanquish'd. After these appear'd
 A crew who under Names of old Renown,
Osiris, *Isis*, *Orus*, and their Train
 With monstrous shapes and Sorceries abus'd
 480 Fanatick *Aegypt* and her Priests, to seek
 Their wandring gods disguis'd in brutish forms
 Rather than humane. Nor did *Israel* 'scape
 Th' infection when their borrow'd Gold compos'd
 The Calf in *Oreb*: and the Rebel King
 485 Doubl'd that sin in *Bethel* and in *Dan*,
 Lik'ning his Maker to the Grazed Ox,
Jehovah, who in one Night when he pass'd
 From *Aegypt* marching, equal'd with one stroke
 Both her first born and all her bleating gods.
 490 *Belial* came last, than whom a Spirit more lewd
 Fell not from Heaven, or more gross to love
 Vice for it self: To him no Temple stood
 Or Altar smoak'd; yet who more oft than he
 In Temples and at Altars, when the Priest
 495 Turns Atheist, as did *Ely's* Sons, who fill'd
 With Lust and Violence the House of God:
 In Courts and Palaces he also Reigns
 And in luxurious Cities where the noise
 Of Riot ascends above their lofty Tow'rs,

And

500 And injury and outrage: And when Night
 Darkens the Streets, then wander forth the Sons
 Of *Belial*, flown with Insolence and Wine.
 Witness the Streets of *Sodom*, and that Night
 In *Gibeah*, when the hospitable Door
 505 Expos'd a Matron to avoid worse Rape.
 These were the prime in order and in might;
 The rest were long to tell, though far renown'd,
 Th' *Ionian* gods, of *Javan's* Issue held
 Gods, yet confest later than Heav'n and Earth
 510 Their boasted Parents; *Titan* Heav'n's first-born
 With his enormous brood, and birth-right seiz'd
 By younger *Saturn*, he from mightier *Jove*
 His own and *Rhea's* Son like measure found;
 So *Jove* usurping reign'd: these first in *Crete*
 515 And *Ida* known, thence on the Snowy top
 Of cold *Olympus* rul'd the middle Air
 Their highest Heav'n; or on the *Delphian* Cliff,
 Or in *Dodona*, and through all the bounds
 Of *Doric* Land; or who with *Saturn* old
 520 Fled over *Adria* to th' *Hesperian* Fields,
 And o'er the *Celtick* roam'd the utmost Isles.
 All these and more came flocking; but with looks
 Down cast and damp, yet such wherein appear'd
 Obscure some glimps of joy, & have found their chief
 525 Not in despair, to have found themselves not lost
 In loss it self; which on his count'nance cast
 Like doubtful hue: but he his wonted pride
 Soon recollecting, with high words, that bore
 Semblance of worth, not substance, gently rais'd
 530 Their fainting courage, and dispell'd their fears.
 Then strait commands that at the warlike sound
 Of Trumpets loud and Clarions be uprear'd
 His mighty Standard; that proud honour claim'd

Azazel

32
 Azazel, as his Right, a Cherub Tall :
 535 Who forthwith from the glittering Staff unfurl'd
 Th' Imperial Ensign, which full high advanc'd
 Shone like a Meteor streaming to the Wind
 With Gems and golden lustre rich imblaz'd,
 Seraphick Arms and Trophies : All the while
 540 Sonorous Metal blowing Martial sounds :
 At which the universal Host up sent
 A shout that tore Hell's Concave, and beyond
 Frighted the Reign of Chaos and old Night.
 All in a moment through the gloom were seen
 545 Ten Thousand Banners rise into the Air
 With orient Colours waving : With them rose
 A Forest huge of Spears : And thronging Helms
 Appear'd, and ferried Shields in thick array
 Of depth immeasurable : Anon they move
 550 In perfect Phalanx to the Dorion Mood
 Of Flutes and soft Recorders, such as rais'd
 To height of noblest temper Hero's old
 Arming to Battel, and instead of Rage
 Deliberate Valour breath'd, firm and unmov'd
 555 With dread of Death to flight or foul retreat,
 Nor wanting Power to mitigate and swage
 With solemn Touches, troubl'd Thoughts, and chase
 Anguish, and Doubt, and Fear, and Sorrow, and Pain
 From Mortal or Immortal Minds. Thus they
 560 Breathing united force with fix'd thought
 Mov'd on in silence to soft Pipes that charm'd
 Their painful steps o'er the burnt soyl ; and now
 Advanc'd in view, they stand, a horrid Front
 Of dreadful length and dazzling Arms, in guise
 565 Of Warriors old with order'd Spear and Shield,
 A waiting what Command their mighty Chief
 Had to impose : He through the armed Files

Darts

Darts his experienc'd Eye, and soon traverse
 The whole Battalion views, their order due,
 570 Their visages and stature as of Gods,
 Their number last he summs. And now his Heart
 Distends with Pride, and hardning in his strength
 Glories : For never since created Man,
 Met such embodied force, as nam'd with these
 575 Could merit more than that small Infantry
 Warr'd on by Cranes ; though all the Giant brood
 Of Phlegra with th' Heroick Race were joyn'd
 That fought at Thebes and Ilium, on each side
 Mixt with auxiliar Gods ; and what resounds
 580 In Fable or Romance of Uther's Son
 Begirt with British and Armorick Knights ;
 And all who since, Baptiz'd or Infidel
 Jousted in Aspramont or Montalban,
 Damasco, or Marocco, or Trebisonde,
 585 Or whom Biserta sent from Africk Shore
 When Charlemain with all his Peerage fell
 By Fontarabia. Thus far these beyond
 Compare of mortal Prowess, yet observ'd
 Their dread Commander : He above the rest
 590 In shape and gesture proudly eminent
 Stood like a Tow'r ; his form had yet not lost
 All her Original brightness, nor appear'd
 Less than Arch-Angel ruin'd, and the excess
 Of Glory obscur'd : As when the Sun new ris'n
 595 Looks through the Horizontal misty Air
 Shorn of his Beams, or from behind the Moon
 In dim Eclipse disastrous twilight sheds
 On half the Nations, and with fear of change
 Perplexes Monarchs. Darkn'd so, yet shone
 600 Above them all th' Arch-Angel : But his face
 Deep scars of Thunder had intrencht, and care

Sarc

Sate on his faded Cheek, but under Brows
 Of dauntless Courage, and considerate Pride
 Waiting Revenge: Cruel his Eye, but cast
 605 Signs of remorse, and passion to behold
 The Fellows of his Crime, the Followers rather
 (Far other once beheld in bliss) condemn'd
 For ever now to have their Lot in pain,
 Millions of Spirits for his fault amerc'd
 610 Of Heav'n, and from eternal Splendors flung
 For his Revolt, yet faithful how they stood,
 Their Glory withered. As when Heaven's Fire
 Hath scath'd the Forest Oaks, or Mountain Pines,
 With singed top their stately growth though bare
 615 Stands on the blasted Heath. He now prepar'd
 To speak; whereat their doubl'd Ranks they bend
 From wing to wing, and half enclose him round
 With all his Peers: Attention held them mute.
 Thrice he assay'd, and thrice in spight of scorn,
 620 Tears, such as Angels weep, burst forth: At last
 Words interwove with sighs found out their way.

O Myriads of Immortal Spirits, O Powers
 Matchless, but with th' Almighty, and that strife
 Was not inglorious, though th' event was dire,
 625 As this place testifies, and this dire change
 Hateful to utter: But what power of Mind
 Foreseeing or presaging, from the depth
 Of Knowledge past or present, could have fear'd,
 How such united force of Gods, how such
 630 As stood like these, could ever know repulse?
 For who can yet believe, though after loss,
 That all these puissant Legions, whose exile
 Hath emptied Heav'n, shall fail to re-ascend
 Self-rais'd, and repossess their native seat?

For

635 For me be witness all the Host of Heav'n,
 If counsels different, or danger shun'd
 By me, have lost our hopes. But he who reigns
 Monarch in Heav'n, till then as one secure
 Sate on his Throne, upheld by old repute,
 640 Consent or custome; and his Regal State
 Put forth at full, but still his strength conceal'd,
 Which tempted our attempt, and wrought our fall.
 Henceforth his might we know, and know our own
 So as not either to provoke, or dread
 645 New War, provok't; our better part remains
 To work in close design, by fraud or guile
 What force effected not: That he no less
 At length from us may find, who overcomes
 By force, hath overcome but half his foe.
 650 Space may produce new Worlds; whereof so rife
 There went a fame in Heav'n that he e'erlong
 Intended to create and therein plant
 A Generation whom his choice regard
 Should favour equal to the Sons of Heaven:
 655 Thither, if but to pry, shall be perhaps
 Our first eruption, thither or elsewhere:
 For this Infernal Pit shall never hold
 Celestial Spirits in Bondage, nor th' Abyss
 Long under darkness cover. But these thoughts
 660 Full Counsel must mature: Peace is despair'd,
 For who can think Submission? War then, War
 Open or understood must be resolv'd.

He spake: and to confirm his words, out-flew
 Millions of flaming Swords, drawn from the thighs
 665 Of mighty Cherubim; the sudden blaze
 Far round illumin'd Hell: highly they rag'd
 Against the Highest, and fierce with grasped Arms

E

Clash'd

Clash'd on their sounding Shields the din of War,
Hurling defiance toward the Vault of Heav'n.

- 670 There stood a Hill not far whose grievly top
Belch'd fire and rowling smoak; the rest entire
Shone with a glossie scurf, undoubted sign
That in his Womb was hid metallick Ore,
The work of Sulphur. Thither wing'd with speed
675 A numerous Brigade hasten'd. As when Bands
Of Pioners with Spade and Pickax arm'd
Forerun the Royal Camp, to trench a Field,
Or cast a Rampart. *Mammon* led them on,
Mammon, the least erected Spirit that fell
680 From Heav'n, for e'en in Heav'n his looks and thoughts
Were always downward bent, admiring more
The riches of Heav'n's Pavement, trod'n Gold,
Than ought divine or holy else enjoy'd
In vision beatifick: by him first
685 Men also, and by his suggestion taught,
Ransack'd the Centre, and with impious hands
Rif'd the bowels of their Mother Earth
For Treasures better hid. Soon had his crew
Op'n'd into the Hill a spacious wound,
690 And dig'd out ribs of Gold. Let none admire
That riches grow in Hell; that soil may best
Deserve the precious bane. And here let those
Who boast in mortal things, and wondring tell
Of *Babel*, and the works of *Memphian* Kings,
695 Learn how their greatest Monuments of Fame,
And Strength and Art are easily out-done
By Spirits reprobate, and in an hour
What in an age they with incessant toil
And hands innumerable scarce perform.
700 Nigh on the Plain in many Cells prepar'd,

That

- That underneath had veins of liquid fire
Suck'd from the Lake, a second multitude
With wondrous Art found out the massie Ore,
Severing each kind, and scum'd the Bullion dross:
705 A third as soon had form'd within the ground
A various Mould, and from the boiling Cells
By strange conveyance fill'd each hollow nook,
As in an Organ from one blast of Wind
To many a row of Pipes the sound-board breaths.
710 Anon out of the Earth a Fabrick huge
Rose like an Exhalation, with the sound
Of dulcet Symphonies and voices sweet,
Built like a Temple where *Pilasters* round
Were set, and Dorick Pillars overlaid
715 With golden Architrave; nor did there want
Cornice or Freeze, with bossy Sculptures grav'n,
The Roof was fretted Gold. Not *Babylon*,
Nor great *Alcairo* such magnificence
Equal'd in all their glories, to inshrine
720 *Belus* or *Serapis* their Gods, or seat
Their Kings, when *Aegypt* with *Assyria* strove
In Wealth and Luxury. Th' ascending pile
Stood fixt her stately height, and strait the Doors
Op'ning their brazen foulds discover wide
725 Within, her ample spaces, o'er the smooth
And level Pavement: from the arched Roof
Pendant by subtle Magick many a row
Of Starry Lamps and blazing Cressets fed
With *Naphtha* and *Asphaltus* yielded light
As from a Sky. The hasty multitude
730 Admiring enter'd, and the work some praise
And some the Architect: his hand was known
In Heav'n by many a Towred structure high,
Where Scepter'd Angels held their residence,

E 2

And

735 And fate as Princes, whom the supreme King
 Exalted to such power, and gave to rule,
 Each in his Hierarchy, the Orders bright.
 Nor was his name unheard or unador'd
 In ancient Greece; and in *Ansonian* Land
 740 Men call'd him *Mulciber*; and how he fell
 From Heav'n, they fabl'd thrown by angry *Jove*
 Sheer o'er the Crystal Battlements; from Morn
 To Noon he fell, from Noon to dewy Eve,
 A Summer's day; and with the setting Sun
 745 Dropt from the Zenith like a falling Star,
 On *Lemnos* th' *Ægean* Isle: thus they relate,
 Erring; for he with his rebellious rout
 Fell long before; nor ought avail'd him now
 To have built in Heav'n high Tow'rs; nor did he 'scape
 750 By all his Engins, but was headlong sent
 With his industrious crew to build in Hell.
 Mean while the winged Heralds by command
 Of Sov'reign power, with awful Ceremony
 And Trumpets sound throughout the Host proclaim
 755 A solemn Council forthwith to be held
 At *Pandemonium*, the high Capitol
 Of *Satan* and his Peers: their Summons call'd
 From every Band and squared Regiment
 By place or choice the worthiest; they anon
 760 With hundreds and with thousands trooping came
 Attended: all access was throng'd, the Gates
 And Porches wide, but chief the spacious Hall
 (Though like a cover'd Field, where Champions bold
 Wont ride in arm'd, and at the Soldan's Chair
 765 Defy'd the best of *Panim* Chivalry
 To mortal Combat or carriere with Lance)
 Thick swarm'd, both on the ground and in the air,
 Brush'd with the hiss of rustling Wings. As Bees

In

In Spring-time, when the Sun with *Taurus* rides,
 770 Pour forth their populous Youth about the Hive
 In clusters; they among fresh dews and flowers
 Fly to and fro, or on the smoothed Plank,
 The Suburb of their Straw-built Cittadel,
 New rub'd with Baum, expatiate and confer
 775 Their State affairs. So thick the acry crowd
 Swarm'd and were straitn'd; till the Signal giv'n.
 Behold a wonder! they but now who seem'd
 In bigness to surpass Earth's Giant Sons
 Now less than smallest Dwarfs, in narrow room
 780 Throng numberless, like that Pigmæan Race
 Beyond the *Indian* Mount, or Faery Elves,
 Whose midnight Revels, by a Forest side
 Or Fountain some belated Peasant sees,
 Or dreams he sees, while over-head the Moon
 785 Sits Arbitress, and nearer to the Earth
 Wheels her pale course, they on their mirth and dance
 Intent, with jocund Musick charm his ear;
 At once with joy and fear his heart rebounds.
 Thus incorporeal Spirits to smallest forms
 590 Reduc'd their shapes immense, and were at large,
 Though without number still amidst the Hall
 Of that infernal Court. But far within
 And in their own dimensions like themselves
 The great Seraphick Lords and Cherubim
 795 In close recess and secret conclave sat
 A thousand Demi-Gods on golden seats,
 Frequent and full. After short silence then
 And Summons read, the great Consult began.

The End of the First Book.

the first of the year 1791
the second of the year 1792
the third of the year 1793
the fourth of the year 1794
the fifth of the year 1795
the sixth of the year 1796
the seventh of the year 1797
the eighth of the year 1798
the ninth of the year 1799
the tenth of the year 1800

the eleventh of the year 1801
the twelfth of the year 1802
the thirteenth of the year 1803
the fourteenth of the year 1804
the fifteenth of the year 1805
the sixteenth of the year 1806
the seventeenth of the year 1807
the eighteenth of the year 1808
the nineteenth of the year 1809
the twentieth of the year 1810

the twenty-first of the year 1811
the twenty-second of the year 1812
the twenty-third of the year 1813
the twenty-fourth of the year 1814
the twenty-fifth of the year 1815
the twenty-sixth of the year 1816
the twenty-seventh of the year 1817
the twenty-eighth of the year 1818
the twenty-ninth of the year 1819
the thirtieth of the year 1820

the first of the year 1821



Paradise Lost.

BOOK II.

The ARGUMENT.

The Consultation begun, Satan debates whether another Battel be to be hazarded for the recovery of Heaven: some advise it, others dissuade: A third proposal is preserv'd, mention'd before by Satan, to search the truth of that Prophecy or Tradition in Heaven concerning another World, and another kind of Creature equal or not much inferiour to themselves, about this time to be created: Their doubt who shall be sent on this difficult search: Satan, their Chief, undertakes alone the Voyage, is honour'd and applauded. The Council thus ended, the rest betake them several ways and to several employments, as their inclinations lead them, to entertain the time till Satan return. He passes on his Journey to Hell Gates, finds them shut, and who sate there to guard them, by whom at length they are open'd, and discover to him the great Gulf between Hell and Heaven; with what difficulty he passes through, directed by Chaos, the Power of that place, to the sight of this new World which he sought.

HIGH on a Throne of Royal State, which far
 Outshone the Wealth of *Ormus* and of *Ind*,
 Or where the gorgeous East with richest hand
 Shows on her Kings *Barbarick* Pearl and Gold,
 Satan exalted sat, by merit rais'd
 To that bad eminence; and from despair
 Thus high uplifted beyond hope, aspires
 Beyond thus high, insatiate to pursue

Vain

Vain War with Heav'n, and by success untaught
 10 His proud imaginations thus display'd.

Powers and Dominions, Deities of Heav'n,
 For since no deep within her gulf can hold
 Immortal vigour, though oppress'd and fall'n,
 I give not Heav'n for lost. From this descent
 15 Celestial virtues rising, will appear
 More glorious and more dread than from no fall,
 And trust themselves to fear no second fate:
 Me though just right, and the fixt Laws of Heav'n
 Did first create your Leader, next free choice,
 20 With what besides, in Council or in Fight,
 Hath been achiev'd of merit, yet this loss
 Thus far at least recover'd, hath much more
 Establish'd in a safe unenvied Throne
 Yielded with full consent. The happier state
 25 In Heav'n, which follows dignity, might draw
 Envy from each inferiour; but who here
 Will envy whom the highest place exposes
 Formost to stand against the Thunderer's aim
 Your Bulwark, and condemns to greatest share
 30 Of endless pain? Where there is then no good
 For which to strive, no strife can grow up there
 From Faction; for none sure will claim in Hell
 Precedence, none, whose portion is so small
 Of present pain, that with ambitious mind
 35 Will covet more. With this advantage then
 To union, and firm Faith, and firm accord,
 More than can be in Heav'n, we now return
 To claim our just Inheritance of old,
 Surer to prosper than prosperity
 40 Could have assur'd us; and by what best way,

Whether

Whether of open War or covert guile,
 We now debate; who can advise, may speak.

He ceas'd, and next him *Moloch*, Scepter'd King
 Stood up, the strongest and the fiercest Spirit
 45 That fought in Heav'n; now fiercer by despair:
 His trust was with th' Eternal to be deem'd
 Equal in strength, and rather than be less
 Car'd not to be at all; with that care lost
 Went all his Fear: Of God, or Hell, or worse,
 50 He reck'd not, and these words thereafter spake.

My Sentence is for open War: Of Wiles,
 More unexpert, I boast not: Them let those
 Contrive who need, or when they need, not now:
 For while they sit contriving, shall the rest,
 55 Millions that stand in Arms and longing wait
 The Signal to ascend, sit lingring here
 Heav'n's Fugitives, and for their dwelling place
 Accept this dark opprobrious Den of shame,
 The Prison of his Tyranny who Reigns
 60 By our delay? no, let us rather chuse,
 Arm'd with Hell Flames, and Fury all at once
 O'er Heav'n's high Towr's to force resistless way,
 Turning our Tortures into horrid Arms
 Against the Torturer; when to meet the noise
 65 Of his Almighty Engine he shall hear
 Infernal Thunder, and for Lightning see
 Black fire and horror shot with equal Rage
 Among his Angels; and his Throne it self
 Mixt with *Tartarean* Sulphur, and strange Fire,
 70 His own invented Torments. But perhaps
 The way seems difficult and steep to scale
 With upright wing against a higher Foe.

F

Let

36

Let such bethink them, if the sleepy drench
 Of that forgetful Lake benumb not fill,
 75 That in our proper motion we ascend
 Up to our native seat: Descent and fall
 To us is adverse. Who but felt of late
 When the fierce Foe hung on our brok'n Rere
 Insulting and pursu'd us through the Deep,
 80 With what compulsion and laborious flight
 We sunk thus low? Th' ascent is easie then;
 Th' event is fear'd; should we again provoke
 Our stronger, some worse way his wrath may find
 To our destruction: If there be in Hell
 85 Fear to be worse destroy'd: what can be worse
 Than to dwell here, driv'n out from bliss, condemn'd
 In this abhorred deep to utter woe;
 Where pain of unextinguishable Fire
 Must exercise us without hope of end
 90 The Vassals of his Anger, when the Scourge
 Inexorably, and the torturing hour
 Calls us to Penance? More destroy'd than thus
 We should be quite abolisht and expire.
 What fear we then? what doubt we to incense
 95 His utmost Ire? which to the height enrag'd,
 Will either quite consume us, and reduce
 To nothing this essential, happier far
 Than miserable to have eternal Being:
 Or if our substance be indeed Divine,
 100 And cannot cease to be, we are at worst
 On this side nothing; and by proof we feel
 Our power sufficient to disturb his Heav'n,
 And with perpetual Inroads to Alarm,
 Though inaccessible, his fatal Throne:
 105 Which if not Victory is yet Revenge.

Book II.

Paradise Lost.

31

He ended frowning, and his look denounc'd
 Desperate Revenge, and Battel dangerous
 To less than Gods. On th' other side up rose
 Belial, in act more graceful and humane;
 110 A fairer Person lost not Heav'n; he seem'd
 For dignity compos'd and high exploit:
 But all was false and hollow; though his Tongue
 Dropt Manna, and could make the worse appear
 The better reason, to perplex and dash
 115 Maturest Counsels: For his Thoughts were low;
 To Vice industrious, but to Nobler Deeds
 Timorous and slothful: Yet he pleas'd the Ear,
 And with persuasive accent thus began.

 I should be much for open War, O Peers,
 120 As not behind in hate; if what was urg'd
 Main reason to persuade immediate War,
 Did not dissuade me most, and seem to cast
 Ominous conjecture on the whole success:
 When he who most excels in fact of Arms,
 125 In what he Counsels and in what excels
 Mistrustful, grounds his Courage on despair
 And utter dissolution, as the scope
 Of all his aim, after some dire Revenge.
 First, what Revenge? The Tow'rs of Heav'n are fill'd
 130 With Armed watch, that render all access
 Impregnable; oft on the bordering Deep
 Encamp their Legions, or with obscure wing
 Scout far and wide into the realm of Night,
 Scorning surprize. Or could we break our way
 135 By force, and at our heels all Hell should rise
 With blackest Insurrection, to confound
 Heav'n's purest Light, yet our great Enemy

32 All incorruptible would on his Throne
 Sit unpolluted, and th' Ethereal Mould
 140 Incapable of stain would soon expel
 Her mischief, and purge off the baser Fire
 Victorious. Thus repuls'd, our final hope
 Is flat despair: We must exasperate
 Th' Almighty Victor to spend all his Rage,
 145 And that must end us, that must be our Cure,
 To be no more; sad Cure; for who would lose,
 Though full of pain, this intellectual Being,
 Those thoughts that wander through Eternity;
 To perish rather, swallow'd up and lost
 150 In the wide Womb of uncreated Night,
 Devoid of sense and motion? And who knows,
 Let this be good, whether our angry Foe
 Can give it, or will ever; how he can
 Is doubtful; that he never will is sure.
 155 Will he, so wise, let loose at once his Ire,
 Belike through impotence, or unaware,
 To give his Enemies their wish, and end
 Them in his Anger, whom his Anger saves
 To punish endless? Wherefore cease we then?
 160 Say they who counsel War, we are decreed,
 Reserv'd and destin'd to eternal Woe;
 Whatever doing, what can we suffer more,
 What can we suffer worse? Is this then worst,
 Thus sitting, thus consulting, thus in Arms;
 165 What when we fled amain, pursu'd and struck
 With Heav'n's afflicting Thunder, and besought
 The Deep to shelter us; this Hell then seem'd
 A refuge from those Wounds: Or when we lay
 Chain'd on the burning Lake? That sure was worse.
 170 What if the Breath that kindl'd those grim Fires
 Awak'd should blow them into sevenfold Rage

And

And plunge us in the Flames? Or from above
 Should intermitted Vengeance arm again
 His red right Hand to plague us? What if all
 175 Her stores were open'd, and this Firmament
 Of Hell should spout her Cataracts of Fire,
 Impendent Horrors, threatening hideous fall
 One day upon our Heads; while we perhaps
 Designing or exhorting glorious War,
 180 Caught in a fiery Tempest shall be hurl'd
 Each on his Rock transfixt, the sport and prey
 Of racking Whirlwinds, or for ever sunk
 Under yon boyling Ocean, wrapt in Chains;
 There to converse with everlasting Groans,
 185 Unrespited, unpitied, unrepriev'd,
 Ages of hopeless end? This would be worse.
 War therefore, open or conceal'd, alike
 My Voice dissuades; for what can force or guile
 With him, or who deceive his Mind, whose Eye
 190 Views all things at one view? He from Heav'n's height
 All these our motions vain, sees and derides;
 Not more Almighty to resist our Might
 Than Wise to frustrate all our Plots and Wiles.
 Shall we then live thus Vile, the Race of Heav'n
 195 Thus trampil'd, thus expell'd to suffer here
 Chains and these Torments better these than worse
 By my Advice; since fate inevitable
 Subdues us, and omnipotent Decree,
 The Victor's Will. To suffer, as to do,
 200 Our strength is equal, nor the Law unjust
 That so ordains: This was at first resolv'd
 If we were wise, against so great a Foe,
 Contending, and so doubtful what might fall.
 I laugh, when those who at the Spear are bold
 205 And vent'rous, if that fail them, shrink and fear

What

34

What yet they know must follow, to endure
 Exile, or Ignominy, or Bonds, or Pain,
 The sentence of their Conquerour: This is now
 Our doom; which if we can sustain and bear,
 210 Our supream Foe in time may much remit
 His Anger, and perhaps thus far remov'd
 Not mind us not offending, satisf'd
 With what is punish'd; whence these raging Fires
 Will slack'n, if his Breath stir not their flames.
 215 Our purer Essence then will overcome
 Their noxious Vapour, or enur'd not feel,
 Or chang'd at length, and to the place conform'd
 In temper and in nature, will receive
 Familiar the fierce heat, and void of pain;
 220 This horror will grow mild, this darkness light,
 Besides what hope the never-ending flight
 Of future days may bring, what chance, what change
 Worth waiting, since our present lot appears
 For happy, though but ill, for ill not worst,
 225 If we procure not to our selves more woe.

Thus *Belial* with words cloath'd in Reasons Garb
 Counsel'd ignoble Ease, and peaceful Sloth,
 Not Peace: And after him thus *Mammon* spake.

Either to disenthroned the King of Heav'n
 230 We War, if War be best, or to regain
 Our own right lost: Him to unthroned we then
 May hope when everlasting Fate shall yield
 To fickle Chance, and *Chaos* judge the strife:
 The former vain to hope argues as vain
 235 The latter: For what place can be for us
 Within Heav'n's bound, unless Heav'n's Lord supreme
 We overpower? Suppose he should relent

And

35

And publish Grace to all, on promise made
 Of new Subjection; with what Eyes could we
 240 Stand in his presence humble, and receive
 Strict Laws impos'd, to celebrate his Throne
 With warbl'd Hymns, and to his Godhead sing
 Forc'd Hallelujahs; while he Lordly sits
 Our envied Sov'reign, and his Altar breathes
 245 Ambrosial Odours and Ambrosial Flowers,
 Our servile Offerings. This must be our task
 In Heav'n, this our delight; how wearisome
 Eternity so spent in worship paid
 To whom we hate. Let us not then pursue
 250 By force impossible, by leave obtain'd
 Unacceptable, though in Heav'n, our state
 Of splendid Vassalage, but rather seek
 Our own good from our selves, and from our own
 Live to our selves, though in this vast recess,
 255 Free, and to none accountable, preferring
 Hard Liberty before the easie Yoke
 Of servile Pomp. Our greatness will appear
 Then most conspicuous, when great things of small,
 Useful of hurtful, prosperous of adverse
 260 We can create, and in what place so'er
 Thrive under Evil, and work ease out of pain
 Through labour and indurance. This deep World
 Of darkness do we dread? How oft amidst
 Thick Clouds and dark doth Heav'n's all-ruling Sire
 265 Chuse to reside, his Glory unobscur'd,
 And with the Majesty of darkness round
 Covers his Throne; from whence deep thunders roar
 Must'ring their rage, and Heav'n resembles Hell:
 As he our darkness, cannot we his Light
 270 Imitate when we please? This desert Soil
 Wants not her hidden lustre, Gems and Gold;

Nor

36

Nor want we Skill or Art, from whence to raise
 Magnificence; and what can Heav'n shew more?
 Our Torments also may in length of Time
 275 Become our Elements, these piercing Fires
 As soft as now severe, our Temper chang'd
 Into their Temper; which must needs remove
 The sensible of Pain. All things invite
 To peaceful Counsels, and the settl'd State
 280 Of order, how in safety best we may
 Compose our present Evils, with regard
 Of what we are and were, dismissing quite
 All thoughts of War: Ye have what I advise.

He scarce had finish'd, when such murmur fill'd
 285 Th' Assembly, as when hollow Rocks retain
 The sound of blustering Winds, which all Night long
 Had rous'd the Sea, now with hoarse cadence lull
 Sea-faring Men o'erwatcht, whose Bark by chance
 Or Pinnacle Anchors in a craggy Bay
 290 After the Tempest: Such Applause was heard
 As *Mammon* ended, and his Sentence pleas'd,
 Advising Peace: For such another Field
 They dreaded worse than Hell: So much the fear
 Of Thunder and the Sword of *Michael*
 Wrought still within them; and no less desire
 295 To found this nether Empire, which might rise
 By Policy, and long process of Time,
 In emulation opposite to Heav'n.
 Which when *Beelzebub* perceiv'd than, whom,
Satan except, none higher fate, with grave
 300 Aspect he rose, and in his rising seem'd
 A Pillar of State; deep on his Front engraven
 Deliberation fate and publick care;
 And Princely Counsel in his face yet shone,

Majestick

37

305 Majestick though in ruine; Sage he stood
 With *Atlantean* Shoulders fit to bear
 The weight of mightiest Monarchies; his look
 Drew audience and attention still as Night
 Or Summers Noon-tide Air, while thus he spake.
 310 Thrones and Imperial Powers, off-spring of Heav'n,
 Ethereal Vertues; or these Titles now
 Must we renounce, and changing style be call'd
 Princes of Hell? For so the popular vote
 Inclines, here to continue, and build up here
 315 A growing Empire; doubtless; while we dream,
 And know not that the King of Heav'n hath doom'd
 This place our Dungeon, not our safe retreat
 Beyond his potent Arm, to live exempt
 From Heav'n's high jurisdiction, in new League
 320 Banded against his Throne, but to remain
 In strictest bondage, though thus far remov'd,
 Under th' inevitable curb, reserv'd
 His captive multitude: For he, be sure
 In height or depth, still first and last will reign
 325 Sole King, and of his Kingdom lose no part
 By our revolt, but over Hell extend
 His Empire, and with Iron Sceptre rule
 Us here, as with his Golden those in Heav'n.
 What fit we then projecting Peace and War?
 330 War hath determin'd us, and foil'd with loss
 Irreparable; terms of Peace yet none
 Vouchsaf'd or fought; for what Peace will be giv'n
 To us enslav'd, but custody severe,
 And stripes, and arbitrary punishment
 335 Inflicted? and what Peace can we return,
 But to our power hostility and hate,
 Untam'd reluctance, and revenge though slow,

G

Yet

Yet ever plotting how the Conquerour least
 May reap his Conquest, and may least rejoyce
 340 In doing what we most in suffering feel?
 Nor will occasion want, nor shall we need
 With dangerous expedition to invade
 Heav'n, whose high Walls fear no assault or Siege,
 Or ambush from the Deep. What if we find
 345 Some easier enterprise? There is a place
 (If ancient and prophetick fame in Heav'n
 Err not) another World, the happy seat
 Of some new Race call'd *Man*, about this time
 To be created like to us, though less
 350 In power and excellence, but favour'd more
 Of him who rules above; so was his will
 Pronounc'd among the Gods, and by an Oath,
 That shook Heav'n's whole circumference, confirm'd.
 Thither let us bend all our thoughts, to learn
 355 What creatures there inhabit, of what mould,
 Or substance, how endu'd, and what their power,
 And where their weakness, how attempted best,
 By force or subtilty: Though Heav'n be shut,
 And Heav'n's high Arbitrator sit secure
 360 In his own strength, this place may lie expos'd
 The utmost border of his Kingdom, left
 To their defence who hold it: Here perhaps
 Some advantageous act may be achiev'd
 By sudden onset, either with Hell fire
 365 To waste his whole Creation, or possess
 All as our own, and drive as we were driven,
 The puny habitants, or if not drive,
 Seduce them to our Party, that their God
 May prove their foe, and with repenting hand
 370 Abolish his own works. This would surpass
 Common revenge, and interrupt his joy

In our Confusion, and our Joy upraise
 In his disturbance; when his darling Sons
 Hurl'd headlong to partake with us, shall curse
 375 Their frail Original, and faded blifs,
 Faded so soon. Advise if this be worth
 Attempting, or to sit in darkness here
 Hatching vain Empires. Thus *Beelzebub*
 Pleaded his devilish Counsel, first devis'd
 380 By *Satan*, and in part propos'd: for whence,
 But from the Authour of all ill could spring
 So deep a malice, to confound the race
 Of Mankind in one root, and Earth with Hell
 To mingle and involve, done all to spite
 385 The great Creatour? But their spite still serves
 His glory to augment. The bold design
 Pleas'd highly those infernal States, and joy
 Sparkl'd in all their eyes; with full assent
 They vote: whereat his speech he thus renews.
 390 Well have ye judg'd, well ended long debate,
 Synod of Gods, and like to what ye are,
 Great things resolv'd, which from the lowest deep
 Will once more lift us up, in spite of Fate,
 Nearer our ancient Seat; perhaps in view
 395 Of those bright confines, whence with neighbouring Arms
 And opportune excursion we may chance
 Re-enter Heav'n; or else in some mild Zone
 Dwell not unvisited of Heav'n's fair Light
 Secure, and at the brightning Orient beam
 400 Purge off this gloom; the soft delicious Air,
 To heal the scar of these corrosive Fires
 Shall breathe her balme. But first whom shall we send
 In search of this new World, whom shall we find
 Sufficient? who shall tempt with wandring Feet

405 The dark unbottom'd infinite Abyfs,
And through the palpable obscure find out
His uncouth way, or spread his acry flight
Upborn with indefatigable wings
Over the vast abrupt, e'er he arrive
410 The happy Isle; what Strength, what Art can then
Suffice, or what evasion bear him safe
Through the strict Senteries and Stations thick
Of Angels watching round? Here he had need
All circumspection, and we now no less
415 Choice in our suffrage; for on whom we send,
The weight of all and our last hope relies.

This said, he fate; and expectation held
His look suspense, awaiting who appear'd
To second or oppose, or undertake
420 The perilous attempt: But all fate mute,
Pondering the danger with deep thoughts; and each
In others count'nance read his own dismay
Astonisht: None among the choice and prime
Of those Heav'n-warring Champions could be found
425 So hardy as to proffer or accept
Alone the dreadful Voyage; till at last
Satan, whom now transcendent glory rais'd
Above his fellows, with Monarchal pride
Conscious of highest worth, unmov'd thus spake.

430 O Progeny of Heav'n, Empyrean Thrones,
With reason hath deep silence and demur
Seis'd us, though undismay'd: Long is the way
And hard, that out of Hell leads up to light;
Our Prison strong, this huge convex of Fire,
435 Outrageous to devour, immures us round
Ninefold, and Gates of burning Adamant

Barr'd

Barr'd over us prohibit all egress.
These pass, if any pass, the void profound
Of unessential Night receives him next
440 Wide gaping, and with utter loss of being
Threatens him, plung'd in that abortive gulf.
If thence he 'scape into whatever World,
Or unknown Region, what remains him less
Than unknown dangers and as hard escape?
445 But I should ill become this Throne, O Peers,
And this Imperial Sov'reignty, adorn'd
With splendour, arm'd with power, if ought propo'd
And judg'd of publick moment, in the shape
Of difficulty or danger could deter
450 Me from attempting. Wherefore do I assume
These Royalties, and not refuse to Reign,
Refusing to accept as great a share
Of hazard as of honour, due alike
To him who Reigns, and so much to him due
455 Of hazard more as he above the rest
High honour'd sits? Go therefore mighty Powers,
Terror of Heav'n, though fall'n; intend at home,
While here shall be our home, what best may ease
The present misery, and render Hell
460 More tolerable; if there be cure or charm
To respite or deceive, or slack the pain
Of this ill Mansion: intermit no watch
Against a wakeful Foe, while I abroad
Through all the Coasts of dark destruction seek
465 Deliverance for us all: This enterprize
None shall partake with me. Thus saying rose
The Monarch, and prevented all reply,
Prudent left from his resolution rais'd
Others among the chief might offer now
470 (Certain to be refus'd) what erst they fear'd;

And

And so refus'd might in opinion stand
 His Rivals, winning cheap the high repute
 Which he through hazard huge must earn. But they
 Dreaded not more th' adventure than his voice
 475 Forbidding; and at once with him they rose;
 Their rising all at once was as the sound
 Of Thunder heard remote. Towards him they bend
 With awful reverence prone; and as a God
 Extoll him equal to the highest in Heav'n:
 480 Nor fail'd they to express how much they prais'd,
 That for the general safety he despis'd
 His own: for neither do the Spirits damn'd
 Lose all their vertue; lest bad Men should boast
 Their specious deeds on Earth, which glory excites,
 485 Or close ambition varnish'd o'er with zeal.
 Thus they their doubtful Consultations dark
 Ended rejoicing in their matchless Chief:
 As when from Mountain tops the dusky Clouds
 Ascending, while the North-wind sleeps, o'erspread
 490 Heav'n's chearful face, the lowring Element
 Scowls o'er the dark'nd lantskip Snow, or showre;
 If chance the radiant Sun with farewell sweet
 Extend his ev'ning beam, the Fields revive,
 The Birds their notes renew, and bleating Herds
 495 Attest their joy, that Hill and Valley rings.
 O shame to Men! Devil with Devil damn'd
 Firm concord holds, Men onely disagree
 Of Creatures rational, though under hope
 Of heav'nly Grace: and God proclaiming peace,
 500 Yet live in hatred, enmity and strife
 Among themselves, and levy cruel Wars,
 Wasting the Earth, each other to destroy:
 As if (which might induce us to accord)
 Man had not hellish foes enow besides,

Th

505 That day and night for his destruction wait.

The *Stygian* Council thus dissolv'd, and forth
 In order came the grand infernal Peers,
 Midst came their mighty Paramount, and seem'd
 Alone th' Antagonist of Heav'n, nor less
 510 Than Hell's dread Emperour with pomp supreme,
 And Godlike-imitated State; him round
 A Globe of fiery Seraphim inclos'd
 With bright emblazonry, and horrent Arms.
 Then of their Session ended they bid cry
 515 With Trumpets regal sound the great result:
 Toward the four Winds four speedy Cherubims
 Put to their mouths the sounding Alchymie
 By Heralds voice explain'd: the hollow Abyss
 Heard far and wide, and all the Host of Hell
 520 With deafning shout, return'd them loud acclaim.
 Thence more at ease their minds, and somewhat rais'd
 By false presumptuous hope, the ranged powers
 Disband, and wandring, each his several way
 Pursues, as inclination or sad choice
 525 Leads him perplex'd, where he may likeliest find
 Truce to his restless thoughts, and entertain
 The irksome hours, till his great Chief return.
 Part on the Plain, or in the Air sublime
 Upon the wing, or in swift Race contend,
 530 As at th' *Olympian* Games or *Pythian* Fields;
 Part curb their fiery Steeds, or shun the Goal
 With rapid Wheels, or fronted Brigads form.
 And when to warn proud Cities War appears
 Wag'd in the troubl'd Sky, and Armies rush
 535 To Battel in the Clouds, before each Van
 Prick forth the Airy Knights, and couch their Spears
 Till thickest Legions close; with feats of Arms

From

From either end of Heav'n the Welkin burns.
 Others with vast *Typhæan* rage more fell
 540 Rend up both Rocks and Hills, and ride the Air
 In Whirlwind; Hell scarce holds the wild uproar.
 As when *Alcides* from *Oechalia* Crown'd
 With Conquest, felt th' envenom'd Robe, and tore
 Through pain up by the roots *Theſſalian* Pines,
 545 And *Lichas* from the top of *Oeta* threw
 Into th' *Euboick* Sea. Others more mild,
 Retreated in a silent Valley, sing
 With notes Angelical to many a Harp
 Their own Heroick deeds and hapless fall
 550 By doom of Battel; and complain that Fate
 Free Vertue should enthrall to Force or Chance.
 Their Song was partial, but the Harmony
 (What could it less when Spirits immortal sing?)
 Suspended Hell, and took with ravishment
 555 The thronging audience. In discourse more sweet
 (For Eloquence the Soul, Song charms the Sense,)
 Others apart sat on a Hill retir'd,
 In thoughts more elevate, and reason'd high
 Of Providence, Fore-knowledge, Will and Fate,
 560 Fixt Fate, Free-will, Fore-knowledge absolute,
 And found no end, in wandring Mazes lost.
 Of Good and Evil much they argu'd then,
 Of Happiness and final Misery,
 Passion and Apathy, and Glory and Shame,
 Vain Wisdom all, and false Philosophy:
 565 Yet with a pleasing Sorcery could charm
 Pain for a while or anguish, and excite
 Fallacious hope, or arm'd th' obdurate breast
 With stubborn patience as with tripple Steel.
 570 Another part in Squadrons and gross Bands,
 On bold adventure to discover wide

That

That dismal World, if any Clime perhaps
 Might yield them easier Habitation, bend
 Four ways their flying March, along the Banks
 575 Of four infernal Rivers that disgorge
 Into the burning Lake their baleful streams;
 Abhorred *Styx* the flood of deadly hate,
 Sad *Acheron* of sorrow, black and deep;
Cocytus, nam'd of lamentation loud
 580 Heard on the ruful stream; fierce *Phlegeton*
 Whose waves of torrent Fire inflame with Rage.
 Far off from these a slow and silent stream,
Lethe the River of Oblivion rous
 Her watry Labyrinth, whereof who drinks,
 585 Forthwith his former state and being forgets,
 Forgets both Joy and Grief, Pleasure and Pain.
 Beyond this Flood a frozen Continent
 Lies dark and wild, beat with perpetual Storms
 Of Whirlwind and dire Hail, which on firm Land
 590 Thaws not, but gathers heap and ruine seems
 Of ancient Pile; all else deep Snow and Ice,
 A gulf profound as that *Serbonian* Bog
 Twixt *Damiata* and Mount *Casius* old,
 Where Armies whole have sunk: The parching Air
 595 Burns froze, and Cold performs th' effect of Fire.
 Thither by harpy-footed Furies hal'd,
 At certain Revolutions all the damn'd
 Are brought: And feel by turns the bitter change
 Of fierce extreams, extreams by change more fierce,
 600 From Beds of raging Fire to starve in Ice
 Their soft Ethereal warmth, and there to pine
 Immovable, infixt, and frozen round,
 Periods of Time, thence hurried back to Fire.
 They ferry over this *Lethean* Sound
 605 Both to and fro, their Sorrow to augment,

H

And

And with and struggle, as they pass, to reach
 The tempting stream, with one small drop to lose
 In sweet forgetfulness all pain and woe,
 All in one moment, and so near the brink;
 610 But Fate withstands, and to oppose th' attempt
Medusa with *Gorgonian* terror guards
 The Ford, and of it self the Water flies
 All taste of living wight, as once it fled
 The lip of *Tantalus*. Thus roving on
 615 In confus'd march forlorn th' adventurous Bands
 With shuddring horror pale, and Eyes agast
 View'd first their lamentable Lot, and found
 No rest: Through many a dark and dreary Vale
 They pass'd, and many a Region dolorous,
 620 O'er many a frozen, many a fiery Alp,
 Rocks, Caves, Lakes, Fens, Bogs, Dens and shades of Death
 A Universe of Death, which God by curse
 Created Evil, for Evil only good,
 Where all Life dies, Death lives, and Nature breeds
 625 Perverse, all monstrous, all prodigious things,
 Abominable, inutterable, and worse
 Than Fables yet have feign'd, or fear conceiv'd,
Gorgons and *Hydra's*, and *Chimera's* dire.

Mean while the Adversary of God and Man,
 630 *Satan* with thoughts inflam'd of highest design,
 Puts on swift wings, and towards the Gates of Hell
 Explores his solitary flight; sometimes
 He scours the right hand Coast, sometimes the left,
 Now shaves with level wing the Deep, then soars
 635 Up to the fiery Concave tow'ring high.
 As when far off at Sea a Fleet descry'd
 Hangs in the Clouds, by *Æquinoctial* Winds
 Close sailing from *Bengala*, or the Isles

Of *Ternate* and *Tidore*, whence Merchants bring
 640 Their spicy Drugs: They on the Trading Flood
 Through the wide *Ethiopian* to the Cape
 Ply stemming nightly toward the Pole. So seem'd
 Far off the flying Fiend: At last appear
 Hell bounds high reaching to the horrid Roof,
 645 And thrice threefold the Gates; three folds were Brass,
 Three Iron, three of Adamantine Rock,
 Impenetrable, impal'd with circling Fire,
 Yet unconsum'd. Before the Gates there sat
 On either side a formidable shape;
 650 The one seem'd Woman to the waste, and fair,
 But ended foul in many a scaly fould
 Voluminous and vast, a Serpent arm'd
 With mortal sting: about her middle round
 A cry of Hell Hounds never ceasing bark'd
 655 With wide *Cerberian* mouths full loud, and rung
 A hideous Peal: Yet, when they list, would creep,
 If aught disturb'd their noise, into her Womb,
 And kennel there, yet there still bark'd and howl'd.
 Within unseen. Far less abhorr'd than these
 660 Vex'd *Scylla* bathing in the Sea that parts
Calabria from the hoarse *Trinacrian* Shore:
 Nor uglier follow the Night-Hag, when call'd
 In secret, riding through the Air she comes
 Lur'd with the smell of Infant Blood, to dance
 665 With *Lapland* Witches, while the labouring Moon
 Eclipses at their Charms. The other shape,
 If shape it might be call'd, that shape had none
 Distinguishable in Member, Joynt or Limb,
 Or substance might be call'd, that shadow seem'd,
 670 For each seem'd either; black it stood as Night,
 Fierce as ten Furies, terrible as Hell,
 And shook a dreadful Dart; what seem'd his Head

The likeness of a Kingly Crown had on.
Satan was now at hand, and from his seat
 675 The Monster moving onward came as fast
 With horrid strides, Hell trembled as he strode.
 Th'undaunted Fiend what this might be admir'd,
 Admir'd, not fear'd; God and his Son except,
 Created thing naught valu'd he nor shun'd;
 680 And with disdainful look thus first began:

Whence and what art thou, execrable shape,
 That dar'st, though grim and terrible, advance
 Thy miscreated Front athwart my way
 To yonder Gates? through them I mean to pass,
 685 That be assur'd, without leave askt of thee:
 Retire, or taste thy Folly, and learn by proof,
 Hell-born, not to contend with Spirits of Heav'n.

To whom the Goblin full of wrath reply'd,
 Art thou that Traitor Angel, art thou he,
 690 Who first broke Peace in Heav'n and Faith, till then
 Unbrok'n, and in proud rebellious Arms
 Drew after him the third part of Heav'n's Sons
 Conjur'd against the highest, for which both thou
 And they outcast from God, are here condemn'd
 695 To waste Eternal days in woe and pain?
 And reck'nst thou thy self with Spirits of Heav'n,
 Hell-doom'd, and breath'st defiance here and scorn
 Where I reign King, and to enrage thee more,
 Thy King and Lord? Back to thy Punishment,
 700 False Fugitive, and to thy speed add wings,
 Lest with a whip of Scorpions I pursue
 Thy lingering, or with one stroke of this Dart
 Strange horror seize thee, and pangs unfelt before.

So spake the grisly Terror, and in shape,
 705 So speaking and so threatening, grew tenfold
 More dreadful and deform: On th' other side
 Incens'd with Indignation *Satan* stood
 Unterrified, and like a Comet burn'd,
 That fires the length of *Ophiucus* huge
 710 In th' Artick Sky, and from his horrid Hair
 Shakes Pestilence and War. Each at the Head
 Level'd his deadly aim; their fatal hands
 No second stroke intend, and such a frown
 Each cast at th' other, as when two black Clouds
 715 With Heav'n's Artillery fraught, come rattling on
 Over the *Caspian*, then stand front to front
 Hov'ring a space, till Winds the signal blow
 To joyn their dark Encounter in mid Air:
 So frown'd the mighty Combatants, that Hell
 720 Grew darker at their frown, so match'd they stood;
 For never but once more was either like
 To meet so great a Foe: And now great Deeds
 Had been achiev'd, whereof all Hell had rung.
 Had not the Snaky Sorcerers that fate
 725 Fast by Hell Gate, and kept the fatal Key,
 Ris'n, and with hideous outcry rush'd between.

O Father, what intends thy hand, the cry'd,
 Against thy only Son? What fury, O Son,
 Possesses thee to bend that mortal Dart
 730 Against thy Father's Head? and know'st for whom;
 For him who sits above and laughs the while
 At thee ordain'd his drudge, to execute
 What e'er his Wrath, which he calls Justice, bids,
 His Wrath, which one day will destroy you both.

735 She spake, and at her words the hellish Pest
Forbore, then these to her *Satan* return'd:

So strange thy outcry, and thy words so strange
Thou interposest, that my sudden hand
Prevented spares to tell thee yet by deeds
740 What it intends; till first I know of thee,
What thing thou art, thus double-form'd and why
In this Infernal Vale first met thou call'st
Me Father, and that Fantasm call'st my Son?
I know thee not, nor ever saw till now
745 Sight more detestable than him and thee.

T' whom thus the Portress of Hell Gate reply'd;
Hast thou forgot me then, and do I seem
Now in thine Eye so foul, once deem'd so fair
In Heav'n, when at th' Assembly, and in sight
750 Of all the Seraphim with thee combin'd
In bold Conspiracy against Heav'n's King,
All on a sudden miserable pain
Surpriz'd thee, dim thine Eyes, and dizzy swum
In darkness, while thy head flames thick and fast
755 Threw forth, till on the left side op'ning wide,
Likest to thee in shape and count'nance bright,
Then shining Heav'nly fair, a Goddess arm'd
Out of thy head I sprung: Amazement seiz'd
All th' Host of Heav'n; back they recoil'd afraid
760 At first, and call'd me *Sin*, and for a Sign
Portentous held me; but familiar grown,
I pleas'd, and with attractive Graces won
The most averse, thee chiefly who full oft
Thy self in me thy perfect Image viewing
765 Becam'st enamour'd, and such joy thou took'st

With me in secret, that my Womb conceiv'd
A growing burthen. Mean while War arose,
And Fields were fought in Heav'n; wherein remain'd
(For what could else) to our Almighty Foe
770 Clear Victory, to our part loss and rout
Through all the Empyrean: Down they fell
Driv'n headlong from the Pitch of Heav'n, down
Into this Deep, and in the general fall
I also; at which time this powerful Key
775 Into my hand was giv'n, with charge to keep
These Gates for ever shut, which none can pass
Without my op'ning. Penfive here I sat
Alone, but long I sat not, till my Womb
Pregnant by thee, and now excessive grown
780 Prodigious motion felt and rueful throws.
At last this odious Offspring whom thou seest
Thine own begotten, breaking violent way
Tore through my Entrails, that with fear and pain
Distorted, all my nether shape thus grew
785 Transform'd: But he my inbred Enemy
Forth issu'd, brandishing his fatal Dart
Made to destroy: I fled, and cry'd out *Death*;
Hell trembl'd at the hideous Name, and sigh'd
From all her Caves, and back refounded *Death*.
790 I fled, but he pursu'd (though more, it seems,
Inflam'd with Lust than Rage) and swifter far,
Me overtook his Mother all dismay'd,
And in embraces forcible and foul
Ingendring with me, of that Rape begot
795 These yelling Monsters that with ceaseless cry
Surround me, as thou seest, hourly conceiv'd
And hourly born, with sorrow infinite
To me, for when they list into the Womb
That bred them they return, and howl and gnaw

My

800 My Bowels, their repast; then bursting forth
 Afresh with conscious Terrors vex me round,
 That rest, or intermission none I find.
 Before mine Eyes in opposition sits
 Grim Death my Son and Foe, who sets them on,
 805 And me his Parent would full soon devour
 For want of other Prey, but that he knows
 His end with mine involv'd; and knows that I
 Should prove a bitter Morfel, and his bane,
 Whenever that shall be; so Fate pronounc'd.
 810 But thou, O Father, I forewarn thee, shun
 His deadly Arrow; neither vainly hope
 To be invulnerable in those bright Arms,
 Though temper'd Heav'nly, for that mortal dint,
 Save he who reigns above, none can resist.
 815 She smil'd, and the subtle Fiend his lore
 Soon learn'd, now milder, and thus answer'd smooth
 Dear Daughter, since thou claim'st me for thy Sire,
 And my fair Son here shewst me, the dear pledge
 Of dalliance had with thee in Heav'n, and joys
 820 Then sweet, now sad to mention, through dire change
 Befall'n us unforeseen, unthought of, know
 I come no Enemy, but to set free
 From out this dark and dismal House of pain,
 Both him and thee, and all the Heav'nly Hoast
 825 Of Spirits that in our just pretences arm'd
 Fell with us from on high: From whom I go
 This uncouth errand solc, and one for all
 My self expose, with lonely steps to tread
 Th' unfounded deep, and through the void immense
 830 To search with wandring quest a place foretold
 Should be, and by concurring signs, e'er now
 Created vast and round, a place of bliss

In the Pourlieues of Heav'n, and therein plac'd
 A Race of upstart Creatures, to supply
 835 Perhaps our vacant room, though more remov'd,
 Left Heav'n surcharg'd with potent multitude
 Might hap to move new Broils: Be this or aught
 Than this more secret now design'd, I haste
 To know, and this once known, shall soon return,
 840 And bring you to the place where Thou and Death
 Shall dwell at ease, and up and down unseen
 Wing silently the buxom Air, imbalm'd
 With Odours; there ye shall be fed and fill'd
 Immeasurably, all things shall be your prey.
 He ceas'd, for both seem'd highly pleas'd, and Death
 845 Grin'd horrible a gastly Smile, to hear
 His Famine should be fill'd, and blest his Maw
 Destin'd to that good hour: no less joye'd
 His Mother bad, and thus bespake her Sire.
 850 The Key of this Infernal Pit by due,
 And by command of Heav'n's all-powerful King
 I keep, by him forbidden to unlock
 These Adamantine Gates; against all force
 Death ready stands to interpose his Dart,
 855 Fearless to be o'ermatch'd by living wight
 But what owe I to his Commands above
 Who hates me, and hath hither thrust me down
 Into this gloom of Tartarus profound,
 To sit in hateful Office here confin'd,
 860 Inhabitant of Heav'n and Heav'nly-born
 Here in perpetual Agony and Pain,
 With Terrors and with Clamours compass'd round
 Of mine own Brood, that on my Bowels feed?
 Thou art my Father, thou my Author, thou
 865 My Being gav'st me; whom should I obey

But thee, whom follow? Thou wilt bring me soon
To that new World of Light and Bliss, among
The Gods who live at ease, where I shall Reign
At thy right Hand voluptuous, as befits
870 Thy Daughter, and thy Darling, without end.

Thus saying, from her side the fatal Key,
Sad instrument of all our Woe, she took;
And towards the Gate rouling her bestial Train,
Forthwith the huge Portcullis high up drew,
875 Which but her self not all the Stygian Powers
Could once have mov'd; then in the Key-hole turns
Th' intricate Wards, and every Bolt and Bar
Of massie Iron or solid Rock with ease
Unfast'ns: On a sudden op'n fly
880 With impetuous recoil and jarring sound
Th' infernal Doors, and on their Hinges grate
Harsh Thunder, that the lowest bottom shook
Of Erebus. She op'nd, but to shut
Excell'd her Power; the Gates wide op'n stood,
885 That with extended Wings, a Banner'd Host
Under spread Ensigns marching might pass through
With Horse and Chariots rankt in loose Array;
So wide they stood, and like a Furnace mouth
Cast forth redounding Smoak and ruddy Flame.
890 Before their Eyes in sudden view appear
The secrets of the hoary Deep, a dark
Illimitable Ocean without bound,
Without dimension, where length, breadth and height,
And Time and Place are lost; where eldest Night
895 And Chaos, Ancestors of Nature, hold
Eternal Anarchy, amidst the noise
Of endless Wars, and by confusion stand.
For Hot, Cold, Moist, and Dry, four Champions fierce

Strive

Strive here for Mast'ry, and to Battel bring
900 Their embryon Atoms; they around the flag
Of each his Faction, in their several Clans,
Light-arm'd or heavy, sharp, smooth, swift or slow,
Swarm populous, un-numbered as the Sands
Of Barca or Cyrene's torrid soil,
905 Levy'd to side with warring Winds, and poise
Their lighter wings. To whom these most adhere,
He rules a moment; Chaos Umpire sits,
And by decision more imbroils the fray
By which he Reigns: next him high Arbitrer
910 Chance governs all. Into this wild Abyss,
The Womb of Nature and perhaps her Grave,
Of neither Sea, nor Shore, nor Air, nor Fire,
But all these in their pregnant causes mixt
Confus'dly, and which thus must ever fight,
915 Unless th' Almighty Maker them ordain
His dark materials to create more Worlds,
Into this wild Abyss the wary Fiend
Stood on the brink of Hell and lookt a while,
Pond'ring his Voyage; for no narrow frith
920 He had to cross. Nor was his Ear less peal'd
With noises loud and ruinous (to compare
Great things with small) than when Bellona storms,
With all her battering Engines bent to rase
Some Capital City; or less than if this frame
925 Of Heav'n were falling, and these Elements
In mutiny had from her Axle torn
The stedfast Earth. At last his Sail-broad Vanns
He spreads for flight, and in the surging smoke
Uplifted spurns the ground, thence many a League
930 As in a cloudy Chair ascending rides
Audacious, but that feat soon failing, meets
A vast vacuity: all unawares

I 2

Fluttering

Fluttering his pennons vain plumb down he drops
 Ten thousand fathom deep, and to this hour
 935 Down had been falling, had not by ill chance
 The strong rebuff of some tumultuous cloud
 Instinct with Fire and Nitre hurried him
 As many miles aloft: that fury stay'd,
 Quencht in a Boggy Syrtis, neither Sea
 940 Nor good dry Land: nigh founder'd on he fares,
 Treading the crude consistence, half on foot,
 Half flying; behooves him now both Oar and Sail.
 As when a Gryphon through the Wildernesse
 With winged course o'er Hill or moary Dale,
 945 Pursues the *Arimaspian*, who by stealth
 Had from his wakeful custody purloin'd
 The guarded Gold: So eagerly the Fiend
 O'er bog or steep, through strait, rough, dense, or rare
 With head, hands, wings or feet, pursues his way,
 950 And swims, or sinks, or wades, or creeps, or flies:
 At length a universal hubbub wild
 Of stunning sounds and voices all confus'd
 Born through the hollow dark assaults his ear
 With loudest vehemence: thither he plies,
 955 Undaunted to meet there whatever power
 Or Spirit of the nethermost Abyss
 Might in that noise reside, of whom to ask
 Which way the nearest coast of darkness lies
 Bordering on light; when strait behold the Throne
 960 Of *Chaos*, and his dark Pavilion spread
 Wide on the wasteful Deep; with him Enthron'd
 Sate Sable-vested *Night*, eldest of things,
 The Consort of his Reign; and by them stood
Orchus and *Ades*, and the dreaded name
 965 Of *Demogorgon*; *Rumor* next and *Chance*,
 And *Tumult* and *Confusion* all imbroil'd

And *Discord* with a thousand various mouths.

T' whom *Satan* turning boldly, thus. Ye Powers
 And Spirits of this nethermost Abyss,
 970 *Chaos* and *ancient Night*, I come no Spy,
 With purpose to explore or to disturb
 The secrets of your Realm, but by constraint
 Wandring this darksome Defart, as my way,
 Lies through your spacious Empire up to light,
 975 Alone, and without guide, half lost, I seek
 What readiest path leads where your gloomy bounds
 Confine with Heav'n; or if some other place
 From your Dominion won, th' Ethereal King
 Possesses lately, thither to arrive
 980 I travel this profound, direct my course;
 Directed no mean recompense it brings
 To your behoof, if I that Region lost,
 All usurpation thence expell'd, reduce
 To her original darkness and your sway
 985 (Which is my present journey) and once more
 Erect the Standard there of *ancient Night*;
 Yours be th' advantage all, mine the revenge.

Thus *Satan*; and him thus the Anarch old
 With faultring speech and visage impos'd
 990 Answer'd. I know thee, stranger, who thou art,
 That mighty leading Angel who of late
 Made head against Heav'n's King, though overthrown.
 I saw and heard, for such a numerous Host
 Fled not in silence through the frighted deep
 995 With ruine upon ruine, rout on rout,
 Confusion worse confounded; and Heav'n Gates
 Pour'd out by millions her victorious Bands
 Pursuing. I upon my Frontiers here

Keep

Keep residence; if all I can will serve,
 1000 That little which is left so to defend,
 Encroacht on still through our intestine broils
 Weakning the Sceptre of old *Night*: first Hell
 Your dungeon, stretching far and wide beneath;
 Now lately Heaven and Earth, another World
 1005 Hung o'er my Realm, link'd in a golden Chain
 To that side Heav'n from whence your Legions fell:
 If that way be your walk, you have not far;
 So much the nearer danger; go and speed;
 Havock and spoil and ruine are my gain.

1010 He ceas'd; and *Satan* staid not to reply,
 But glad that now his Sea should find a shore,
 With fresh alacrity and force renew'd
 Springs upward like a Pyramid of fire
 Into the wild expanse, and through the shock
 1015 Of fighting Elements, on all sides round
 Environ'd wins his way; harder beset
 And more endanger'd, than when *Argo* pass'd
 Through *Bosphorus* betwixt the jutting Rocks:
 Or when *Ulysses* on the Larbord shun'd
 1020 *Charybdis*, and by th' other Whirlpool steer'd.
 So he with difficulty and labour hard
 Mov'd on, with difficulty and labour he;
 But he once past, soon after when Men fell,
 Strange alteration! Sin and Death amain
 1025 Following his track, such was the will of Heav'n,
 Pav'd after him a broad and beat'n way
 Over the dark Abyss, whose boiling Gulf
 Tamely endur'd a Bridge of wondrous length
 From Hell continu'd reaching th' utmost Orbe
 1030 Of this frail World; by which the Spirits perverse
 With easie intercourse pass to and fro

To tempt or punish Mortals, except whom
 God and good Angels guard by special Grace.
 But now at last the sacred influence
 1035 Of Light appears, and from the Walls of Heav'n
 Shoots far into the bosom of dim Night
 A glimmering dawn; here Nature first begins
 Her farthest Verge, and *Chaos* to retire
 As from her outmost Works a brok'n Foe
 1040 With tumult less, and with less hostile din,
 That *Satan* with less toil, and now with ease
 Wafts on the calmer Wave by dubious Light
 And like a weather-beaten Vessel holds
 Gladly the Port, though Shrouds and Tackle torn;
 1045 Or in the emptier waste, resembling Air,
 Weighs his spread Wings, at leisure to behold
 Far off th' Empyrean Heav'n, extended wide
 In circuit, undetermin'd square or round.
 With Opal Tow'rs and Battlements adorn'd
 1050 Of living Sapphire, once his native Seat;
 And fast by hanging in a golden Chain
 This pendant World, in bigness as a Star
 Of smallest Magnitude, close by the Moon.
 Thither full fraught with mischievous Revenge,
 1055 Accurst, and in a curfed hour he hies.

The End of the Second Book.

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Paradise Lost.

BOOK III.

THE ARGUMENT.

God sitting on his Throne sees Satan flying towards this World then newly created; shews him to the Son who sate at his right hand; foretells the success of Satan in perverting Mankind; clears his own Justice and Wisdom from all Imputation, having created Man free, and able enough to have withstood his Tempter; yet declares his purpose of Grace towards him, in regard he fell not of his own Malice, as did Satan, but by him seduc'd. The Son of God renders praises to his Father for the manifestation of his gracious purpose towards Man; but God again declares, that Grace cannot be extended towards Man without the satisfaction of Divine Justice; Man hath offended the Majesty of God by aspiring to God-head, and therefore with all his Progeny devoted to Death must die, unless some one can be found sufficient to answer for his Offence, and undergo his Punishment. The Son of God freely offers himself a Ransom for Man: The Father accepts him, ordains his Incarnation, pronounces his Exaltation above all Names in Heaven and Earth; commands all the Angels to adore him; they obey, and hymning to their Harps in full Choir, celebrate the Father and the Son. Mean while Satan alights upon the bare convex of this World's outermost Orb; where wandering he first finds a place since call'd, The Limbo of Vanity; what Persons and Things fly up thither; thence comes to the Gate of Heaven; describ'd ascending by Stairs, and the Waters above the Firmament that flow about it: His passage thence to the Orb of the Sun; he finds there Uriel the Regent of that Orb, but first changes himself into the shape of a meaner Angel; and pretending a zealous desire

desire to behold the new Creation and Man whom God had plac'd here, inquires of him the place of his Habitation, and is directed; alights first on Mount Niphates.

Hail holy Light, offspring of Heav'n first-born,
Or of th' Eternal Coeternal Beam
May I express thee unblam'd? since God is Light
And never but in unapproach'd Light
5 Dwelt from Eternity, dwelt then in thee,
Bright Effluence of bright essence increate.
Or hear'st thou rather pure Ethereal stream,
Whose Fountain who shall tell? before the Sun,
Before the Heav'n's thou wert, and at the voice
10 Of God as with a Mantle didst invest
The rising World of Waters dark and deep,
Won from the void and formless infinite.
Thee I re-visit now with bolder wing,
Escap'd the *Stygian* Pool, though long detain'd
15 In that obscure sojourn, while in my flight
Through utter and through middle darkness born
With other Notes than to th' *Orphean* Lyre
I sung of *Chaos* and *Eternal Night*,
Taught by the Heav'nly Muse to venture down
20 The dark descent, and up to re-ascend,
Though hard and rare: Thee I re-visit safe,
And feel thy sov'reign vital Lamp; but thou
Re-visit'st not these Eyes, that rowle in vain
To find thy piercing Ray, and find no dawn;
25 So thick a drop serene hath quencht their Orbs,
Or dim suffusion veil'd: Yet not the more
Cease I to wander where the Muses haunt
Clear Spring, or shady Grove, or sunny Hill,
Smit with the love of sacred Song; but chief
30 Thee *Sion* and the flowry Brooks beneath
That wash thy hallow'd Feet, and warbling flow,
Nightly

Nightly I visit: Nor sometimes forget
Those other two equal'd with me in Fate,
So were I equal'd with them in renown,
35 Blind *Thamyris* and blind *Mæonides*,
And *Tiresias* and *Phineus* Prophets old.
Then feed on Thoughts, that voluntary move
Harmonious numbers; as the wakeful Bird
Sings darkling, and in shadieft Covert hid
40 Tunes her nocturnal Note. Thus with the Year
Seasons return, but not to me returns
Day, or the sweet approach of Ev'n or Morn,
Or sight of vernal Bloom, or Summers Rose,
Or Flocks, or Herds, or humane Face divine;
45 But cloud in stead, and ever-during dark
Surrounds me, from the chearful ways of Men
Cut off, and for the Book of knowledge fair
Presented with a Universal blank
Of Nature's works to me expung'd and ras'd,
50 And Wisdom at one entrance quite shut out.
So much the rather thou Celestial Light
Shine inward, and the Mind through all her Powers
Irradiate, there plant Eyes, all mist from thence
Purge and disperse, that I may see and tell
55 Of things invisible to mortal sight.

Now had the Almighty Father from above,
From the pure Empyrean where he sits
High Thron'd above all height, bent down his Eye,
His own Works and their Works at once to view:
60 About him all the Sanctities of Heav'n
Stood thick as Stars, and from his sight receiv'd
Beatitude past utterance; on his right
The radiant Image of his Glory sat,
His only Son; On Earth he first beheld

65 Our two first Parents, yet the only two
Of Mankind, in the happy Garden plac'd,
Reaping Immortal fruits of Joy and Love,
Uninterrupted Joy, unrival'd Love
In blisful Solitude; he then survey'd
70 Hell and the Gulf between, and *Satan* there
Coasting the Wall of Heav'n on this side Night
In the dun Air sublime, and ready now
To stoop with wearied Wings, and willing Feet
On the bare outside of this World, that seem'd
75 Firm Land imbosom'd without Firmament,
Uncertain which, in Ocean or in Air.
Him God beholding from his prospect high,
Wherein past, present, future he beholds,
Thus to his only Son foreseeing spake.

80 Only begotten Son, seest thou what Rage
Transports our Adversary, whom no bounds
Prescrib'd, no bars of Hell, nor all the Chains
Heapt on him there, nor yet the main Abyss
Wide interrupt can hold; so bent he seems
85 On desperate Revenge, that shall redound
Upon his own rebellious Head. And now
Through all restraint broke loose he wings his way
Not far off Heav'n, in the Precincts of Light,
Directly towards the new created World,
90 And Man there plac'd, with purpose to assay
If him by force he can destroy, or worse,
By some false guile pervert; and shall pervert,
For Man will heark'n to his glozing Lies,
And easily transgress the sole Command,
95 Sole pledge of his Obedience: So will fall,
He and his faithless Progeny: Whose Fault?
Whose but his own? Ingrate he had of me

All he could have; I made him just and right,
Sufficient to have stood, though free to fall.
100 Such I created all th' Ethereal Powers
And Spirits, both them who stood and them who fall'd;
Freely they stood who stood, and fell who fell.
Not free, what proof could they have giv'n sincere
Of true Allegiance, constant Faith or Love,
105 Where only what they needs must do, appear'd,
Not what they would? what praise could they receive?
What pleasure I from such obedience paid,
When Will and Reason (Reason also is choice)
Useless and vain, of freedom both despoil'd,
110 Made passive both, had serv'd necessity,
Not me. They therefore, as to right belong'd,
So were created, nor can justly accuse
Their Maker, or their Making, or their Fate,
As if Predestination over-rul'd
115 Their Will dispos'd by absolute Decree
Or high foreknowledge; they themselves Deceiv'd
Their own Revolt, not I; if I foreknew,
Foreknowledge had no influence on their fault,
Which had no less prov'd certain unforeknown.
120 So without least impulse or shadow of Fate,
Or aught by me immutably foreseen,
They trespass, Authors to themselves in all
Both what they judge and what they chose; for so
I form'd them free, and free they must remain,
125 Till they enthrall themselves; I else must change
Their Nature and revoke the high Decree
Unchangeable, Eternal, which ordain'd
Their freedom, they themselves ordain'd their fall.
The first sort by their own suggestion fell,
130 Self-tempted, self-deprav'd: Man falls deceiv'd
By the other first: Man therefore shall find Grace,

The other none : in Mercy and Justice both,
Through Heav'n and Earth, so shall my Glory excel,
But Mercy first and last shall brightest shine.

135 Thus while God spake, ambrosial fragrance fill'd
All Heav'n, and in the blessed Spirits elect
Sense of new joy ineffable diffus'd :
Beyond compare the Son of God was seen
Most glorious, in him all his Father shone
140 Substantially express'd, and in his face
Divine compassion visibly appear'd,
Love without end, and without measure Grace,
Which uttering thus he to his Father spake.

O Father, gracious was that word which clos'd
145 Thy sov'reign sentence, that Man should find Grace;
For which both Heav'n and Earth shall high extol
Thy Praises, with th' innumerable sound
Of Hymns and sacred Songs, wherewith thy Throne
Encompass'd shall resound thee ever blest.
150 For should Man finally be lost, should Man
Thy Creature late so lov'd, thy youngest Son
Fall circumvented thus by fraud, though joyn'd
With his own Folly ? That be from thee far,
That far be from thee, Father, who art Judge
155 Of all things made, and judgest only Right.
Or shall the Adversary thus obtain
His end, and frustrate thine ? shall he fulfil
His Malice, and thy Goodness bring to naught ?
Or proud return, though to his heavier doom,
160 Yet with Revenge accomplish'd, and to Hell
Draw after him the whole Race of Mankind,
By him corrupted ? Or wilt thou thy self
Abolish thy Creation, and unmake,

For him, what for thy Glory thou hast made ?
165 So should thy Goodness and thy Greatness both
Be question'd and blasphem'd without defence.

To whom the great Creator thus reply'd.
O Son, in whom my Soul hath chief delight,
Son of my Bosom, Son who art alone
170 My Word, my Wisdom, and effectual Might,
All hast thou spoken as my Thoughts are, all
As my Eternal purpose hath decreed :
Man shall not quite be lost, but sav'd who will,
Yet not of Will in him, but Grace in me
175 Freely vouchsaf'd ; once more I will renew
His laps'd Powers, though forfeit and enthrall'd
By sin to foul exorbitant desires ;
Upheld by me, yet once more he shall stand
On even Ground against his mortal Foe,
180 By me upheld, that he may know how frail
His fall'n condition is, and to me owe
All his deliv'rance, and to none but me.
Some I have chosen of peculiar Grace
Elect above the rest ; so is my Will :
185 The rest shall hear me call, and oft be warn'd
Their sinful state, and to appease betimes
Th' incens'd Deity, while offer'd Grace
Invites : For I will clear their Senses dark,
What may suffice, and soft'n stony Hearts
190 To Pray, Repent, and bring Obedience due.
To Prayer, Repentance, and Obedience due,
Though but endeavour'd with sincere intent,
Mine Ear shall not be slow, mine Eye not shut.
And I will place within them as a Guide
195 My Umpire *Conscience*, whom, if they will hear,
Light after Light well us'd they shall attain,

And

And to the end persisting, safe arrive.
 This my long sufferance and my day of Grace
 They who neglect and scorn, shall never taste;
 200 But hard be hard'nd, blind be blinded more,
 That they may stumble on, and deeper fall;
 And none but such from Mercy I exclude.
 But yet all is not done; Man disobeying,
 Disloyal breaks his fealty, and sins
 205 Against the high Supremacy of Heav'n,
 Affecting God-head, and so losing all,
 To expiate his Treason hath nought left.
 But to destruction sacred and devote,
 He with his whole Posterity must die,
 210 Die he or Justice must; unless for him
 Some other able, and as willing, pay
 The rigid satisfaction, Death for Death.
 Say Heav'nly Powers, where shall we find such love,
 Which of ye will be Mortal to redeem
 215 Man's mortal Crime; and just th' unjust to save,
 Dwells in all Heaven charity so dear?

He ask'd, but all the Heav'nly Chaire stood mute,
 And silence was in Heav'n: On Man's behalf
 Patron or Intercessor none appear'd,
 220 Much less that durst upon his own Head draw
 The deadly forfeiture, and Ransom set.
 And now without redemption all Mankind
 Must have been lost, adjudg'd to Death and Hell
 By doom severe, had not the Son of God,
 225 In whom the fulness dwells of Love divine,
 His dearest mediation thus renew'd.

Father, thy Word is past, Man shall find Grace;
 And shall Grace not find means, that finds her way,

The speediest of thy winged Messengers
 230 To visit all thy Creatures, and to all
 Comes unprevented, unimplor'd, unsought,
 Happy for Man, so coming; he her aid
 Can never seek, once dead in sins and lost;
 Attonement for himself or offering meet,
 235 Indebted and undone, hath none to bring:
 Behold me then, me for him, Life for Life
 I offer, on me let thine Anger fall;
 Account me Man; I for his sake will leave
 Thy Bosom, and this Glory next to thee
 240 Freely put off, and for him lastly die
 Well pleas'd, on me let Death wreck all his Rage;
 Under his gloomy power I shall not long
 Lie vanquish'd: Thou hast given me to possess
 Life in my self for ever, by thee I live,
 245 Though now to Death I yield, and am his due
 All that of me can die, yet that debt paid,
 Thou wilt not leave me in the loathsome Grave
 His Prey, nor suffer my unspotted Soul
 For ever with Corruption there to dwell;
 250 But I shall rise Victorious, and subdue
 My Vanquisher, spoil'd of his vaunted spoil;
 Death his deaths wound shall then receive, and stoop
 Inglorious, of his mortal sting disarm'd.
 I through the ample Air in Triumph high
 255 Shall lead Hell captive maugre Hell, and show
 The powers of darkness bound. Thou at the sight
 Pleas'd, out of Heaven shalt look down and smile,
 While by thee rais'd I ruine all my Foes,
 Death last, and with his Carcass glut the Grave:
 260 Then with the multitude of my redeem'd
 Shall enter Heaven long absent, and return
 Father, to see thy Face, wherein no cloud

Of Anger shall remain, but Peace assur'd,
And reconcilment; Wrath shall be no more
265 Thenceforth, but in thy presence Joy entire.

His words here ended, but his meek aspect
Silent yet spake, and breath'd immortal Love
To mortal Men, above which only shone
Filial Obedience: as a Sacrifice
270 Glad to be offer'd, he attends the Will
Of his great Father. Admiration seiz'd
All Heav'n, what this might mean, or whither tend
Wondring; but soon th' Almighty thus reply'd:

O thou in Heav'n and Earth the only Peace
275 Found out for Mankind under Wrath, O thou
My sole complacence! Well thou know'st how dear
To me are all my Works, nor Man the least
Though last created, that for him I spare
Thee from my Bosom and Right-hand, to save,
280 By losing thee a while, the whole Race lost.
Thou therefore whom thou only canst redeem,
Their Nature also to thy Nature joyn;
And be thy self Man among Men on Earth,
Made Flesh, when time shall be, of Virgin Seed,
285 By wondrous Birth: Be thou in Adam's room
The Head of all Mankind though Adam's Son,
As in him perish all Men, so in thee
As from a second Root shall be restor'd,
As many as are restor'd, without thee none.
290 His Crime makes guilty all his Sons, thy merit
Imputed shall absolve them who renounce
Their own both righteous and unrighteous deeds,
And live in thee transplanted, and from thee
Receive new Life. So Man, as is most just,

295 Shall satisfy for Man, be judg'd and die,
And dying rise, and rising with him raise
His Brethren, ransom'd with his own dear life.
So Heav'nly Love shall outdoe Hellish Hate
Giving to Death, and dying to redeem,
300 So dearly to redeem what Hellish Hate
So easily destroy'd, and still destroys
In those who, when they may, accept not Grace.
Nor shalt thou by descending to assume
Mans Nature, less'n or degrade thine own.
305 Because thou hast, though thron'd in highest bliss
Equal to God, and equally enjoying
God-like fruition, quitted all to save
A World from utter loss, and hast been found
By Merit more than Birthright Son of God,
310 Found worthiest to be so by being Good,
Far more than Great or High; because in thee
Love hath abounded more than Glory abounds,
Therefore thy Humiliation shall exalt
With thee thy Manhood also to this Throne,
315 Here shalt thou sit Incarnate, here shalt Reign
Both God and Man, Son both of God and Man,
Anointed universal King, all Power
I give thee, reign for ever, and assume
Thy Merits; under thee as Head supream
320 Thrones, Princedoms, Powers, Dominions I reduce:
All Knees to thee shall bow, of them that bide
In Heav'n, or Earth, or under Earth in Hell;
When thou attended gloriously from Heav'n
Shalt in the Sky appear, and from thee send
325 The summoning Arch-Angels to proclaim
Thy dread Tribunal: Forthwith from all Winds
The living, and forthwith the cited dead
Of all past Ages to the general Doom

- Shall hast'n, such a peal shall rouse their sleep.
 330 Then all thy Saints assembl'd, thou shalt judge
 Bad Men and Angels, they arraign'd shall sink
 Beneath thy Sentence; Hell, her numbers full,
 Thenceforth shall be for ever shut. Mean while
 The World shall burn, and from her ashes spring
 335 New Heav'n and Earth, wherein the Just shall dwell,
 And after all their tribulations long
 See golden days, fruitful of golden deeds,
 With Joy and Love triumphing, and fair Truth.
 Then thou thy Regal Sceptre shalt lay by,
 340 For Regal Sceptre then no more shall need,
 God shall be All in All. But all ye Gods,
 Adore him, who to compass all this dies,
 Adore the Son, and honour him as me.

- No sooner had th' Almighty ceas'd, but all
 345 The multitude of Angels with a shout
 Loud as from numbers without number, sweet
 As from blest voices, uttering joy, Heav'n rung
 With Jubilee, and loud Hosanna's fill'd
 Th' eternal Regions: lowly reverent
 350 Towards either Throne they bow, and to the ground
 With solemn adoration down they cast
 Their Crowns inwove with Amarant and Gold,
 Immortal Amarant, a Flour which once
 In Paradise, fast by the Tree of Life
 355 Began to bloom, but soon for Man's offence
 To Heav'n remov'd where first it grew, there grows,
 And flours aloft shading the Fount of Life,
 And where the River of Bliss through midst of Heav'n
 Rows o'er *Elysian* Flours her Amber stream;
 360 With these that never fade the Spirits elect
 Bind their resplendent locks inwreath'd with beams,

Now

- Now in loose Garlands thick thrown off, the bright
 Pavement that like a Sea of Jasper shone
 Impurpled with Celestial Roses smil'd.
 365 Then Crown'd again their gold'n Harps they took,
 Harps ever tun'd, that glittering by their side
 Like Quivers hung, and with Preamble sweet
 Of charming symphony they introduce
 Their sacred Song, and waken raptures high;
 370 No voice exempt, no voice but well could joyn
 Melodious part, such concord is in Heav'n.

 Thee, Father, first they sung Omnipotent,
 Immutable, Immortal, Infinite,
 Eternal King, thee Authour of all being,
 375 Fountain of light, thy self invisible
 Amidst the glorious brightness where thou sit'st
 Thron'd inaccessible, but when thou shad'st
 The full blaze of thy beams, and through a cloud
 Drawn round about thee like a radiant Shrine,
 380 Dark with excessive bright thy skirts appear,
 Yet dazle Heav'n, that brightest Seraphim
 Approach not, but with both wings veil their eyes.
 Thee next they sang of all Creation first,
 Begotten Son, Divine Similitude,
 385 In whose conspicuous count'nance, without cloud
 Made visible, th' Almighty Father shines,
 Whom else no Creature can behold; on thee
 Impres'd the effulgence of his Glory abides,
 Transfus'd on thee his ample Spirit rests.
 390 He Heav'n of Heav'ns and all the Powers therein
 By thee created, and by thee threw down
 Th' aspiring Dominations: thou that day
 Thy Fathers dreadful Thunder didst not spare,
 Nor stop thy flaming Chariot wheels, that shook

Heav'ns

395 Heav'n's everlasting Frame, while o'er the necks
 Thou drov'st of warring Angels disarray'd.
 Back from pursuit thy Powers with loud acclaim
 Thee only extoll'd, Son of thy Father's might,
 To execute fierce vengeance on his foes.
 400 Not so on Man; him through their malice fall'n,
 Father of Mercy and Grace, thou didst not doom
 So strictly, but much more to pity incline:
 No sooner did thy dear and only Son
 Perceive thee purpos'd not to doom frail Man
 405 So strictly, but much more to pity inclin'd,
 He to appease thy wrath, and end the strife
 Of Mercy and Justice in thy face discern'd,
 Regardless of the Bliss wherein he fate
 Second to thee, offer'd himself to die
 410 For Man's offence. O unexempl'd love,
 Love no where to be found less than Divine!
 Hail Son of God, Saviour of Men, thy Name
 Shall be the copious matter of my Song
 Henceforth, and never shall my Harp thy praise
 415 Forget, nor from thy Father's praise disjoyn.

Thus they in Heav'n, above the starry Sphear,
 Their happy hours in joy and hymning spent.
 Mean while upon the firm opacous Globe
 Of this round World, whose first convex divides
 500 The luminous inferiour Orbs, enclos'd
 From *Chaos* and th' inroad of Darknes old,
Satan alighted walks: a Globe far off
 It seem'd, now seems a boundless Continent
 Dark, waste and wild, under the frown of Night
 505 Starless expos'd, and ever-threatening storms
 Of *Chaos* blustering round, inclement Sky,
 Save on that side which from the wall of Heav'n

Thou

Though distant far some small reflection gains
 Of glimmering Air less vext with tempest loud:
 430 Here walk'd the Fiend at large in spacious Field.
 As when a Vulture on *Imaus* bred,
 Whose snowy ridge the roving *Tartar* bounds,
 Dislodging from a Region scarce of Prey,
 To gorge the flesh of Lambs or yeanling Kids
 435 On Hills where Flocks are fed, flies toward the Springs
 Of *Ganges* or *Hydaspes*, *Indian* streams;
 But in his way lights on the barren Plains
 Of *Sericana*, where *Chineses* drive
 With Sails and Wind their Cany Waggons light:
 440 So on this windy Sea of Land, the Fiend
 Walk'd up and down alone bent on his Prey,
 Alone, for other Creature in this place
 Living or liveless to be found was none,
 None yet, but store hereafter from the Earth
 445 Up hither like aerial Vapours flew
 Of all things transitory and vain, when Sin
 With vanity had fill'd the works of Men:
 Both all things vain, and all who in vain things
 Built their fond hopes of glory or lasting fame,
 450 Or happiness in this or th' other Life;
 All who have their Reward on Earth, the fruits
 Of painful Superstition and blind Zeal,
 Nought seeking but the praise of Men, here find
 Fit retribution, empty as their deeds;
 455 All th' unaccomplisht works of Nature's hand,
 Abortive, monstrous, or unkindly mixt,
 Dissolv'd on Earth, fleet hither, and in vain,
 Till final dissolution, wander here,
 Not in the neighbouring Moon, as some have dream'd;
 460 Those argent Fields more likely Habitants,
 Translated Saints, or middle Spirits hold

Betwixt

Betwixt th' Angelical and Human kind:
 Hither of ill-joyn'd Sons and Daughters born
 First from the ancient World those Giants came
 465 With many a vain Exploit, though then renown'd:
 The builders next of *Babel* on the Plain
 Of *Sennaar*, and still with vain design
 New *Babels*, had they wherewithal, would build:
 Others came single; he who to be deem'd
 470 A God, leap'd fondly into *Ætna* flames,
Empedocles, and he who to enjoy
Plato's Elysium, leap'd into the Sea,
Clœmbrotus, and many more too long,
 Embryo's and Idiots, Eremites and Friars
 475 White, Black and Grey, with all their trumpery.
 Here Pilgrims roam, that stray'd so far to seek
 In *Golgotha* him dead, who lives in Heav'n;
 And they who to be sure of Paradise
 Dying put on the weeds of *Dominick*,
 480 Or in *Franciscan* think to pass disguis'd;
 They pass the Planets seven, and pass the fixt,
 And that ChrySTALLINE Sphere whose balance weighs
 The Trepidation talkt, and that first mov'd;
 And now Saint *Peter* at Heav'n's Wicket seems
 485 To wait them with his Keys, and now at foot
 Of Heav'n's ascent they lift their Feet, when loe
 A violent cross Wind from either Coast
 Blows them transverse ten thousand Leagues awry
 Into the devious Air; then might ye see
 490 Cows, Hoods and Habits with their wearers tost
 And flutter'd into Rags, then Reliques, Beads,
 Indulgences, Dispenses, Pardons, Bulls,
 The sport of Winds: All these upwhirl'd aloft
 Fly o'er the backside of the World far off
 495 Into a *Limbo* large and broad, since call'd

The Paradise of Fools, to few unknown
 Long after, now unpeopl'd, and untrod;
 All this dark Globe the Fiend found as he pass'd,
 And long he wander'd, till at last a gleam
 500 Of dawning Light turn'd thither-ward in haste
 His travel'd steps; far distant he descries
 Ascending by degrees magnificent
 Up to the Wall of Heaven a structure high,
 At top whereof, but far more rich appear'd
 505 The work as of Kingly Palace Gate
 With Frontispiece of a Diamond and Gold
 Imbelisht, thick with sparkling orient Gems
 The Portal shone, inimitable on Earth
 By Model, or by shading Pencil drawn.
 510 The Stairs were such as whereon *Jacob* saw
 Angels ascending and descending, bands
 Of Guardians bright, when he from *Esau* fled
 To *Padan-Aram* in the field of *Luz*,
 Dreaming by Night under the open Sky,
 515 And waking cry'd, *This is the Gate of Heav'n*:
 Each Stair mysteriously was meant, nor stood
 There always, but drawn up to Heav'n sometimes
 Viewless, and underneath a bright Sea-flow'd
 Of Jasper, or of liquid Pearl, whereon
 520 Who after came from Earth, sailing arriv'd,
 Wafted by Angels, or flew o'er the Lake
 Rapt in a Chariot drawn by fiery Steeds.
 The Stairs were then let down, whether to dare
 The Fiend by easie ascent, or aggravate
 525 His sad exclusion from the doors of Bliss.
 Direct against which op'nd from beneath,
 Just o'er the blissful seat of Paradise,
 A passage down to th' Earth, a passage wide,
 Wider by far than that of after-times

530 Over Mount *Sion*, and, though that were large,
 Over the promis'd Land to God so dear,
 By which, to visit oft those happy Tribes,
 On high behests his Angels to and fro
 Pass'd frequent, and his Eye with choice regard,
 535 From *Paneas* the fount of *Jordan's* Flood
 To *Beerfaba*, where the *Holy Land*
 Borders on *Aegypt* and the *Arabian* shore;
 So wide the opening seem'd, where bounds were set
 To darkness, such as bound the Ocean Wave.
 540 *Satan* from hence now on the lower Stair
 That scal'd by steps of Gold to Heav'n Gate
 Looks down with wonder at the sudden view
 Of all this World at once. As when a Scout
 Through dark and desert ways with Peril gone
 545 All Night; at last by break of chearful dawn
 Obtains the brow of some high-climbing Hill,
 Which to his Eye discovers unaware
 The goodly prospect of some Foreign Land
 First-seen, or some renown'd Metropolis
 550 With glistering Spires and Pinnacles adorn'd,
 Which now the Rising Sun gilds with his Beams,
 Such wonder seiz'd, though after Heaven seen,
 The Spirit malign, but much more Envy seiz'd
 At sight of all this World beheld so fair.
 555 Round he surveys, and well might, where he stood
 So high above the circling Canopy
 Of Nights extended shade; from Eastern Point
 Of *Libra* to the fleecy Star that bears
Andromeda far off *Atlantick* Seas
 560 Beyond the *Horizon*; then from Pole to Pole
 He views in breadth, and without longer pause
 Down right into the Worlds first Region throws
 His sight precipitant, and winds with ease

Through the pure marble Air his oblique way
 565 Amongst innumerable Stars, that shone
 Stars distant, but nigh hand seem'd other Worlds,
 Or other Worlds they seem'd, or happy Isles,
 Like those *Hesperian* Gardens fam'd of old,
 Fortunate Fields, and Groves and flowry Vales,
 570 Thrice happy Isles, but who dwelt happy there
 He staid not to enquire: above them all
 The golden Sun in splendour likest Heaven
 Allur'd his Eye: Thither his course he bends
 Through the calm Firmament; but up or down
 575 By centre, or eccentric, hard to tell,
 Or Longitude, where the great Luminary
 Aloof the vulgar Constellations thick,
 That from his Lordly Eye keep distance due,
 Dispenses light from far; they as they move
 580 Their Starry dance in numbers that compute
 Days, Months, and Years, towards his all-cheering Lamp
 Turn swift their various motions, or are turn'd
 By his Magnetick beam, that gently warms
 The Universe, and to each inward part
 585 With gentle penetration, though unseen,
 Shoots invisible virtue e'en to the deep,
 So wondrously was set his Station bright.
 There Lands the Fiend, a spot like which perhaps
 Astronomer in the Sun's lucent Orb
 590 Through his glaz'd Optick Tube yet never saw.
 The place he found beyond expression bright,
 Compar'd with aught on Earth, Metall or Stone;
 Not all parts like, but all alike inform'd
 With radiant Light, as glowing Iron with Fire;
 595 If Metal, part seem'd Gold, part Silver clear,
 If Stone, Carbuncle most or Chrysolite,
 Ruby or Topaz, to the Twelve that shone

In *Aaron's* Breast-plate, and a stone besides
 Imagin'd rather oft than elsewhere seen,
 600 That stone, or like to that which here below
 Philosophers in vain so long have sought,
 In vain, though by their powerful Art they bind
 Volatile *Hermes*, and call up unbound
 In various shapes old *Proteus* from the Sea
 605 Drain'd through a Limbeck to his Native form,
 What wonder then if Fields and Regions here
 Breathe forth *Elixir* pure, and Rivers run
 Potable Gold, when with one virtuous touch
 Th' Arch-Chimick Sun so far from us remote
 610 Produces with Terrestrial Humour mixt
 Here in the dark so many precious things
 Of colour glorious and effect so rare?
 Here matter new to gaze the Devil met
 Undazzl'd, far and wide his Eye commands,
 615 For sight no obstacle found here, nor shade,
 But all Sun-shine, as when his Beams at Noon
 Culminate from th' *Æquator*, as they now
 Shot upward still direct, whence no way round
 Shadow from body opaque can fall, and th' Air
 620 No where so clear, sharpn'd his visual Ray
 To objects distant far, whereby he soon
 Saw within ken a glorious Angel stand,
 The same whom *John* saw also in the Sun:
 His back was turn'd, but not his brightness hid;
 625 Of beaming sunny Rays, a golden Tiar
 Circ'd his Head, nor less his Locks behind
 Illustrious on his Shoulders sledge with wings
 Lay waving round; on some great Charge employ'd
 He seem'd, or fixt in cogitation deep.
 630 Glad was the Spirit impure as now in hope
 To find who might direct his wandring flight

To Paradise the happy seat of Man,
 His Journies end and our beginning woe.
 But first he casts to change his proper shape,
 635 Which else might work him danger or delay:
 And now a stripling Cherube he appears,
 Not of the prime, yet such as in his face
 Youth smil'd Celestial, and to every Limb
 Suitable Grace diffus'd, so well he feign'd:
 640 Under a Coronet his flowing Hair
 In curls on either Cheek plaid, wings he wore
 Of many a colour'd plume sprinkl'd with Gold,
 His habit fit for speed succinct, and held
 Before his decent steps a Silver Wand.
 645 He drew not nigh unheard, the Angel bright,
 Ere he drew nigh, his radiant Visage turn'd,
 Admonisht by his Ear, and streight was known
 Th' Arch-Angel *Uriel*, one of the sev'n
 Who in Gods presence, nearest to his Throne
 650 Stand ready at command, and are his Eyes
 That run through all the Heav'ns, or down to th' Earth
 Bear his swift Errands over moist and dry,
 O'er Sea and Land: him *Satan* thus accosts;

Uriel, for thou of those sev'n Spirits that stand
 655 In sight of God's high Throne, gloriously bright,
 The first art wont his great authentick Will
 Interpreter through highest Heav'n to bring,
 Where all his Sons thy Embassy attend;
 And here art likeliest by supreme decree
 660 Like Honour to obtain, and as his Eye
 To visit oft this new Creation round;
 Unspeakable desire to see, and know
 All these his wondrous Works, but chiefly Man
 His chief delight and favour, him for whom

665 All these his works so wondrous he ordain'd,
 Hath brought me from the Choirs of Cherubim
 Alone thus wandering. Brightest Seraph tell
 In which of all these shining Orbs hath Man
 His fixed seat, or fixed seat hath none,
 670 But all these shining Orbs his choice to dwell;
 That I may find him, and with secret gaze,
 Or open admiration him behold
 On whom the great Creator hath bestow'd
 Worlds, and on whom hath all these Graces powr'd;
 675 That both in him and all things, as is meet,
 The Universal Maker we may praise;
 Who justly hath driven out his Rebel Foes
 To deepest Hell, and to repair that loss
 Created this new happy Race of Men
 680 To serve him better: wise are all his ways.

So spake the false Dissembler unperceiv'd;
 For neither Man nor Angel can discern
 Hypocrisie, the only Evil that walks
 Invisible, except to God alone,
 685 By his permissive Will, through Heav'n and Earth:
 And oft, though Wisdom wake, suspicion sleeps
 At Wisdom's Gate, and to simplicity
 Relinquish her charge, while goodness thinks no ill
 Where no ill seems; which now for once beguil'd
 690 Uriel, though Regent of the Sun, and held
 The sharpest sighted Spirit of all in Heav'n;
 Who to the fraudulent Impostor soul
 In his uprightness answer thus return'd.
 Fair Angel, thy desire which tends to know
 695 The works of God thereby to glorifie
 The great Work-Master, leads to no excess
 That reaches blame, but rather merits praise.

The more it seems excess that led thee hither
 From thy Empyrean Mansion thus alone,
 700 To witness with thine Eyes what some perhaps
 Contented with report hear only in Heav'n:
 For wonderful indeed are all his Works,
 Pleasant to know, and worthiest to be all
 Had in remembrance always with delight;
 705 But what created mind can comprehend
 Their number, or the Wisdom infinite
 That brought them forth, but hid their causes deep?
 I saw when at his word the formless Mass,
 This Worlds material Mould, came to a heap:
 710 Confusion heard his voice, and wild uproar
 Stood rul'd, stood vast infinitude confin'd;
 Till at his second bidding darkness fled,
 Light shone, and order from disorder sprung?
 Swift to their several Quarters hasted then
 715 The cumbrous Elements, Earth, Flood, Air, Fire,
 And this Ethereal quintessence of Heav'n
 Flew upward, spirited with various forms,
 That roll'd orbicular, and turn'd to Stars
 Numberless, as thou seest, and how they move;
 720 Each had his place appointed, each his course,
 The rest in circuit walls this Universe.
 Look downward on that Globe whose hither side
 With light from hence, though but reflected, shines;
 That place is Earth the seat of Man, that light
 725 His day, which else as th' other Hemisphere
 Night would invade, but there the neighbouring Moon
 (So call that opposite fair Star) her aid
 Timely interposes, and her monthly round
 Still ending, still renewing, through mid Heav'n;
 730 With borrow'd light her countenance triform
 Hence fills and empties to enlighten th' Earth,

And

And in her pale dominion checks the Night.
That spot to which I point is *Paradise*,
Adam's abode, those lofty shades his Bow'r.
735 Thy way thou canst not miss, me mine requires.

Thus said, he turn'd, and *Satan* bowing low,
As to superiour Spirits is wont in Heav'n,
Where Honour due and reverence none neglects,
Took leave and toward the coast of Earth beneath,
740 Down from th' *Ecliptick*, sped with hop'd success,
Throws his steep flight in many an Airy weele,
Nor staid, till on *Niphates* top he lights.

The End of the Third Book.



B. Low Senior invent.

P. P. Bouché del.

Paradise Lost.

BOOK IV.

The ARGUMENT.

Satan now in prospect of Eden, and nigh the place where he must now attempt the bold enterprise which he undertook alone against God and Man, falls into many doubts with himself, and many Passions, Fear, Envy, and Despair; but at length confirms himself in Evil, journeys on to Paradise, whose outward prospect and situation is described, overleaps the bounds, sits in the shape of a Cormorant on the Tree of Life, as highest in the Garden to look about him. The Garden describ'd; Satan's first sight of Adam and Eve; his wonder at their excellent form and happy state, but with resolution to work their fall; over-hears their Discourse, thence gathers that the Tree of Knowledge was forbidden them to eat of, under Penalty of Death; and thereon intends to sound his Temptation, by seducing them to Transgress: Then leaves them a while, to know farther of their state by some other means. Mean while Uriel descending on a Sun-beam warns Gabriel, who had in charge the Gate of Paradise, that some evil Spirit had escap'd the Deep, and past at Noon by his Sphere in the shape of a good Angel down to Paradise, discover'd after by his serious gestures in the Mount. Gabriel promises to find him ere Morning. Night coming on, Adam and Eve discourse of going to their rest: Their Bower describ'd; their Evening Worship. Gabriel drawing forth his Bands of Night-watch to walk the round of Paradise, appoints two strong Angels to Adam's Bower, lest the Evil Spirit should be there doing some harm to Adam or Eve sleeping; there they find him at the ear of Eve, tempting her in a Dream, and

*and bring him, though unwilling, to Gabriel; by whom
question'd, he scornfully answers, prepares resistance,
hinder'd by a Sign from Heaven, flies out of Paradise.*

O For that warning voice, which he who saw
Th' *Apocalypse*, heard cry in Heaven aloud,
Then when the Dragon, put to second rout,
Came furious down to be reveng'd on Men,
5 *Wo to the Inhabitants on Earth!* that now,
While time was, our first-Parents had been warn'd
The coming of their secret Foe, and scap'd
Haply so scap'd his mortal snare; for now
Satan, now first inflam'd with Rage, came down
10 The Tempter e're th' Accuser of Mankind,
To wreck on innocent frail Man his loss
Of that first Battel, and his flight to Hell:
Yet not rejoycing in his speed, though bold,
Far off and fearless, nor with cause to boast,
15 Begins his dire Attempt, which nigh the birth
Now rowling, boils in his tumultuous breast,
And like a devilish Engine back recoils
Upon himself; horror and doubt distract
His troubl'd thoughts, and from the bottom stir
20 The Hell within him, for within him Hell
He brings, and round about him, nor from Hell
One step no more than from himself can fly
By change of place: Now conscience wakes despair
That slumbred, wakes the bitter Memory
25 Of what he was, what is, and what must be
Worse; of worse deeds worse sufferings must ensue.
Sometimes towards *Eden* which now in his view
Lay pleasant, his griev'd look he fixes sad,
Sometimes towards Heav'n and the full blazing Sun
30 Which now sat high in his Meridian Tower:
Then much revolving, thus in sighs began.

O thou that with surpassing Glory crown'd,
Look'st from thy sole Dominion like the God
Of this new World; at whose sight all the Stars
35 Hide their diminisht heads; to thee I call,
But with no friendly voice, and add thy name
O Sun, to tell thee how I hate thy beams
That bring to my remembrance from what state
I fell, how glorious once above thy Sphere;
40 Till Pride and worse Ambition threw me down
Warring in Heav'n against Heav'n's matchless King:
Ah wherefore! he deserv'd no such return
From me, whom he created what I was
In that bright eminence, and with his good
45 Upbraided none; nor was his service hard.
What could be less than to afford him praise,
The easiest recompence, and pay him thanks,
How due! yet all his good prov'd ill in me,
And wrought but Malice lifted up so high
50 I'deign'd subjection, and thought one step higher
Would set me highest, and in a moment quit
The debt immense of endless gratitude,
So burthensome still paying still to owe;
Forgetful what from him I still received,
55 And understood not that a grateful Mind
By owing owes not, but still pays, at once
Indebted and discharged; what burthen then?
O had his powerful Destiny ordain'd
Me some inferiour Angel, I had stood
60 Then happy; no unbounded hope had rais'd
Ambition. Yet why not? some other Power
As great might have aspir'd, and me though mean
Drawn to his part; but other Powers as great
Fell not, but stand unshak'n, from within

65 Or from without, to all temptations arm'd.
 Hadst thou the same free Will and Power to stand?
 Thou hadst: whom hast thou then or what to accuse?
 But Heav'n's free Love dealt equally to all?
 Be then his Love accurst, since Love or Hate,
 70 To me alike, it deals eternal Woe.
 Nay curs'd be thou; since against his thy Will
 Chose freely what it now so justly rues:
 Me miserable! which way shall I fly
 Infinite Wrath, and infinite Despair?
 75 Which way I fly is Hell; my self am Hell;
 And in the lowest deep a lower deep
 Still threatening to devour me opens wide,
 To which the Hell I suffer seems a Heav'n.
 O then at last relent: is there no place
 80 Left for Repentance, none for Pardon left?
 None left but by submission; and that word
 Disdain forbids me, and my dread of shame
 Among the spirits beneath, whom I seduc'd
 With other Promises and other Vaunts
 85 Than to submit, boasting I could subdue
 Th' Omnipotent. Ay me, they little know
 How dearly I abide that boast so vain,
 Under what Torments inwardly I groan;
 While they adore me on the Throne of Hell,
 90 With Diadem and Sceptre high advanc'd
 The lower still I fall, only Supreme
 In Misery; such joy Ambition finds.
 But say I could Repent, and could obtain
 By Act of Grace my former state; how soon
 95 Would height recal high Thoughts, how soon unfix
 What feign'd submission swore? ease would recant
 Vows made in pain, as violent and void,
 For never can true reconciliation grow

Where wounds of deadly Hate have pierc'd so deep
 100 Which would but lead me to a worse relapse
 And heavier fall: so should I purchase dear
 Short intermission bought with double smart.
 This knows my Punisher; therefore as far
 From granting he, as I from begging Peace:
 105 All hope excluded thus, behold in stead
 Of us out-cast, exil'd, his new delight,
 Mankind created, and for him this World.
 So farewell Hope, and with Hope farewell Fear,
 Farewel Remorse: all Good to me is lost;
 110 Evil be thou my Good; by thee at least
 Divided Empire with Heav'n's King I hold
 By thee, and more than half perhaps will reign;
 As Man e'er long, and this new World shall know.

Thus while he spake, each passion dimm'd his face
 115 Thrice chang'd with Pale, Ire, Envy and Despair,
 Which marr'd his borrow'd visage, and betraid
 Him counterfeit, if any Eye beheld.
 For Heav'nly Minds from such distempers foul
 Are ever clear. Whereof he soon aware,
 120 Each perturbation smooth'd with outward calm,
 Artificer of Fraud; and was the first
 That practis'd fallhood under faintly shew,
 Deep Malice to conceal, couch'd with Revenge:
 Yet not enough had practis'd to deceive
 125 Uriel once warn'd; whose Eye pursu'd him down
 The way he went, and on th' Assyrian Mount
 Saw him disfigur'd, more than could befall
 Spirit of happy sort: his gestures fierce
 He mark'd and mad demeanour, then alone,
 130 As he suppos'd, all unobserv'd, unseen.
 So on he fares, and to the border comes,

Of Eden, where delicious Paradise,
 Now nearer, crowns with her enclosure green,
 As with a rural mound the champain head
 135 Of a steep Wilderness, whose hairy sides
 With thicket overgrown, grotesque and wild,
 Access deny'd; and over head up grew
 Insuperable height of loftiest shade,
 Cedar, and Pine, and Fir, and branching Palm,
 140 A Silvan Scene, and as the Ranks ascend
 Shade above shade a woody Theatre
 Of stateliest view. Yet higher than their tops
 The verdurous Wall of Paradise up sprung:
 Which to our general Sire gave prospect large
 145 Into his nether Empire neighbouring round.
 And higher than that Wall a circling row
 Of goodliest Trees loaden with fairest Fruit,
 Blossoms and Fruits at once of golden hue
 Appear'd, with gay enamel'd colours mixt:
 150 On which the Sun more glad impress'd his Beams
 Than in fair Evening Cloud, or humid Bow,
 When God hath showr'd the Earth; so lovely seem'd
 That Lantskip: And of pure now purer Air
 Meets his approach, and to the Heart inspires
 155 Vernal delight and joy, able to drive
 All sadness but despair: now gentle Gales
 Fanning their odoriferous wings dispense
 Native Perfumes, and whisper whence they stole
 Those balmy Spoils. As when to them who sail
 160 Beyond the Cape of Hope, and now are past
 Mozambick, off at Sea North-East Winds blow
 Sabeian Odours from the spicy shoar
 Of Arabie the blest, with such delay
 Well pleas'd they slack their course, and many a Leag
 165 Chear'd with the grateful smell old Ocean smiles.

So entertain'd those odorous sweets the Fiend
 Who came their bane, though with them better pleas'd
 Than *Asmodeus* with the fishy fume,
 That drove him, though enamour'd, from the Spouse
 170 Of *Tobit's* Son, and with a vengeance sent
 From *Media* post to *Ægypt*, there fast bound.

Now to th' ascent of that steep savage Hill
Satan had journied on, pensive and slow;
 But farther way found none, so thick entwin'd,
 175 As one continu'd brake, the undergrowth
 Of Shrubs and tangling Bushes had perplex'd
 All path of Man or Beast that past that way:
 One Gate there only was, and that look'd East
 On th' other side: which when th' arch-felon saw
 180 Due entrance he disdain'd, and in contempt,
 At one slight bound high over-leapt all bound
 Of Hill or highest Wall, and sheer within
 Lights on his feet. As when a prowling Wolf,
 Whom hunger drives to seek new haunt for Prey,
 185 Watching where *Shepherds* pen their Flocks at Eve
 In hurd'd Coats amid the field secure,
 Leaps o'er the Fence with ease into the Fold:
 Or as a Thief bent to unhoord the Cash
 Of some rich Burgher, whose substantial doors,
 190 Cross barr'd and bolted fast, fear no assault,
 In at the Window climbs, or o'er the Tiles;
 So clomb this first grand Thief into God's Fold:
 So since into his Church lewd Hirelings climb.
 Thence up he flew, and on the Tree of Life
 195 The middle Tree and highest there that grew,
 Sate like a Cormorant; yet not true Life
 Thereby regain'd, but fate devising Death
 To them who liv'd; nor on the virtue thought

Of that Life-giving Plant, but only us'd
 200 For prospect, what well us'd had been the pledge
 Of Immortality. So little knows
 Any, but God alone, to value right
 The good before him, but perverts best things
 To worst abuse, or to their meanest use.
 205 Beneath him with new wonder now he views
 To all delight of humane sense expos'd
 In narrow room Natures whole wealth, yea more,
 A Heav'n on Earth; for blissful Paradise
 Of God the Garden was, by him in th' East
 210 Of *Eden* planted; *Eden* stretch'd her Line
 From *Auran* Eastward to the Royal Tow'rs
 Of great *Seleucia*, built by *Grecian* Kings,
 Or where the Sons of *Eden* long before
 Dwelt in *Telassar*: In this pleasant Soil
 215 His far more pleasant Garden God ordain'd;
 Out of the fertile ground he caus'd to grow
 All Trees of noblest kind for sight, smell, taste;
 And all amid them stood the Tree of Life
 High eminent, blooming Ambrosial Fruit
 220 Of vegetable Gold; and next to Life
 Our Death the Tree of Knowledge grew fast by,
 Knowledge of Good bought dear by knowing Ill.
 Southward through *Eden* went a River large,
 Nor chang'd his course, but through the shaggy Hill
 225 Pass'd underneath ingulf'd, for God had thrown
 That Mountain as his Garden mold high rais'd
 Upon the rapid current, which through veins
 Of porous Earth with kindly thirst up drawn
 Rose a fresh Fountain, and with many a rill
 230 Water'd the Garden; thence united fell
 Down the steep glade, and met the neather Flood,
 Which from his darksome passage now appears,

And now divided into four main Streams,
 Runs divers, wandering many a famous Realm
 235 And Country, whereof here needs no account,
 But rather to tell how, if Art could tell,
 How from that Saphire Fount the crisped Brooks,
 Rolling on Orient Pearl and sands of Gold,
 With mazy error under pendant shades
 240 Ran Nectar, visiting each Plant, and fed
 Flowers worthy of Paradise, which not nice Art
 In Beds and curious Knots, but Nature boon
 Pour'd forth profuse on Hill, and Dale, and Plain,
 Both where the morning Sun first warmly smote
 245 The open Field, and where the unpierc'd shade
 Imbroun'd the noontide Bowers: thus was this place,
 A happy rural seat of various view;
 Groves whose rich Trees wept odorous Gums and Balm,
 Others whose fruit burnisht with Golden Rind
 250 Hung amiable, *Hesperian* Fables true,
 If true, here only, and of delicious taste:
 Betwixt them Lawns, or level Downs, and Flocks
 Grazing the tender Herb, were interpos'd,
 Or palmy Hillock, or the flowry lap
 255 Of some irriguous Valley spread her store,
 Flowers of all hue, and without Thorn the Rose:
 Another side, umbrageous Grotts and Caves
 Of cool recess, o'er which the mantling Vine
 Lays forth her purple Grape, and gently creeps
 260 Luxuriant; mean while murmuring Waters fall
 Down the slope Hills, dispers'd, or in a Lake,
 That to the fringed Bank with Myrtle crown'd,
 Her crystal mirror holds, unite their streams.
 The Birds their Choir apply; *Airs*, vernal *Airs*,
 265 Breathing the smell of Field and Grove, attune
 The trembling Leaves, while Universal Pan

Knit with the *Graces* and the *Hours* in dance
 Led on th' *Eternal Spring*. Not that fair field
 Of *Enna*, where *Proserpine* gathering flowers
 270 Her self a fairer Flower by gloomy *Dis*
 Was gather'd, which cost *Ceres* all that pain
 To seek her through the World; nor that sweet Grove
 Of *Daphne* by *Orontes*, and th' inspir'd
Castalian Spring, might with this *Paradise*
 275 Of *Eden* strive; nor that *Nyseian Isle*
 Girt with the River *Triton*, where old *Cham*,
 Whom Gentiles *Ammon* call and *Lybian Jove*,
 Hid *Amalthea* and her florid Son
 Young *Bacchus* from his Stepdame *Rhea's Eye*;
 280 Nor where *Abassin Kings* their issue Guard,
 Mount *Amara*, though this by some suppos'd
 True *Paradise* under the *Ethiop Line*
 By *Nilus Head*, enclos'd with shining Rock,
 A whole days journey high, but wide remote
 285 From this *Assyrian Garden*, where the Fiend
 Saw undelighted all delight, all kind
 Of living Creatures new to sight and strange:
 Two of far nobler shape erect and tall,
 Godlike erect, with native Honour clad
 290 In naked Majesty seem'd Lords of all,
 And worthy seem'd, for in their looks Divine
 The image of their glorious Maker shone,
 Truth, Wisdom, Sanctitude severe and pure,
 Severe but in true filial freedom plac'd;
 295 Whence true authority in Men; though both
 Not equal, as their Sex not equal seem'd;
 For Contemplation he and Valour form'd,
 For softness she and sweet attractive Grace,
 He for God only, she for God in him:
 300 His fair large Front and Eye sublime declar'd

Absolute Rule; and *Hyacinthine Locks*
 Round from his parted forelock manly hung
 Clustering, but not beneath his shoulders broad.
 She as a veil down to the slender waste
 305 Her unadorned golden Tresses wore
 Dishevel'd, but in wanton ringlets wav'd
 As the *Vine* curls her tendrils, which imply'd
 Subjection, but requir'd with gentle sway,
 And by her yielded, by him best receiv'd,
 310 Yielded with coy submission, modest Pride,
 And sweet reluctant amorous delay.
 Nor those mysterious parts were then conceal'd,
 Then was not guilty shame, dishonest shame
 Of Nature's works, honour dishonourable,
 315 Sin-bred, how have ye troubl'd all Mankind
 With shews instead, meer shews of seeming pure,
 And banisht from Man's Life his happiest Life,
 Simplicity and spotless innocence.
 So pass'd they naked on, nor shun'd the sight
 320 Of God or Angel, for they thought no ill:
 So hand in hand they pass'd, the loveliest pair
 That ever since in loves embraces met,
Adam the goodliest Man of Men since born
 His Sons, the fairest of her Daughters *Eve*.
 325 Under a tuft of shade that on a green
 Stood whispering soft, by a fresh Fountain side
 They sat them down, and after no more toil
 Of their sweet Gardning labour than suffic'd
 To recommend cool *Zephir*, and made ease
 330 More easie, wholesome thirst and appetite
 More grateful, to their Supper Fruits they fell,
 Nectarine Fruits which the compliant boughs
 Yielded them, side-long as they fate recline
 On the soft downy Bank damask'd with flow'rs:

335 The savoury pulp they chew, and in the rind
Still as they thirsted scoop the brimming stream;
Nor gentle purpose, nor endearing smiles
Wanted, nor youthful dalliance as befits
Fair couple, linkt in happy nuptial League,
340 Alone as they. About them frisking play'd
All Beasts of th' Earth, since wild, and of all chase
In Wood or Wilderness, Forest or Den;
Sporting the Lyon ramp'd, and in his paw
Dandl'd the Kid; Bears, Tygres, Ounces, Pards,
345 Gambol'd before them, th' unweildy Elephant
To make them Mirth us'd all his might, and wreath'd
His lithe Proboscis; close the Serpent fly
Insinuating, wove with Gordian twine
His breaded Train, and of his fatal guile
350 Gave proof unheeded; others on the Grass
Coucht, and now fill'd with Pasture gazing fat,
Or Bedward ruminating: for the Sun
Declin'd was hasting now with prone carriere
To th' Ocean Isles, and in th' ascending Scale
355 Of Heav'n the Stars that usher Evening rose:
When *Satan* still in gaze, as first he stood,
Scarce thus at length fail'd speech recover'd sad.

O Hell! what do mine Eyes with grief behold,
Into our room of bliss thus high advanc'd
360 Creatures of other Mould, Earth-born perhaps
Not Spirits, yet to Heav'nly Spirits bright
Little inferiour; whom my thoughts pursue
With wonder, and could love, so lively shines
In them Divine resemblance, and such Grace
365 The Hand that form'd them on their shape hath pour'd
Ah gentle pair, ye little think how nigh
Your change approaches, when all these delights

Will vanish and deliver you to woe,
More woe, the more your taste is now of joy;
370 Happy, but for so happy ill secur'd
Long to continue, and this high seat your Heav'n
Ill fenc'd for Heav'n to keep out such a Foe
As now is enter'd; yet no purpos'd Foe
To you whom I could pity thus forlorn
375 Though I unpitied; League with you I seek,
And mutual amity so strait, so close,
That I with you must dwell, or ye with me
Henceforth; my dwelling haply may not please,
Like this fair Paradise, your sense, yet such
380 Accept your Maker's work; he gave it me,
Which I as freely give; Hell shall unfold,
To entertain you two, her widest Gates,
And send forth all her Kings; there will be room,
Not like these narrow limits to receive
385 Your numerous offspring; if no better place,
Thank him who puts me loath to this Revenge
On you who wrong me not, for him who wrong'd,
And should I at your harmless Innocence
Melt, as I do, yet publick reason just,
390 Honour and Empire with Revenge enlarg'd,
By conquering this new World, compels me now
To do what else though damn'd I should abhor.

So spake the Fiend, and with necessity,
The Tyrants Plea, excus'd his devilish deeds.
395 Then from his lofty Stand on that high Tree
Down he alights among the sportful Herd
Of those four-footed kinds, himself now one,
Now other, as their shape serv'd best his end
Nearer to view his Prey, and unespied
400 To mark what of their state he more might learn

By

By Word or Action markt : about them round
 A Lyon now he stalks with fiery glare,
 Then as a Tygre, who by chance hath spy'd
 In some Purlicu two gentle Fawns at play,
 405 Streight couches close, then rising changes oft
 His couchant Watch, as one who chose his ground
 Whence rushing he might surest seize them both
 Grip'd in each Paw : When *Adam* first of Men
 To first of Women *Eve* thus moving speech,
 410 Turn'd him all ear to hear new utterance flow.

Sole Partner and sole part of all these Joys,
 Dearer thy self than all; needs must the power
 That made us, and for us this ample World
 Be infinitely good, and of his good
 415 As liberal and free as infinite,
 That rais'd us from the dust and plac'd us here
 In all this Happiness, who at his hand
 Have nothing merited, nor can perform
 Aught whereof he hath need, he who requires
 420 From us no other service than to keep
 This one, this easie charge, of all the Trees
 In Paradise that bear delicious Fruit
 So various, not to taste that only Tree
 Of Knowledge, planted by the Tree of Life,
 425 So near grows Death to Life, what e'er Death is,
 Some dreadful thing no doubt; for well thou know'st
 God hath pronounc'd it death to taste that Tree
 The only sign of our Obedience left
 Among so many signs of Power and rule
 430 Confer'd upon us, and Dominion giv'n
 Over all other Creatures that possess
 Earth, Air, and Sea. Then let us not think hard
 One easie Prohibition, who enjoy

Free leave so large to all things else, and choice
 435 Unlimited of manifold delights :
 But let us ever praise him, and extol
 His Bounty, following our delightful task
 To prune these growing Plants, and tend these Flow'rs,
 Which were it toilsom, yet with thee were sweet.
 440 To whom thus *Eve* reply'd. O thou for whom,
 And from whom I was form'd, flesh of thy flesh,
 And without whom am to no end, my Guide
 And Head, what thou hast said is just and right.
 For we to him indeed all praises owe,
 445 And daily thanks, I chiefly who enjoy
 So far the happier Lot, enjoying thee
 Preeminent by so much odds, while thou
 Like consort to thy self canst no where find.
 That day I oft remember, when from sleep
 450 I first awak'd, and found my self repos'd
 Under a shade of flowers, much wondring where
 And what I was, whence thither brought, and how.
 Not distant far from thence a murmuring sound
 Of Waters issu'd from a Cave and spread
 455 Into a liquid Plain, then stood unmov'd
 Pure as th' expanse of Heav'n; I thither went
 With unexperienc'd thought, and laid me down
 On the green Bank, to look into the clear
 Smooth Lake, that to me seem'd another Sky.
 460 As I bent down to look, just opposite,
 A Shape within the watry gleam appear'd
 Bending to look on me, I started back,
 It started back, but pleas'd I soon return'd,
 Pleas'd it return'd as soon with answering looks
 465 Of sympathy and love; there I had fixt
 Mine Eyes till now, and pin'd with vain desire

Had

Had not a voice thus warn'd me, What thou seest,
 What there thou seest, fair Creature, is thy self,
 With thee it came and goes: but follow me,
 470 And I will bring thee where no shadow stays
 Thy coming and thy soft Embraces, he
 Whose Image thou art, him thou shalt enjoy
 Inseparably thine, to him shalt bear
 Multitudes like thy self, and thence be call'd
 475 Mother of humane Race: What could I do,
 But follow streight, invisibly thus led?
 Till I espy'd thee, fair indeed and tall,
 Under a Platan, yet methought less fair,
 Less winning soft, less amiably mild,
 480 Than that smooth watry image; back I turn'd,
 Thou following cry'd'st aloud, Return fair Eve,
 Whom fly'st thou? whom thou fly'st of him thou art.
 His Flesh, his Bone; to give thee being I lent
 Out of my side to thee, nearest my Heart
 485 Substantial Life, to have thee by my side
 Henceforth an individual solace dear;
 Part of my Soul I seek thee, and thee claim
 My other self: with that thy gentle hand
 Seis'd mine, I yielded, and from that time see
 490 How beauty is excell'd by manly Grace
 And Wisdom, which alone is truly fair.

So spake our general Mother, and with Eyes
 Of conjugal attraction unprov'd,
 And meek surrender, half embracing lean'd
 495 On our first Father, half her swelling Breast
 Naked met his under the flowing Gold
 Of her loose Tresses hid: He in delight
 Both of her Beauty and submissive Charms
 Smil'd with superiour Love, as Jupiter

500 On *Juno* smiles, when he impregns the Clouds
 That shed *May* Flowers; and press'd her Matron Lip
 With kisses pure: aside the Devil turn'd
 For Envy, yet with jealous leer malign
 Ey'd them askance, and to himself thus plain'd.
 505 Sight hateful, sight tormenting! thus these two
 Imparadis'd in one anothers Arms
 The happier *Eden*, shall enjoy their fill
 Of bliss on bliss, while I to Hell am thrust
 Where neither Joy nor Love, but fierce Desire,
 510 Among our other Torments not the least,
 Still unfulfill'd with pain of longing pines;
 Yet let me not forget what I have gain'd
 From their own mouths; all is not theirs it seems:
 One fatal Tree there stands of Knowledge call'd,
 515 Forbidden them to taste: Knowledge forbidd'n?
 Suspicious, reasonless. Why should their Lord
 Envy them that? Can it be sin to know,
 Can it be death? and do they only stand
 By Ignorance, is that their happy state,
 520 The proof of their Obedience and their Faith?
 O fair foundation laid whereon to build
 Their Ruine! Hence I will excite their Minds
 With more desire to know, and to reject
 Envious Commands, invented with design
 525 To keep them low, whom knowledge might exalt
 Equal with Gods; aspiring to be such,
 They taste and die: what likelier can ensue?
 But first with narrow search I must walk round
 This Garden, and no corner leave unspy'd;
 530 A chance, but chance may lead where I may meet
 Some wandring Spirit of Heav'n, by Fountain side,
 Or in thick shade retir'd, from him to draw

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 Imparadis'd in one anothers Arms
 The happier *Eden*, shall enjoy their fill
 Of bliss on bliss, while I to Hell am thrust
 Where neither Joy nor Love, but fierce Desire,
 510 Among our other Torments not the least,
 Still unfulfill'd with pain of longing pines;
 Yet let me not forget what I have gain'd
 From their own mouths; all is not theirs it seems:
 One fatal Tree there stands of Knowledge call'd,
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What farther would be learnt. Live while ye may.
 Yet happy pair enjoy till I return,
 535 Short Pleasures, for long Woes are to succeed.

So saying, his proud step he scornful turn'd,
 But with sly circumspection, and began
 Through wood, through waste, o'er hill, o'er dale his way
 Mean while in utmost Longitude, where Heav'n
 540 With Earth and Ocean meets, the setting Sun
 Slowly descended, and with right aspect
 Against the Eastern Gate of Paradise
 Level'd his Evening Rays: It was a Rock
 Of Alabaster, pil'd up to the Clouds,
 545 Conspicuous far, winding with one ascent
 Accessible from Earth, one entrance high;
 The rest was craggy Cliff, that overhung
 Still as it rose, impossible to climb.
 Betwixt these rocky Pillars Gabriel sat,
 550 Chief of th' Angelick Guards, awaiting Night;
 About him exercis'd Heroick Games
 Th' unarmed Youth of Heav'n, but nigh at hand
 Celestial Armory, Shields, Helms and Spears,
 Hung high with Diamond flaming, and with Gold.
 555 Thither came *Uriel*, gliding through the Ev'n
 On a Sun beam, swift as a shooting Star
 In Autumn thwarts the Night, when Vapours fir'd
 Impress the Air, and shews the Mariner
 From what point of his Compass to beware
 560 Impetuous Winds: He thus began in haste.

Gabriel, to thee thy course by Lot hath giv'n
 Charge and strict Watch, that to this happy place
 No Evil thing approach or enter in;
 This day at height of Noon came to my Sphere.

565 A Spirit, zealous, as he seem'd to know
 More of th' Almighty's Works, and chiefly Man
 God's latest Image: I describ'd his way
 Bent all on speed, and mark'd his Airy Gate;
 But in the Mount that lies from *Eden* North,
 570 Where he first lighted, soon discern'd his looks
 Alien from Heav'n, with Passions foul obscur'd:
 Mine Eye pursu'd him still, but under shade
 Lost sight of him; one of the Banish'd Crew,
 I fear, hath ventur'd from the deep to raise
 575 New Troubles; him thy care must be to find.

To whom the winged Warriour thus return'd:
Uriel, no wonder if thy perfect sight,
 Amid the Sun's bright circle where thou sitst,
 See far and wide: In at this Gate none pass
 580 The vigilance here plac'd, but such as come
 Well known from Heav'n; and since Meridian hour
 No Creature thence: If Spirit of other sort,
 So minded have o'erleapt these earthy bounds
 On purpose, hard thou know'st it to exclude
 585 Spiritual substance with corporal bar.
 But if within the circuit of these Walks,
 In whatsoever shape he lurk, of whom
 Thou tell'st, by morrow dawning I shall know.

So promis'd he, and *Uriel* to his charge
 590 Return'd on that bright beam, whose point now rais'd
 Bore him slope downward to the Sun now fall'n
 Beneath th' *Azores*; whither the prime Orb,
 Incredible how swift, had thither roll'd
 Diurnal, or this less voluble Earth
 595 By shorter flight to th' East, had left him there
 Arraying with reflected Purple and Gold

The Clouds that on his Western Throne attend;
 Now came still Evening on, and Twilight grey
 Had in her sober Livery all things clad;
 600 Silence accompanied, for Beast and Bird,
 They to their grassie Couch, these to their Nests
 Were sunk, all but the wakeful Nightingale;
 She all night long her amorous descant sung;
 Silence was pleas'd: now glow'd the Firmament
 605 With living Saphirs: *Hesperus* that led
 The starry Host, rode brightest, till the Moon
 Rising in clouded Majesty, at length
 Apparent Queen unveil'd her peerless light,
 And o'er the dark her Silver Mantle threw.

610 When *Adam* thus to *Eve*: Fair Consort, th' hour
 Of Night, and all things now retir'd to rest
 Mind us of like repose, since God hath set
 Labour and rest, as Day and Night to Men
 Successive, and the timely dew of sleep
 615 Now falling with soft slumbrous weight inclines
 Our Eye-lids; other Creatures all day long
 Rove idle unemploy'd, and less need rest;
 Man hath his daily work of Body or Mind
 Appointed, which declares his Dignity,
 620 And the regard of Heav'n on all his ways;
 While other Animals unactive range,
 And of their doings God takes no account.
 To-morrow e'er fresh Morning streak the East
 With first approach of light, we must be ris'n.
 625 And at our pleasant labour, to reform
 Yon flowry Arbours, yonder Allies green,
 Our Walk at Noon, with branches overgrown,
 That mock our scant Manuring, and require
 More hands than ours to lop their wanton growth.

630 Those Blossoms also, and those dropping Gums,
 That lie bestrown unsightly and unsmooth,
 Ask riddance, if we mean to tread with ease;
 Mean while, as Nature wills, Night bids us rest.

To whom thus *Eve* with perfect beauty adorn'd.
 635 My Author and Disposer, what thou bidst
 Unargu'd I obey; so God ordains,
 God is thy Law, thou mine: To know no more
 Is Woman's happiest knowledge and her praise.
 With thee conversing I forgot all Time,
 640 All Seasons, and their change, all please alike.
 Sweet is the breath of Morn, her rising sweet,
 With charm of earliest Birds; pleasant the Sun
 When first on this delightful Land he spreads
 His orient Beams, on Herb, Tree, Fruit and Flower,
 645 Glistering with dew; fragrant the fertile Earth
 After soft showers; and sweet the coming on
 Of grateful Evening mild, then silent Night
 With this her solemn Bird and this fair Moon,
 And these the Gems of Heav'n, her starry Train:
 650 But neither breath of Morn, when she ascends
 With charm of earliest Birds, nor rising Sun
 On this delightful Land, nor Herb, Fruit, Flower,
 Glistering with dew, nor fragrance after showers,
 Nor grateful Evening mild, nor silent Night
 655 With this her solemn Bird, nor walk by Moon,
 Or glittering Star-light without thee is sweet.
 But wherefore all night long shine these, for whom
 This glorious sight, when sleep hath shut all Eyes?

To whom our general Ancestor replied.
 660 Daughter of God and Man, accomplisht *Eve*,
 Those have their course to finish, round the Earth,

By morrow Evening, and from Land to Land
 In order, though to Nations yet unborn,
 Ministring light prepar'd, they set and rise;
 665 Left total darkness should by Night regain
 Her old possession, and extinguish life
 In Nature and all things, which these soft fires
 Not only enlighten, but with kindly heat
 Of various Influence foment and warm,
 670 Temper or nourish, or in part shed down
 Their stellar virtue on all kinds that grow
 On Earth, made hereby apter to receive
 Perfection from the Sun's more potent Ray.
 These then, though unbeheld in deep of Night,
 675 Shine not in vain, nor think, though Men were none,
 That Heav'n would want Spectators, God want Pra.
 Millions of spiritual Creatures walk the Earth
 Unseen, both when we Wake, and when we Sleep:
 All these with ceaseless praise his works behold
 680 Both day and night: How often from the steep
 Of echoing Hill or Thicket have we heard
 Celestial Voices to the midnight Air,
 Sole, or responsive each to others note
 Singing their great Creator: oft in bands
 685 While they keep Watch, or nightly rounding walk
 With Heav'nly touch of instrumental sounds
 In full harmonick number joyn'd, their Songs
 Divide the Night, and lift our thoughts to Heaven.

Thus talking hand in hand alone they pass'd
 690 On to their blissful Bower; it was a place
 Chos'n by the Sov'reign Planter, when he fram'd
 All things to Man's delightful use; the Roof
 Of thickest covert was inwoven shade
 Laurel and Mirtle, and what higher grew

695 Of firm and fragrant Leaf; on either side
Acanthus, and each odorous bushy shrub
 Fenc'd up the verdant Wall; each beauteous flower,
Iris all hues, *Roses* and *Gessamin*
 Rear'd high their flourish'd heads between, and wrought
 700 Mosaick; under foot the *Violet*,
Crocus, and *Hyacinth* with rich inlay
 Broider'd the ground, more colour'd than with stone
 Of costliest Emblem: other Creature here
 Beast, Bird, Insect or Worm durst enter none;
 705 Such was their awe of Man. In shady Bower
 More sacred and sequestred, though but feign'd,
Pan or *Sylvanus* never slept, nor Nymph,
 Nor *Faunus* haunted. Here in close recess
 With Flowers, Garlands, and sweet-smelling Herbs
 710 Espoused *Eve* deckt first her nuptial Bed,
 And Heav'nly Choirs the *Hymenean* sung,
 What day the genial Angel to our Sire
 Brought her in naked Beauty more adorn'd,
 More lovely than *Pandora*, whom the Gods
 715 Endow'd with all their Gifts, and O too like
 In sad event, when to the unwiser Son
 Of *Japhet* brought by *Hermes*, she ensnar'd
 Mankind with her fair looks to be aveng'd
 On him who had stole *Jove's* authentick fire.
 720 Thus at their shady Lodge arriv'd, both stood,
 Both turn'd, and under open Sky ador'd
 The God that made both Sky, Air, Earth and Heav'n
 Which they beheld, the Moon's resplendent Globe
 And starry Pole: Thou also mad'st the Night,
 725 Maker Omnipotent, and thou the Day,
 Which we in our appointed work imploy'd
 Have finish'd happy in our mutual help,

And

And mutual love, the Crown of all our bliss
 Ordain'd by thee, and this delicious place
 730 For us too large, where thy abundance wants
 Partakers, and uncropt falls to the Ground.
 But thou hast promis'd from us two a Race
 To fill the Earth, who shall with us extol
 Thy Goodness infinite, both when we wake
 735 And when we seek, as now, thy gift of sleep,

This said unanimous, and other Rites
 Observing none, but adoration pure
 Which God likes best, into their inmost Bower
 Handed they went; and cas'd the putting off
 740 These troublesome disguises which we wear,
 Strait side by side were laid, nor turn'd I ween
Adam from his fair Spouse, nor *Eve* the Rites
 Mysterious of connubial Love refus'd:
 Whatever Hypocrites austere talk
 745 Of purity, and place, and innocence,
 Defaming as impure what God declares
 Pure, and commands to some, leaves free to all.
 Our Maker bids increase, who bids abstain
 But our destroyer, foe to God and Man?
 750 Hail wedded Love, mysterious Law, true source
 Of humane Offspring, sole propriety,
 In Paradise of all things common else.
 By thee adulterous Lust was driv'n from Men
 Among the bestial Herds to range, by thee
 755 Founded in Reason, Loyal, Just and Pure,
 Relations dear, and all the Charities
 Of Father, Son and Brother first were known,
 Far be it, that I should write thee sin or blame,
 Or think thee unbecoming holiest place,
 760 Perpetual Fountain of Domestick sweets,

Whose Bed is undefil'd and chaste pronounc'd,
 Present or past, as Saints and Patriarch's us'd.
 Here Love his golden shafts employs, here lights
 His constant Lamp, and waves his purple wings,
 765 Reigns here and Revels; not in the bought smile
 Of Harlots, loveless, joyless, unindear'd,
 Casual fruition, nor in Court Amours
 Mixt Dance, or wanton Mask, or Midnight Ball,
 Or Serenate, which the starv'd Lover sings
 770 To his proud fair, best quitted with disdain.
 These lull'd by Nightingales embracing slept,
 And on their naked Limbs the flowry roof
 Show'rd Roses, which the Morn repair'd. Sleep on,
 Blest Pair; and O yet happiest if ye seek
 775 No happier state, and know to know no more.

Now had Night measur'd with her shadowy Cone
 Half way up Hill this vast sublunar Vault,
 And from their Ivory Port the Cherubim
 Forth issuing at th' accustom'd hour stood arm'd
 780 To their Night-Watches, in Warlike Parade,
 When *Gabriel* to his next in power thus spake.

Uzziel, half these draw off, and coast the South
 With strictest watch; these other wheel the North,
 Our circuit meets full West. As flame they part
 785 Half wheeling to the Shield, half to the Spear.
 From these, two strong and subtle Spirits he call'd
 That near him stood, and gave them thus in charge.

Uriel and *Zephon*, with wing'd speed
 Search through this Garden, leave unsearcht no nook,
 790 But chiefly where those two fair Creatures lodge,
 Now laid perhaps asleep secure of harm.

This Evening from the Sun's decline arriv'd
 Who tells of some infernal Spirit seen
 Hitherward bent (who could have thought?) escap'd
 795 The bars of Hell, on errand bad no doubt:
 Such where ye find, seize fast, and hither bring.

So saying, on he led his radiant Files,
 Dazling the Moon; these to the Bower direct
 In search of whom they sought: him there they found
 800 Squat like a Toad, close at the Ear of *Eve*;
 Assaying by his Devilish art to reach
 The Organs of her Fancy, and with them forge
 Illusions as he list, Phantasms and Dreams,
 Or if, inspiring Venom, he might taint
 805 Th' animal Spirits that from pure Blood arise
 Like gentle breaths from Rivers pure, thence raise
 At least distemper'd, discontented thoughts,
 Vain Hopes, vain Aims, inordinate Desires
 Blown up with high Conceits ingendring Pride
 810 Him thus intent *Ithuriel* with his Spear
 Touch'd lightly; for no falshood can endure
 Touch of celestial Temper, but returns
 Of force to its own likeness: up he starts
 Discover'd and surpriz'd. As when a spark
 815 Lights on a heap of nitrous Powder, laid
 Fit for the Tun some Magazine to store
 Against a rumour'd War, the smutty Grain
 With sudden blaze diffus'd, inflames the Air:
 So started up in his own shape the Fiend,
 820 Back stept those two fair Angels half amaz'd
 So sudden to behold the grisly King;
 Yet thus, unmov'd with fear, accost him soon.

Which of those rebel Spirits adjudg'd to Hell
 Com'st thou, escap'd thy Prison, and transform'd,
 825 Why sat'st thou like an Enemy in wait
 Here watching at the head of these that sleep?

Know ye not then, said *Satan*, fill'd with scorn,
 Know ye not me? ye knew me once no Mate
 For you, there sitting where ye durst not soar;
 830 Not to know me argues your selves unknown,
 The lowest of your throng; or if ye know,
 Why ask ye, and superfluous begin
 Your Message, like to end as much in vain?
 To whom thus *Zephon*, answering scorn with scorn.
 835 Think not, revolted Spirit, thy shape the same,
 Or undiminish'd brightness, to be known
 As when thou stood'st in Heav'n upright and pure;
 That Glory then, when thou no more wast good,
 Departed from thee, and thou resembl'st now
 840 Thy sin and place of doom obscure and foul.
 But come, for thou, be sure, shalt give account
 To him who sent us, whose charge is to keep
 This place inviolable, and these from harm.

So spake the Cherub, and his grave rebuke
 845 Severe in youthful beauty, added Grace
 Invincible: abasht the Devil stood,
 And felt how awful goodness is, and saw
 Vertue in her shape how lovely, saw, and pin'd
 His loss; but chiefly to find here observ'd
 850 His lustre visibly impair'd; yet seem'd
 Undaunted. If I must contend, said he,
 Best with the best, the sencer not the sent,
 Or all at once; more glory will be won,

Or less be lost. Thy fear, said Zephon bold,
 855 Will save us trial what the least can do
 Single against thee wicked, and thence weak.

The Fiend reply'd not, overcome with Rage;
 But like a proud Steed rein'd, went haughty on,
 Champing his Iron Curb: to strive or fly
 860 He held it vain; awe from above had quell'd
 His Heart, not else dismay'd. Now drew they nigh
 The Western Point, where those half-rounding Gates
 Just met, and closing stood in Squadron joyn'd
 Awaiting next Command. To whom their Chief
 865 Gabriel from the Front thus call'd aloud.

O Friends, I hear the tread of nimble Feet
 Hastening this way, and now by glimpse discern
 Ithuriel and Zephon through the shade,
 And with them comes a third of Regal port,
 870 But faded splendour wan; who by his gate
 And fierce demeanour seems the Prince of Hell,
 Not likely to part hence without contest;
 Stand firm, for in his look defiance lours.

He scarce had ended when those two approach'd
 875 And brief related whom they brought, where found
 How busied, in what form and posture coucht.

To whom with stern regard thus Gabriel spake.
 Why hast thou, Satan, broke the bounds prescrib'd
 To thy transgressions, and disturb'd the charge
 880 Of others, who approve not to transgress
 By thy example, but have power and right
 To question thy bold entrance on this place;
 Imploy'd it seems to violate sleep, and those

Whose dwelling God hath planted here in bliss?

885 To whom thus Satan with contemptuous brow,
 Thou Gabriel, hadst in Heav'n th' esteem of Wife,
 And such I held thee; but this question askt
 Puts me in doubt. Lives there who loves his pain?
 Who would not, finding way, break loose from Hell,
 890 Though thither doom'd? Thou wouldst thy self no doubt
 And boldly venture to whatever place
 Farthest from pain, where thou might'st hope to change
 Torment with Ease, and soonest recompence
 Dole with delight, which in this place I sought;
 895 To thee no reason; who know'st only good,
 But evil hast not try'd: and wilt object
 His Will who bound us? let him surer bar
 His Iron Gates, if he intends our stay
 In that dark durance: thus much what was askt.
 900 The rest is true, they found me where they say;
 But that implies not violence or harm.

Thus he in scorn. The warlike Angel mov'd,
 Disdainfully half smiling thus reply'd.
 O loss of one in Heav'n to judge of wise,
 905 Since Satan fell, whom folly overthrew,
 And now returns him from his Prison scap'd,
 Gravely in doubt whether to hold them wise
 Or not, who ask what boldness brought him hither
 Unlicenc'd from his bounds in Hell prescrib'd;
 910 So wise he judges it to fly from pain
 However, and to 'scape his Punishment.
 So judge thou still, presumptuous, till the Wrath,
 Which thou incur'st by flying, meet thy flight
 Sevenfold, and scourge that Wisdom back to Hell,
 915 Which taught thee yet no better, that no pain

Can

Can equal anger infinite provok'd.
 But wherefore thou alone; wherefore with thee
 Came not all Hell broke loose? is pain to them
 Less pain, less to be fled, or thou than they
 920 Less hardy to endure? courageous Chief,
 The first in flight from pain, had'st thou alledg'd
 To thy deserted Host this cause of flight,
 Thou surely had'st not come sole fugitive.

To which the Fiend thus answer'd frowning stern
 925 Not that I less endure, or shrink from pain,
 Insulting Angel, well thou know'st I stood
 Thy fiercest, when in Battel to thy aid
 Thy blasting vollied Thunder made all speed,
 And seconded thy else not dreaded Spear.
 930 But still thy words at random, as before,
 Argue thy inexperience what behoves
 From hard assays and ill successes past
 A faithful Leader, not to hazard all
 Through ways of danger by himself untry'd,
 935 I therefore, I alone first undertook
 To wing the desolate Abyss, and spy
 This new created World, whereof in Hell
 Fame is not silent, here in hope to find
 Better abode, and my afflicted Powers
 940 To settle here on Earth or in mid Air;
 Though for possession put to try once more
 What thou and thy gay Legions dare against;
 Whose easier business were to serve their Lord
 High up in Heav'n, with songs to hymn his Thro
 945 And practis'd distances to cringe, not fight.

To whom the Warriour Angel soon reply'd.
 To say and straight unsay, pretending first

Wife to fly pain, professing next the Spy,
 Argues no Leader but a Lyar trac'd,
 950 *Satan*, and could'st thou faithful add? O name,
 O sacred name of faithfulness profan'd!
 Faithful to whom? to thy rebellious crew?
 Army of Fiends, fit Body to fit Head;
 Was this your discipline and faith engag'd,
 955 Your military obedience, to dissolve
 Allegiance to th' acknowledg'd Power supreme?
 And thou, fly Hypocrite, who now would'st seem
 Patron of Liberty, who more than thou
 Once fawn'd, and cring'd, and servilly ador'd
 960 Heav'n's awful Monarch? wherefore but in hope
 To dispossess him, and thy self to reign?
 But mark what I arread thee now, avant;
 Fly thither whence thou fled'st: if from this hour
 Within these hallow'd limits thou appear,
 965 Back to th' infernal Pit I drag thee chain'd,
 And seal thee so, as henceforth not to scorn
 The facile Gates of Hell too slightly barr'd.

So threatn'd he, but *Satan* to no threats
 Gave heed, but waxing more in rage reply'd:

970 Then when I am thy Captive talk of Chains,
 Proud liminary Cherube, but e'er then
 Far heavier load thy self expect to feel
 From my prevailing Arm, though Heaven's King
 Ride on thy Wings, and thou with thy Compeers,
 975 Us'd to the Yoke, draw'st his triumphant Wheels
 In progress through the Road of Heav'n Star-pav'd.

While thus he spake, th' Angelick Squadron bright
 Turn'd fiery red, sharp'ning in Mooned Horns

Their

Their Phalanx, and began to hem him round
 980 With ported Spears, as thick as when a field
 Of *Ceres* ripe for Harvest waving bends
 Her bearded Grove of Ears, which way the Wind
 Sways them; the careful Plowman doubting stands
 Left on the threshing floor his hopeful sheaves
 985 Prove Chaff. On th' other side *Satan* allarm'd
 Collecting all his might dilated stood,
 Like *Teneriff* or *Atlas* unremov'd:
 His stature reacht the Sky, and on his Crest
 Sat horror Plum'd; nor wanted in his grasp
 990 What seem'd both Spear and Shield: now dreadful
 Might have ensu'd, nor only Paradise
 In this commotion, but the Starry Cope
 Of Heav'n perhaps, or all the Elements
 At least had gone to rack, disturb'd and torn
 995 With violence of this Conflict, had not soon
 Th' Eternal to prevent such horrid fray
 Hung forth in Heav'n his golden Scales, yet seen
 Betwixt *Astrea* and the *Scorpion* Sign,
 Wherein all things created first he weigh'd,
 1000 The pendulous round Earth with balanc'd Air
 In counterpoise, now ponders all Events,
 Battels and Realms: in these he put two weights
 The sequel each of parting and of fight;
 The latter quick up flew, and kickt the Beam;
 1005 Which *Gabriel* spying, thus bespake the Fiend.

Satan, I know thy strength, and thou know'st mine
 Neither our own but giv'n; what folly then
 To boast what Arms can do, since thine no more
 Than Heav'n permits, nor mine, though doubl'd
 1010 To trample thee as Mire: for proof look up,
 And read thy Lot in yon celestial Sign

Where thou art weigh'd, and shewn how light, how weak,
 If thou resist. The Fiend lookt up and knew
 His mounted scale aloft: nor more; but fled
 1015 Murm'ring, and with him fled the shades of Night.

The End of the Fourth Book.

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The End of the Fourth Book

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Paradise Lost.

BOOK V.

The ARGUMENT.

Morning approach'd, Eve relates to Adam her troublesome Dream; he likes it not, yet comforts her: They come forth to their day Labours: Their Morning Hymn at the Door of their Bower. God, to render Man inexcusable, sends Raphael to admonish him of his Obedience, of his free Estate, of his Enemy near at hand; who he is, and why his Enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise, his appearance describ'd, his coming discern'd by Adam afar off, sitting at the door of his Bower; he goes out to meet him, brings him to his Lodge, entertains him with the choicest Fruits of Paradise got together by Eve; their discourse at Table: Raphael performs his Message, minds Adam of his state and of his Enemy; relates, at Adam's request, who that Enemy is, and how he came to be so, beginning from his first Revolt in Heaven, and the occasion thereof; how he drew his Legions after him to the parts of the North, and there incited them to rebel with them, all but only Abdiel a Seraph, who in Argument dissuades and opposes him, then forsakes him.

NOW Morn her rofic steps in th' Eastern Clime
 Advancing, sow'd the Earth with Orient Pearl,
 When Adam wak'd, so custom'd, for his sleep
 Was Airy Light from pure digestion bred,
 And temp'rate vapours bland, which th' only sound
 Of leaves and fuming rills, Aurora's Fan.

R 2

Lightly

Lightly dispers'd, and the shrill Matin Song
 Of Birds on every Bough; so much the more
 His wonder was to find unwak'd Eve
 10 With Tresses discompos'd, and glowing Check,
 As through unquiet rest: he on his side
 Leaning half-rai'd, with looks of cordial Love
 Hung over her enamour'd, and beheld
 Beauty, which whether waking or asleep,
 15 Shot forth peculiar Graces; then with voice
 Mild, as when Zephyrus on Flora breaths,
 Her hand soft touching, whisper'd thus. Awake,
 My fairest, my espous'd, my latest found,
 Heav'n's last best gift, my ever new delight;
 20 Awake, the Morning shines, and the fresh field
 Calls us, we lose the prime, to mark how spring
 Our tended Plants, how blows the Citron Grove,
 What drops the Myrrhe, and what the balmy Reed,
 How Nature paints her colours, how the Bee
 25 Sits on the Bloom extracting liquid sweet.

Such whispering wak'd her, but with startl'd Eye
 On Adam, whom embracing, thus she spake.

O Sole in whom my thoughts find all repose,
 My Glory, my Perfection, glad I see
 30 Thy face, and Morn return'd, for I this Night,
 Such night till this I never pass'd, have dream'd,
 If dream'd, not as I oft am wont, of thee,
 Works of day past, or morrows next design,
 But of offence and trouble, which my mind
 35 Knew never till this irksom Night; methought
 Close at mine ear one call'd me forth to walk
 With gentle voice, I thought it thine; it said,
 Why sleep'st thou Eve? now is the pleasant time

The cool, the silent, save where silence yields
 40 To the night-warbling Bird, that now awake
 Tunes sweetest his love-labour'd song; now reigns
 Full orb'd the Moon, and with more pleasing light
 Shadowy sets off the face of things; in vain,
 If none regard; Heav'n wakes with all his eyes,
 45 Whom to behold but thee, Nature's desire,
 In whose sight all things joy, with ravishment
 Attracted by thy beauty still to gaze.
 I rose as at thy call, but found thee not;
 To find thee I directed then my walk;
 50 And on, methought, alone I pass'd through ways
 That brought me on a sudden to the Tree
 Of interdicted Knowledge: fair it seem'd,
 Much fairer to my fancy than by day:
 And as I wondring lookt, beside it stood
 55 One shap'd and wing'd like one of those from Heav'n
 By us oft seen; his dewy locks distill'd
 Ambrosia; on that Tree he also gaz'd;
 And, O fair Plant, said he, with fruit surcharg'd,
 Deigns none to ease thy load and taste thy sweet,
 60 Nor God, nor Man; is Knowledge so despis'd?
 Or Envy, or what reserve forbids to taste?
 Forbid who will, none shall from me withhold
 Longer thy offer'd good, why else set here?
 This said he paus'd not, but with ventrous Arm
 65 He pluck'd, he tasted; me damp horror chill'd
 At such bold words vouch'd with a deed so bold:
 But he thus overjoy'd, O Fruit Divine,
 Sweet of thy self, but much more sweet thus crop't,
 Forbidd'n here, it seems, as only fit
 70 For Gods, yet able to make Gods of Men:
 And why not Gods of Men, since good the more
 Communicated, more abundant grows.

The

The Author not impair'd, but honour'd more;
 Here, happy Creature, fair Angelick *Eve*,
 75 Partake thou also; happy though thou art,
 Happier thou may'st be, worthier canst not be:
 Taste this, and be henceforth among the Gods
 Thy self a Goddess, not to Earth confin'd,
 But sometimes in the Air, as we sometimes
 80 Ascend to Heav'n, by merit thine, and see
 What life the Gods live there, and such live thou,
 So saying, he drew nigh, and to me held,
 Even to my Mouth of that same fruit held part
 Which he had pluck'd; the pleasant savoury smell
 85 So quickn'd appetite, that I, methought,
 Could not but taste. Forthwith up to the Clouds
 With him I flew, and underneath beheld
 The Earth outstretcht immense, a prospect wide
 And various: wondring at my flight and change
 90 To this high exaltation; suddenly
 My Guide was gone, and I, methought, sunk down,
 And fell asleep; but O how glad I wak'd
 To find this but a Dream! Thus *Eve* her Night
 Related, and thus *Adam* answer'd sad.

95 Best Image of my self and dearer half,
 The trouble of thy thoughts this night in sleep
 Affects me equally; nor can I like
 This uncouth Dream, of evil sprung I fear;
 Yet evil whence? In thee can harbour none,
 100 Created pure. But know that in the Soul
 Are many lesser Faculties that serve
 Reason as chief; among these Fancy next
 Her office holds; of all external things,
 Which the five watchful Senses represent,
 105 She forms imaginations, Airy shapes

Which Reason joyning or disjoyning, frames
 All what we affirm or what deny, and call
 Our Knowledge or Opinion; then retires
 Into her private Cell when Nature rests.
 110 Oft in her absence mimick Fancy wakes,
 To imitate her; but misjoyning shapes,
 Wild work produces oft, and most in Dreams,
 Ill matching Words and Deeds long past or late.
 Some such resemblances methinks I find
 115 Of our last Evenings Talk, in this thy Dream
 But with addition strange; yet be not sad.
 Evil into the mind of God or Man
 May come and go, so unprov'd, and leave
 No spot or blame behind: Which gives me hope
 120 That what in sleep thou did'st abhor to dream,
 Waking thou never wilt consent to do.
 Be not disheart'nd then, nor cloud those looks
 That wont to be more chearful and serene
 Than when fair Morning first smiles on the World,
 125 And let us to our fresh employments rise
 Among the Groves, the Fountains, and the Flow'rs
 That open now their choicest bosom'd smells
 Reserv'd from Night, and kept for thee in store.

So chear'd he his fair Spouse, and she was chear'd,
 130 But silently a gentle Tear let fall
 From either Eye, and wip'd them with her Hair;
 Two other precious drops that ready stood,
 Each in their Chrystal sluice, he e'er they fell
 Kiss'd as the gracious signs of sweet remorse
 135 And pious awe, that fear'd to have offended.

So all was clear'd, and to the Field they haste.
 But first from under shady arborous roof,

Soon

37
 Soon as they forth were come to open fight
 Of day-spring, and the Sun, who scarce up risen
 140 With wheels yet hov'ring o'er the Ocean brim,
 Shot parallel to the Earth his dewy ray,
 Discovering in wide Lantskip all the East
 Of Paradise and Eden's happy Plains,
 Lowly they bow'd adoring, and began
 145 Their Orisons, each Morning duly paid
 In various style, for neither various style
 Nor holy rapture wanted they to praise
 Their Maker, in fit strains pronounc'd or sung,
 Unmeditated, such prompt eloquence
 150 Flow'd from their lips, in Prose or numerous Verse
 More tuneable than needed Lute or Harp
 To add more sweetness, and they thus began.

These are thy glorious Works, Parent of good,
 Almighty, thine this universal Frame,
 155 Thus wondrous fair; thy self how wondrous then!
 Unspeakable, who sit'st above these Heavens
 To us invisible or dimly seen
 In these thy lowest works, yet these declare
 Thy goodness beyond thought, and Power Divine
 160 Speak ye who best can tell, ye Sons of light,
 Angels, for ye behold him, and with Songs
 And choral symphonies, Day without Night,
 Circle his Throne rejoicing, ye in Heaven,
 On Earth joyn all ye Creatures to extol
 165 Him first, him last, him mid'st, and without end.
 Fairest of Stars, last in the train of Night,
 If better thou belong not to the dawn,
 Sure pledge of Day, that crown'st the smiling Morn
 With thy bright Circlet, praise him in thy Sphera
 170 While day arises, that sweet hour of prime.

Thou Sun, of this great World both Eye and Soul,
 Acknowledge him thy Greater, sound his praise
 In thy eternal course, both when thou climb'st
 And when high Noon hast gain'd, and when thou fall'st.
 175 Moon, that now meet'st the orient Sun, now fly'st
 With the fixt Stars, fixt in their Orb that flies,
 And ye five other wandring Fires that move
 In mystick Dance not without Song, resound
 His praise, who out of Darkness call'd up Light.
 180 Air, and ye Elements the eldest birth
 Of Nature's Womb, that in quaternion run
 Perpetual Circle, multiform; and mix
 And nourish all things, let your ceaseless change
 Vary to our great Maker still new praise.
 185 Ye Mists and Exhalations that now rise
 From Hill or steaming Lake, dusky or grey,
 Till the Sun paint your fleecy skirts with Gold,
 In honour to the World's great Author rise,
 Whether to deck with Clouds th' uncolour'd Sky,
 190 Or wet the thirsty Earth with falling showers,
 Rising or falling still advance his praise.
 His praise ye Winds that from four Quarters blow,
 Breathe soft or loud; and wave your tops, ye Pines,
 With every Plant, in sign of Worship waye.
 195 Fountains and ye, that warble, as ye flow,
 Melodious Murmurs, warbling tune his praise.
 Joyn voices all ye living Souls, ye Birds,
 That singing up to Heaven Gate ascend,
 Bear on your wings; and in your notes his praise;
 200 Ye that in Waters glide, and ye that walk
 The Earth, and stately tread, or lowly creep;
 Witnes if I be silent, Morn or Even,
 To Hill or Valley, Fountain or fresh Shade
 Made vocal by my Song, and taught his praise.

205 Hail universal Lord, be bounteous still
To give us only good; and if the Night
Have gather'd aught of Evil or conceal'd,
Disperse it, as now Light dispels the dark.

So pray'd they innocent, and to their thoughts
210 Firm peace recover'd soon and wonted Calm.
On to their Mornings rural work they haste
Among sweet Dews and Flowers; where any row
Of Fruit-Trees over-woody reach'd too far
Their pamper'd boughs, and needed hands to check
215 Fruitless Embraces: or they led the Vine
To wed her Elm; she spous'd about him twines
Her marriageable Arms, and with her brings
Her Dower, th' adopted Clusters, to adorn
His barren Leaves. Them thus employ'd beheld
220 With pity Heav'n's high King, and to him call'd
Raphael, the sociable Spirit, that deign'd
To travel with *Tobias*, and secur'd
His marriage with the seven-times-wedded Maid.

Raphael, said he, thou hear'st what stir on Earth
225 *Satan*, from Hell scap'd through the darksome Gull
Hath rais'd in Paradise, and how disturb'd
This Night the humane pair, how he designs
In them at once to ruine all Mankind.
Go therefore, half this day as Friend with Friend
230 Converse with *Adam*, in what Bower or Shade
Thou find'st him from the heat of Noon retir'd,
To respit his Day-labour with repast,
Or with repose; and such discourse bring on,
As may advise him of his happy state,
235 Happiness in his power left free to will,
Left to his own free will, his will though free

Yet mutable; whence warn him to beware
He swerve not too secure: tell him withal
His danger, and from whom, what Enemy,
240 Late fall'n himself from Heav'n, is plotting now
The fall of others from like state of bliss;
By violence, no, for that shall be withstood,
But by Deceit and Lyes; this let him know,
Left wilfully transgressing he pretend
245 Surprisal, unadmonisht, unforewarn'd.

So spake th' Eternal Father, and fulfill'd
All Justice: nor delay'd the winged Saint
After his Charge receiv'd; but from among
Thousand Celestial Ardours, where he stood
250 Veil'd with his gorgeous wings, up springing light
Flew through the mid'st of Heav'n; th' Angelick Choirs
On each hand parting, to his speed gave way
Through all th' Empyrean road; till at the Gate
Of Heav'n arriv'd, the Gate self-open'd wide
255 On golden Hinges turning, as by work
Divine the sov'reign Architect had fram'd.
From hence no Cloud, or, to obstruct his sight,
Star interpos'd, however small he sees,
Not unconform to other shining Globes,
260 Earth and the Gard'n of God, with Cedars crown'd
Above all Hills. As when by night the Glass
Of *Galileo*, less assur'd, observes
Imagin'd Lands and Regions in the Moon:
Or Pilot from amid'st the *Cyclades*,
265 *Delos* or *Samos* first appearing kens
A cloudy spot. Down thither prone in flight
He speeds, and through the vast Ethereal Sky
Sails between Worlds and Worlds, with steady wing
Now on the polar Winds, then with quick Fan

321
 270 Winnows the buxom Air; till within soar
 Of tow'ring Eagles, to all the Fowls he seems
 A *Phoenix*, gaz'd by all, as that sole Bird
 When to enshrine his relicks in the Sun's
 Bright Temple, to *Aegyptian Thebes* he flies.
 275 At once on th' Eastern Cliff of Paradise
 He lights, and to his proper shape returns
 A Seraph wing'd; six wings he wore, to shade
 His lineaments Divine; the pair that clad
 Each shoulder broad, came mantling o'er his breast
 280 With regal Ornament; the middle pair
 Girt like a Starry Zone his waste, and round
 Skirted his Loins and Thighs with downy Gold
 And colours dipt in Heav'n; the third his Feet
 Shadow'd from either Heel with feather'd mail
 285 Sky tinctur'd grain. Like *Maia's* Son he stood,
 And shook his Plumes, that Heav'nly fragrance fill'd
 The circuit wide. Streight knew him all the Bands
 Of Angels under watch; and to his state,
 And to his message high in Honour rise;
 290 For on some Message high they guess'd him bound
 Their glittering Tents he pass'd, and now is come
 Into the blissful Field, through Groves of Myrrhe,
 And flow'ring Odours, Cassia, Nard and Balm;
 A Wilderness of sweets; for Nature here
 295 Wanton'd as in her prime, and play'd at will
 Her Virgin Fancies, pouring forth more sweet,
 Wild above Rule or Art: enormous blifs.
 Him through the spicy Forest onward come
 Adam discern'd, as in the door he sat
 300 Of his cool Bower, while now the mounted Sun
 Shot down direct his fervid Rays to warm
 Earths inmost womb, more warmth than Adam need
 And Eve within, due at her hour prepar'd

For dinner savoury Fruits, of taste to please
 305 True appetite, and not disrelish Thirst
 Of nectarous draughts between, from milky stream,
 Berry or Grape: to whom thus *Adam* call'd.
 Hasten hither *Eve*, and worth thy sight behold
 Eastward among those Trees, what glorious shape
 310 Comes this way moving; seems another Morn
 Ris'n on mid-noon; some great behest from Heav'n
 To us perhaps he brings, and will vouchsafe
 This day to be our Guest. But go with speed,
 And what thy stores contain, bring forth and pour
 315 Abundance, fit to honour and receive
 Our Heav'nly stranger; well we may afford
 Our Givers their own Gifts, and large bestow
 From large bestow'd, where Nature multiplies
 Her fertile growth, and by disburth'ning grows
 320 More fruitful, which instructs us not to spare.

To whom thus *Eve*, *Adam*, Earth's hollow'd Mold
 Of God inspir'd, small store will serve, where store,
 All seasons, ripe for use hangs on the stalk;
 Save what by frugal storing firmness gains
 325 To nourish, and superfluous moist consumes:
 But I will haste and from each bough and break,
 Each Plant and juiciest Gourd will pluck such choice
 To entertain our Angel Guest, as he
 Beholding shall confess that here on Earth
 330 God hath dispenc'd his Bounties as in Heav'n.

So saying, with dispatchful looks in haste
 She turns, on hospitable thoughts intent
 What choice to chuse for delicacy best
 What order, so contriv'd as not to mix

Tastes,

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Tastes,

130

335 Tastes, not well joyn'd, inelegant, but bring
Taste after taste upheld with kindest change,
Bestirs her then, and from each tender stalk
Whatever Earth all-bearing Mother yields
In *India* East or West, or middle Shoar
340 In *Pontus* or the *Punick* Coast, or where
Alcinous reign'd, fruit of all kinds, in coat,
Rough or smooth rin'd, or bearded husk, or shell
She gathers, Tribute large, and on the board
Heaps with unsparing hand; for drink the Grape
345 She crushes, inoffensive moult, and meaths
From many a Berry, and from sweet Kernels prest
She tempers dulcet Creams, nor these to hold
Wants her fit Vessels pure, then strews the ground
With Rose and Odors from the Shrub unfum'd.
350 Mean while our primitive great Sire, to meet
His God-like guest, walks forth without more train
Accompany'd than with his own complete
Perfections, in himself was all his state,
More solemn than the tedious pomp that waits
355 On Princes, when their rich Retinue long
Of Horses led, and Grooms besmear'd with Gold
Dazles the Croud, and sets them all agape.
Nearer his presence, *Adam*, though not aw'd,
Yet with submiss approach and reverence meek,
360 As to a superiour Nature, bowing low.

Thus said, Native of Heav'n, for other place
None can than Heav'n such glorious shape contain,
Since by descending from the Thrones above,
Those happy places thou hast design'd a while
365 To want, and honour these, vouchsafe with us
Two only, who yet by sov'reign gift possess
This spacious ground, in yonder shady Bower

Book V.

Paradise Lost.

131

To rest, and what the Garden choicest bears
To sit and taste, till this Meridian heat
370 Be over, and the Sun more coole decline.

Whom thus th' Angelick Vertue answer'd mild,
Adam, I therefore came, nor art thou such
Created, or such place hast here to dwell,
As may not oft invite, though Spirits of Heav'n
375 To visit thee; lead on then where thy Bower
O'ershades; for these mid-hours, till Evening rise
I have at will. So to the Sylvan Lodge
They came, that like *Pomona's* Arbour smil'd
With flourets deck'd and fragrant smells; but *Eve*
380 Undeckt, save with her self more lovely fair
Than Wood-Nymph, or the fairest Goddess feign'd
Of three that in Mount *Ida* naked strove,
Stood to entertain her Guest from Heav'n; no veil
She needed, Vertue-proof, no thought infirm
385 Alter'd her cheek. On whom the Angel *Hail*,
Bestow'd, the holy salutation us'd
Long after to blest *Mary*, second *Eve*.

Hail Mother of Mankind, whose fruitful Womb
Shall fill the World more numerous with thy Sons,
390 Than with these various fruits the Trees of God
Have heap'd this Table. Rais'd of grassie Turf
Their Table was, and mossie seats had round,
And on her ample Square from side to side
All *Autumn* pil'd, though *Spring* and *Autumn* here
395 Danc'd hand in hand. A while discourse they hold;
No fear left Dinner cool; when thus began
Our Author. Heav'nly stranger, please to taste
These Bounties which our Nourisher, from whom

All

All perfect good unmeasur'd out, descends,
 400 To us for food and for delight hath caus'd
 The Earth to yield, unfavoury food perhaps
 To spiritual Natures; only this I know,
 That one Celestial Father gives to all.

To whom the Angel. Therefore what he gives
 405 (Whose praise be ever sung) to man in part
 Spiritual, may of purest Spirits be found
 No ingrateful food: and food alike those pure
 Intelligential substances require
 As doth your Rational; and both contain
 410 Within them every lower faculty
 Of sense, whereby they hear, see, smell, touch, taste,
 Tasting concoct, digest, assimilate,
 And corporeal to incorporeal turn.
 For know, whatever was created, needs
 415 To be sustain'd and fed; of Elements
 The grosser feeds the purer, Earth the Sea,
 Earth and the Sea feed Air, the Air those Fires
 Ethereal, and as lowest first the Moon;
 Whence in her visage round those spots, unpurg'd
 420 Vapours not yet into her substance turn'd.
 Nor doth the Moon no nourishment exhale
 From her moist Continent to higher Orbs.
 The Sun that Light imparts to all, receives
 From all his alimetal recompence
 425 In humid exhalations, and at Even
 Sups with the Ocean: though in Heav'n the Trees
 Of life ambrosial frutage bear, and Vines
 Yield Nectar, though from off the boughs each Morn
 We brush mellifluous Dews, and find the ground
 430 Cover'd with Pearly grain: yet God hath here
 Varied his bounty so with new delights,

As may compare with Heav'n; and to taste
 Think not I shall be nice. So down they sat,
 And to their Viands fell, nor seemingly
 435 The Angel, nor in mist, the common gloss
 Of Theologians, but with keen dispatch
 Of real hunger, and concoctive heat
 To transubstantiate? what redounds, transpires
 Through Spirits with ease; nor wonder, if by fire
 440 Of sooty coal the Empirick Alchymist
 Can turn, or holds it possible to turn
 Metals of drossiest Ore to perfect Gold
 As from the Mine. Mean while at Table Eve
 Minister'd naked, and their flowing Cups
 445 With pleasant Liquors crown'd: O innocence
 Deserving Paradise! if ever, then,
 Then had the Sons of God excuse to have been
 Enamour'd at that sight; but in those Hearts
 Love unlibidinous reign'd, nor jealousy
 450 Was understood, the injur'd Lovers Hell.

Thus when with Meats and Drinks they had suffic'd,
 Not burthn'd Nature, sudden mind arose
 In Adam, not to let th' occasion pass
 Given him by this great Conference to know
 455 Of things above this World, and of their being
 Who dwell in Heav'n, whose excellence he saw
 Transcend his own so far, whose radiant forms
 Divine effulgence, whose high Power so far
 Exceeded humane, and his wary speech
 460 Thus to th' Empyrean Minister he fram'd.

Inhabitant with God, now know I well
 Thy favour in this Honour done to Man,
 Under whose lowly roof thou hast vouchsaf'd

To enter, and these Earthly fruits to taste,
 465 Food not of Angels, yet accepted so,
 As that more willingly thou could'st not seem
 At Heav'n's high feast to have fed: yet what compar

To whom the winged Hierarch reply'd.
 O Adam, one Almighty is, from whom
 470 All things proceed, and up to him return,
 If not deprav'd from good, created all
 Such to perfection, one first matter all,
 Indu'd with various forms, various degrees
 Of substance, and in things that live, of life;
 475 But more refin'd, more spirituous, and pure,
 As nearer to him plac'd or nearer tending
 Each in their severall active Spheres assign'd,
 Till body up to spirit work, in bounds
 Proportion'd to each kind. So from the root
 480 Springs lighter the green stalk, from thence the leaves
 More airy, last the bright consummate flower
 Spirits odorous breathes: flowers and their fruit
 Man's nourishment, by gradual scale sublim'd
 To vital Spirits aspire, to animal,
 485 To intellectual, give both life and sense,
 Fancy and Understanding, whence the Soul
 Reason receives, and Reason is her being,
 Discursive or intuitive; discourse
 Is ofttest yours, the latter most is ours,
 490 Differing but in degree, of kind the same.
 Wonder not then, what God for you saw good
 If I refuse not, but convert, as you
 To proper substance; time may come when Men
 With Angels may participate, and find
 495 No inconvenient Diet, nor too light Fare:
 And from these corporal Nutriments perhaps

Your Bodies may at last turn all to Spirit,
 Improv'd by tract of time, and wing'd ascend
 Ethereal, as we, or may at choice
 500 Here or in Heav'nly Paradises dwell;
 If ye be found obedient, and retain
 Unalterably firm his love entire
 Whose Progeny ye are. Mean while enjoy
 Your fill what happiness this happy state
 505 Can comprehend, incapable of more.

To whom the Patriarch of Mankind reply'd,
 O favourable Spirit, propitious Guest,
 Well hast thou taught the way that might direct
 Our knowledge, and the scale of Nature set
 510 From centre to circumference, whereon
 In contemplation of created things
 By steps we may ascend to God. But say,
 What meant the caution joyn'd, *if ye be found*
Obedient? Can we want Obedience then
 515 To him, or possibly his love desert
 Who form'd us from the Dust, and plac'd us here
 Full to the utmost measure of what bliss
 Humane desires can seek or apprehend?

To whom the Angel. Son of Heav'n and Earth,
 520 Attend: That thou art happy, owe to God;
 That thou continu'st such, owe to thy self,
 That is, to thy Obedience; therein stand.
 This was that caution giv'n thee; be advis'd,
 God made thee perfect, not immutable;
 525 And good he made thee, but to persevere
 He left it in thy power, ordain'd thy will
 By nature free, not over-rul'd by Fate
 Inextricable, or strict necessity,

Our voluntary service he requires,
 530 Not our necessitated, such with him
 Finds no acceptance, nor can find, for how
 Can Hearts, not free, be try'd whether they serve
 Willing or no, who will but what they must
 By Destiny, and can no other chuse?
 535 My self and all th' Angelick Host that stand
 In sight of God enthron'd, our happy state
 Hold, as you yours, while our obedience holds;
 On other surety none; freely we serve,
 Because we freely love, as in our will
 540 To love or not; in this we stand or fall:
 And some are fall'n, to disobedience fall'n,
 And so from Heav'n to deepest Hell; O fall
 From what high state of bliss into what woe!

To whom our great Progenitor. Thy words
 545 Attentive, and with more delightful Ear,
 Divine Instructor, I have heard, than when
 Cherubick Songs by night from neighbouring Hills
 Aereal Musick send: nor knew I not
 To be both Will and Deed created free;
 550 Yet that we never shall forget to love
 Our Maker, and obey him whose command
 Single, is yet so just, my constant thoughts
 Assur'd me, and still assure: though what thou tell'st
 Hath past in Heav'n, some doubt within me move,
 555 But more desire to hear, if thou consent,
 The full relation, which must needs be strange,
 Worthy of sacred silence to be heard;
 And we have yet large day, for scarce the Sun
 Hath finish'd half his Journey, and scarce begins
 560 His other half in the great Zone of Heav'n.

Thus *Adam* made request, and *Raphael*
 After short pause assenting, thus began.

High matter thou injoin'st me, O prime of Men,
 Sad task and hard, for how shall I relate
 565 To humane sense th' invisible exploits
 Of warring Spirits; how without remorse
 The ruine of so many glorious once
 And perfect while they stood; how last unfold
 The secrets of another World, perhaps
 570 Not lawful to reveal? yet for thy good
 This is dispenc'd, and what surmounts the reach
 Of humane sense, I shall delineate so,
 By lik'ning spiritual to corporeal forms,
 As may express them best, though what if Earth
 575 Be but the shadow of Heav'n, and things therein
 Each to other like, more than on Earth is thought?

As yet this World was not, and *Chaos* wild
 Reign'd where these Heav'ns now roll, where Earth now rests
 Upon her Centre pois'd, when on a day
 580 (For time, though in Eternity, apply'd
 To motion, measures all things durable
 By present, past and future) on such day
 As Heav'ns great Year brings forth, th' Empyrean Host
 Of Angels by Imperial Summons call'd,
 585 Innumerable before th' Almighty's Throne
 Forthwith from all the ends of Heav'n appear'd:
 Under their Hierarchs in orders bright
 Ten thousand thousand Ensigns high advanc'd,
 Standards and Gonfalons 'twixt Van and Rere
 590 Stream in the Air, and for distinction serve
 Of Hierarchies, of Orders and Degrees;

Or

Or in their glittering Tissues bear imblaz'd
 Holy Memorials, acts of Zeal and Love
 Recorded eminent. Thus when in Orbs
 595 Of circuit inexpressible they stood,
 Orb within Orb, the Father infinite,
 By whom in bliss imbosom'd, sat the Son
 Amid't as from a flaming Mount, whose top
 Brightness had made invisible, thus spake.

600 Hear all ye Angels, Progeny of Light,
 Thrones, Dominations, Princedoms, Vertues, Powers,
 Hear my Decree, which unrevok'd shall stand.
 This day I have begot whom I declare
 My only Son, and on this holy Hill
 605 Him have anointed, whom ye now behold
 At my right hand; your Head I him appoint;
 And by my self have sworn to him shall bow
 All Knees in Heav'n, and shall confess him Lord;
 Under his great Vicegerent Reign abide
 610 United as one individual Soul
 For ever happy: him who disobey
 Me disobey, breaks union, and that day
 Cast out from God and blessed vision, falls
 Into utter darkness, deep ingulf'd, his place
 615 Ordain'd without redemption, without end.

So spake th' Omnipotent, and with his words
 All seem'd well pleas'd, all seem'd, but were not all
 That day, as other solemn days, they spent
 In song and dance about the sacred Hill,
 620 Mystical dance, which yonder Starry Sphere
 Of Planets and of fixt in all her Wheels
 Resembles nearest, mazes intricate,
 Eccentrick, intervolv'd, yet regular

Then most, when most irregular they seem
 625 And in their motions harmony Divine
 So smooths her charming tones, that God's own Ear
 Listens delighted. Evening now approach'd
 (For we have also our Evening and our Morn,
 We ours for change delectable, not need)
 630 Forthwith from dance to sweet repast they turn
 Desirous; all in Circles as they stood,
 Tables are set, and on a sudden pil'd
 With Angels Food, and rubied Nectar flows
 In Pearl, in Diamond, and massie Gold,
 635 Fruit of delicious Vines, the growth of Heav'n.
 On flowers repos'd, and with fresh flowrets crown'd,
 They Eat, they Drink, and in communion sweet
 Quaff Immortality and Joy, secure
 Of surfeit where full measure only bounds
 640 Excess, before th' all bounteous King, who show'r'd
 With copious hand, rejoycing in their joy.
 Now when ambrosial Night with Clouds exhal'd
 From that high mount of God, whence light and shade
 Spring both, the face of brightest Heav'n had chang'd
 645 To grateful Twilight (for Night comes not there
 In darker veil) and roseate Dews dispos'd
 All but the unsleeping Eyes of God to rest,
 Wide over all the Plain, and wider far
 Than all this globous Earth in Plain outspread,
 650 (Such are the Courts of God) Th' Angelick throng
 Dispers'd in Bands and Files their Camp extend
 By living Streams among the Trees of Life,
 Pavilions numberless, and sudden rear'd,
 Celestial Tabernacles, where they slept
 655 Fann'd with cool Winds, save those who in their course
 Melodious Hymns about the sov'reign Throne
 Alternate all Night long: but not so wak'd

Satan, so call him now, his former name
Is heard no more in Heav'n; he of the first,
660 If not the first Arch-angel, great in Power,
In favour and pre-eminence, yet fraught
With envy against the Son of God, that day
Honour'd by his great Father, and proclaim'd
Messiah King anointed, could not bear
665 Through pride that sight, and thought himself impair'd,
Deep malice thence conceiving and disdain,
Soon as midnight brought on the dusky hour
Friendliest to sleep and silence, he resolv'd
With all his Legions to dislodge, and leave
670 Unworshipt, unbey'd the Throne supreme
Contemptuous, and his next subordinate
Awak'ning, thus to him in secret spake.

Sleep'st thou, Companion dear, what sleep can close
Thy Eye-lids? and remembrest what Decree
675 Of yesterday, so late hath past the lips
Of Heav'n's Almighty. Thou to me thy thoughts
Wast wont, I mine to thee was wont to impart;
Both waking we were one; how then can now
Thy sleep dissent? new Laws thou see'st impos'd;
680 New Laws from him who reigns; new minds may raise
In us who serve, new Counsels, to debate
What doubtful may ensue, more in this place
To utter is not safe. Assemble thou
Of all those Myriads which we lead the Chief;
685 Tell them that by command, e'er yet dim Night
Her shadowy Cloud withdraws, I am to haste,
And all who under me their Banners wave,
Homeward with flying march where we possess
The Quarters of the North, there to prepare
690 Fit entertainment to receive our King

The great *Messiah*, and his new Commands,
Who speedily through all the Hierarchies
Intends to pass triumphant and give Laws.

So spake the false Arch-Angel, and infus'd
695 Bad influence into th' unwary Breast
Of his Associate; he together calls,
Or several one by one, the Regent Powers,
Under him Regent, tells, as he was taught,
That the most High commanding, now e'er Night,
700 Now e'er dim Night had disincumber'd Heav'n,
The great Hierarchal Standard was to move;
Tells the suggested cause, and casts between
Ambiguous words and jealousies to sound
Or taint integrity; but all obey'd
705 The wonted signal, and superiour voice
Of their great Potentate; for great indeed
His name, and high was his degree in Heav'n;
His count'nance, as the Morning Star that guides
The starry flock, allur'd them, and with lies
710 Drew after him the third part of Heav'n's Host:
Mean while th' Eternal eye, whose sight discerns
Abstrusest thoughts from forth his holy Mount
And from within the golden Lamps that burn
Nightly before him, saw without their light
715 Rebellion rising, saw in whom, how spread
Among the sons of Morn, what multitudes
Were banded to oppose his high Decree;
And smiling to his only Son thus said.

Son, thou in whom my glory I behold
720 In full resplendence, Heir of all my might,
Nearly it now concerns us to be sure
Of our Omnipotence, and with what Arms

We mean to hold what anciently we claim
Of Deity or Empire, such a Foe
725 Is rising, who intends to erect his Throne
Equal to ours, throughout the spacious North;
Nor so content, hath in his thought to try
In Battel, what our Power is, or our Right,
Let us advise, and to this hazard draw
730 With speed what force is left, and all imploy
In our defence, lest unawares we lose
This our high place, our Sanctuary, our Hill.

To whom the Son with calm aspect and clear
Lightning Divine, ineffable, serene,
735 Made answer. Mighty Father, thou thy Foes
Justly hast in derision, and secure
Laugh'st at their vain designs and tumults vain,
Matter to me of Glory, whom their hate
Illustrates, when they see all Regal Power
740 Giv'n me to quell their Pride, and in event
Know whether I be dextrous to subdue
Thy Rebels, or be found the worst in Heav'n.

So spake the Son, but *Satan* with his Powers
Far was advanc'd on winged speed, an Host
745 Innumerable as the Stars of Night,
Or Stars of Morning, Dew-drops, which the Sun
Impearls on every Leaf and every Flower.
Regions they pass'd, the mighty Regencies,
Of Seraphim, and Potentates, and Thrones
750 In their triple Degrees, Regions to which
All thy Dominion, *Adam*, is no more
Than what this Garden is to all the Earth,
And all the Sea, from one entire globose
Stretcht into Longitude; which having pass'd

755 At length into the limits of the North
They came, and *Satan* to his Royal seat
High on a Hill, far blazing, as a Mount
Rais'd on a Mount, with Pyramids and Towers
From Diamond Quarries hew'n, and Rocks of Gold,
760 The Palace of great *Lucifer*, (so call
That Structure in the Dialect of Men
Interpreted) which not long after, he
Affecting all equality with God,
In imitation of that Mount whereon
765 *Messiah* was declar'd in sight of Heav'n,
The Mountain of the Congregation call'd;
For thither he assembl'd all his Train,
Pretending so commanded to consult
About the great reception of their King,
770 Thither to come, and with calumnious Art
Of counterfeited truth thus held their Ears.

Thrones, Dominations, Princedoms, Virtues, Powers,
If these magnifick Titles yet remain
Not merely titular, since by Decree
775 Another now hath to himself ingross'd
All Power, and us Eclips'd under the name
Of King Anointed, for whom all this haste
Of midnight March, and hurried meeting here,
This only to consult how we may best
780 With what may be devis'd of Honours new
Receive him coming to receive from us
Knee-tribute yet unpaid, prostration vile,
Too much to one, but double how endur'd,
To One and to his Image now proclaim'd?
785 But what if better Counsels might erect
Our Minds and teach us to cast off this Yoke?
Will ye submit your Necks, and chuse to bend

The supple knee? ye will not, if I trust
To know you right, or if ye know your selves
790 Natives and Sons of Heaven possest before
By none, and if not equal all, yet free,
Equally free; for Orders and Degrees
Jar not with Liberty, but well consist.
Who can in reason then or right assume

795 Monarchy over such as live by right
His Equals, if in power and splendor less,
In freedom equal? or can introduce
Law and Edict on us, who without Law
Err not, much less for this to be our Lord,
800 And look for adoration to th' abuse
Of those Imperial Titles which assert
Our being ordain'd to govern, not to serve?

Thus far his bold discourse without controul
Had audience, when among the Seraphim
805 *Abdiel*, than whom none with more zeal ador'd
The Deity, and divine commands obey'd,
Stood up, and in a flame of zeal severe
The current of his fury thus oppos'd.

O argument blasphemous, false and proud?
810 Words which no ear ever to hear in Heav'n
Expected, least of all from thee, ingrate,
In place thy self so high above thy Peers.
Canst thou with impious obloquy condemn
The just Decree of God, pronounc'd and sworn,
815 That to his only Son by right endu'd
With Regal Sceptre, every Soul in Heav'n
Shall bend the Knee, and in that honour due
Confess him rightful King? unjust thou say'st
Flatly unjust, to bind with Laws the free,

820 And equal over equals to let reign,
One over all with unsucceeded power.
Shalt thou give Law to God, shalt thou dispute
With him the points of liberty, who made
Thee what thou art, and form'd the Powers of Heav'n
825 Such as he pleas'd, and circumscrib'd their being?
Yet by experience taught we know how good,
And of our good, and of our dignity
How provident he is, how far from thought
To make us less, bent rather to exalt
830 Our happy state under one head more near
United. But to grant it thee unjust,
That equal over equals Monarch Reign:
Thy self, though great and glorious, dost thou count,
Or all Angelick Nature join'd in one,
835 Equal to him begotten Son, by whom
As by his Word the mighty Father made
All things, ev'n thee, and all the Spirits of Heav'n
By him created in their bright degrees,
Crown'd them with Glory, and to their Glory nam'd
840 Thrones, Dominations, Princedoms, Virtues, Powers,
Essential Powers, nor by his Reign obscur'd,
But more Illustrious made, since he the Head
One of our number thus reduc'd becomes,
His Laws our Laws, all Honour to him done
845 Returns our own? Cease then this impious rage,
And tempt not these, but hast'n to appease
Th' incens'd Father, and th' incens'd Son,
While Pardon may be found in time besought,

So spake the fervent Angel, but his zeal
850 None seconded, as out of season judg'd,
Or singular and rash, whereat rejoyc'd
Th' Apostate, and more haughty thus reply'd.

That

That we were form'd then say'st thou? and the work
Of secondary hands, by task transferr'd
855 From Father to his Son? strange point and new!
Doctrine which we would know whence learnt: who
When this creation was? remembre'st thou
Thy making, while the Maker gave thee being?
We know no time when we were not as now;
860 Know none before us self-begot, self-rai'd
By our own quick'ning Power, when fatal course
Had circl'd his full Orb, the birth mature
Of this our native Heav'n, Ethereal Sons.
Our puissance is our own, our own right hand
865 Shall teach us highest deeds, by proof to try
Who is our equal: then thou shalt behold
Whether by supplication we intend
Address, and to begirt th' Almighty Throne
Beseeching or besieging. This report,
870 These tidings carry to th' anointed King;
And fly, ere Evil intercept thy flight.

He said, and as the sound of Waters deep
Hoarse murmur echo'd to his words applause
Through the infinite Host; nor less for that
875 The flaming Seraph fearless, though alone
Encompas'd round with Foes, thus answer'd bold.

O alienate from God, O Spirit accurst,
Forfaken of all good; I see thy fall
Determin'd, and thy hapless crew involv'd
880 In this perfidious fraud, contagion spread
Both of thy Crime and Punishment: henceforth
No more be troubl'd how to quit the yoke
Of God's *Messiah*; those indulgent Laws
Will not be now vouchsaf'd, other Decrees

885 Against thee are gone forth without recall;
That Golden Sceptre which thou did'st reject,
Is now an Iron Rod to bruise and break
Thy disobedience. Well thou did'st advise,
Yet not for thy advice or threats I fly
890 These wicked Tents devoted, lest the wrath
Impendent, raging into sudden flame
Distinguish not: for soon expect to feel
His Thunder on thy head, devouring fire.
Then who created thee lamenting learn,
895 When who can uncreate thee thou shalt know.

So spake the Seraph *Abdiel* faithful found,
Among the faithless, faithful only he;
Among innumerable false, unmov'd,
Unshak'n, unseduc'd, unterrifi'd,
900 His Loyalty he kept, his Love, his Zeal;
Nor number, nor example with him wrought
To swerve from truth, or change his constant mind
Though single. From amid'st them forth he pass'd,
Long way through hostile scorn, which he sustain'd
905 Superiour, nor of violence fear'd aught;
And with retorted scorn his back he turn'd
On those proud Tow'rs to swift destruction doom'd.

The End of the Fifth Book.

1. The first of these is the
fact that the world is
not a uniform whole, but
is divided into many
different parts, each of
which has its own
character and its own
history.

2. The second of these is the
fact that the world is not
a static whole, but is
in a constant state of
change and development.
The world is not a fixed
thing, but is a living
organism, which grows
and changes as it goes
on.



Paradise Lost.

BOOK VI.

The ARGUMENT.

Raphael continues to relate how Michael and Gabriel were sent forth to Battel against Satan and his Angels. The first Fight describ'd: Satan and his Powers retire under Night: He calls a Council, invents devilish Engines, which in the second days Fight put Michael and his Angels to some disorder; but they at length pulling up Mountains overwhelm'd both the Force and Machines of Satan: Yet the Tumult not so ending, God on the third day sends Messiah his Son, for whom he had reserv'd the Glory of that Victory: He in the Power of his Father coming to the place, and causing all his Legions to stand still on either side, with his Chariot and Thunder driving into the mid'st of his Enemies, pursues them unable to resist towards the Wall of Heaven; which opening, they leap down with horror and confusion into the place of Punishment prepar'd for them in the Deep: Messiah returns with Triumph to his Father.

ALL night the dreadless Angel unpursu'd (Morn-
Through Heav'n's wide Champain held his way, till
Wak'd by the circling hours, with rosc hand
Unbarr'd the Gates of Light. There is a Cave
5 Within the Mount of God, fast by his Throne,
Where Light and Darknes in perpetual round
Lodge and dislodge by turns, which makes through Heav'n

X

Grateful

Grateful vicissitude, like Day and Night;
 Light issues forth, and at the other door
 10 Obsequious darkness enters, till her hour
 To veil the Heav'n, though darkness there might well
 Seem twilight here; and now went forth the Morn
 Such as in highest Heav'n, array'd in Gold
 Empyrean, from before her vanish Night,
 15 Shot through with orient Beams: when all the Plain
 Cover'd with thick embattel'd Squadrons bright,
 Chariots and flaming Arms, and fiery Steeds
 Reflecting blaze on blaze, first met his view:
 War he perceiv'd, War in procinct, and found
 20 Already known what he for news had thought
 To have reported: gladly then he mixt
 Among those friendly Powers who him receiv'd
 With Joy and Acclamations loud, that one
 That of so many Myriads fall'n, yet one
 25 Return'd not lost: On to the sacred Hill
 They led him high applauded, and present
 Before the Seat supreme; from whence a voice
 From mid'st a Golden Cloud thus mild was heard.

Servant of God, well done, well hast thou fought
 30 The better fight, who single hast maintain'd
 Against revolted multitudes the Cause
 Of Truth, in word mightier than they in Arms;
 And for the testimony of Truth hast born
 Universal reproach, far worse to bear
 35 Than violence: for this was all thy care
 To stand approv'd in sight of God, though Worlds
 Judg'd thee perverse: the easier conquest now
 Remains thee, aided by this Host of Friends,
 Back on thy Foes more glorious to return
 40 Than scorn'd thou did'st depart, and to subdue

By force, who reason for their Law refuse,
 Right reason for their Law, and for their King
Messiah, who by right of merit reigns.
 Go *Michael* of Celestial Armies Prince,
 45 And thou in Military Prowess next,
Gabriel, lead forth to Battel these my Sons
 Invincible, lead forth my armed Saints
 By Thousands and by Millions rang'd for fight,
 Equal in number to that Godless crew
 50 Rebellious, them with fire and hostile Arms
 Fearless assault, and to the brow of Heav'n
 Pursuing drive them out from God and bliss,
 Into their place of Punishment, the Gulf
 Of *Tartarus*, which ready opens wide
 55 His fiery *Chaos* to receive their fall.

So spake the Sov'reign voice, and Clouds began
 To darken all the Hill, and smoke to rowl
 In dusky wreaths, reluctant flames, the sign
 Of wrath awak'd: nor with less dread the loud
 60 Ethereal Trumpet from on high gan blow:
 At which command the Powers Militant,
 That stood for Heav'n, in mighty Quadrate joyn'd
 Of Union irresistible, mov'd on
 In silence their bright Legions to the sound
 65 Of instrumental Harmony that breath'd
 Heroick Ardour to advent'rous deeds
 Under their God-like Leaders, in the Cause
 Of God and his *Messiah*. On they move
 Indissolubly firm; nor obvious Hill,
 70 Nor straitning Vale, nor Wood, nor Stream divides
 Their perfect Ranks; for high above the ground
 Their march was, and the passive Air up bore
 Their nimble tread, as when the total kind

Of Birds in orderly array on wing
 75 Came summon'd over *Eden* to receive
 Their names of thee; so over many a tract
 Of Heav'n they march'd, and many a Province wide
 Tenfold the length of this Terrene: at last
 Far in th' Horizon to the North appear'd
 80 From skirt to skirt a fiery Region, stretcht
 In battailous aspect, and nearer view
 Bristl'd with upright beams innumerable
 Of rigid Spears, and Helmets throng'd, and Shields
 Various, with boastful Argument portray'd,
 85 The banded Powers of *Satan* hasting on
 With furious expedition; for they ween'd
 That self same day by fight, or by surprize
 To win the Mount of God, and on his Throne
 To set the envier of his State, the proud
 90 Aspirer, but their thoughts prov'd fond and vain
 In the mid way: though strange to us it seem'd
 At first, that Angel should with Angel war,
 And in fierce hoasting meet, who wont to meet
 So oft in Festivals of joy and love
 95 Unanimous, as Sons of one great Sire
 Hymning th' Eternal Father: but the shout
 Of Battel now began, and rushing sound
 Of onset ended soon each milder thought,
 High in the mid'ft exalted as a God
 100 Th' Apostate in his Sun-bright Chariot sat
 Idol of Majesty Divine, enclos'd
 With Flaming Cherubim, and golden Shields:
 Then lighted from his gorgeous Throne, for now
 'Twixt Host and Host but narrow space was left.
 105 A dreadful interval, and Front to Front
 Presented stood in terrible array
 Of hideous length: before the cloudy Van,

On the rough edge of Battel ere it joyn'd,
Satan with vast and haughty strides advanc'd,
 110 Came tow'ring, arm'd in Adamant and Gold;
Abdiel that fight endur'd not, where he stood
 Among the mightiest, bent on highest deeds,
 And thus his own undaunted Heart explores.

O Heav'n! that such resemblance of the Highest
 115 Should yet remain, where faith and realty
 Remain not; wherefore should not strength and might
 There fail where Vertue fails, or weakest prove
 Where boldest; though to fight unconquerable?
 His puissance, trusting in th' Almighty's aid,
 120 I mean to try, whose Reason I have try'd
 Unsound and false; nor is it aught but just,
 That he who in debate of Truth hath won,
 Should win in Arms, in both disputes alike
 Victor; though brutish that contest and foul,
 125 When Reason hath to deal with Force, yet so
 Most reason is that Reason overcome.

So pondering, and from his armed Peers
 Forth stepping opposite, half way he met
 His daring Foe, at this prevention more
 130 Incens'd, and thus securely him defid.

Proud, art thou met? thy hope was to have reach'd
 The height of thy aspiring unoppos'd,
 The Throne of God unguarded, and his side
 Abandon'd at the terror of thy Power
 135 Or potent Tongue; Fool, not to think how vain
 Against th' Omnipotent to rise in Arms;
 Who out of smallest things could without end
 Have rais'd incessant Armies to defeat

Thy

154

Thy Folly ; or with solitary hand
 140 Reaching beyond all limit at one blow
 Unaided could have finish'd thee, and whelm'd
 Thy Legions under darkness ; but thou seest
 All are not of thy Train ; there be who Faith
 Prefer, and Piety to God, though then
 145 To thee not visible, when I alone
 Seem'd, in thy World erroneous to dissent
 From all : my Sect thou seest, now learn too late
 How few sometimes may know, when thousands err

Whom the grand Foe with scornful eye askance
 150 Thus answer'd. Ill for thee, but in wish'd hour
 Of my Revenge, first sought for thou return'st
 From flight, seditious Angel, to receive
 Thy merited reward, the first assay
 Of this right hand provok'd, since first that tongue
 155 Inspir'd with contradiction durst oppose
 A third part of the Gods, in Synod met
 Their Deities to assert, who while they feel
 Vigour Divine within them, can allow
 Omnipotence to none. But well thou com'st
 160 Before thy fellows, ambitious to win
 From me some Plume, that thy success may shew
 Destruction to the rest : this pause between
 (Unanswer'd lest thou boast) to let thee know ;
 At first I thought that Liberty and Heav'n
 165 To Heav'nly Souls had been all one ; but now
 I see that most through sloth had rather serve,
 Ministring Spirits, train'd up in Feast and Song ;
 Such hast thou arm'd, the Minstrelsie of Heav'n,
 Servility with freedom to contend,
 170 As both their deeds compar'd this day shall prove.

155

To whom in brief thus *Abdiel* stern reply'd.
 Apostate, still thou err'st, nor end wilt find
 Of erring, from the path of truth remote :
 Unjustly thou deprav'st it with the name
 175 Of *Servitude* to serve whom God ordains,
 Or Nature ; God and Nature bid the same,
 When he who rules is worthiest, and excels
 Them whom he governs. This is servitude,
 To serve th' unwise, or him who hath rebell'd
 180 Against his worthier, as thine now serve thee,
 Thy self not free, but to thy self enthrall'd :
 Yet lewdly dar'st our ministring upbraid.
 Reign thou in Hell thy Kingdom, let me serve
 In Heav'n God ever blest, and his Divine
 185 Behests obey, worthiest to be obey'd,
 Yet Chains in Hell, not Realms expect : mean while
 From me return'd, as erst thou said'st, from flight,
 This greeting on thy impious Crest receive.

So say'ng a noble stroke he lifted high,
 190 Which hung not, but so swift with tempest fell
 On the proud Crest of *Satan*, that no sight,
 Nor motion of swift thought, less could his Shield
 Such ruine intercept : ten paces huge
 He back recoil'd ; the tenth on bended Knee
 195 His massie Spear upstaid ; as if on Earth
 Winds under ground or waters forcing way
 Sidelong, had push'd a Mountain from his seat
 Half sunk with all his Pines. Amazement seiz'd
 The Rebel Thrones, but greater rage to see
 200 Thus foil'd their mightiest, ours joy fill'd, and shout,
 Prefage of Victory and fierce desire
 Of Battel : whereat *Michael* bid sound

Th' Arch-

Th' Arch-Angel Trumpet; through the vast of Heav'n
 It sounded, and the faithful Armies rung
 205 *Hosanna* to the High'st: nor stood at gaze
 The adverse Legions, nor less hideous joyn'd
 The horrid shock: now storming fury rose,
 And clamour such as heard in Heav'n till now
 Was never, Arms on Armour clashing bray'd
 210 Horrible discord, and the madding Wheels
 Of brazen Chariots rag'd; dire was the noise
 Of conflict; over head the dismal hiss
 Of fiery Darts in flaming volleys flew,
 And flying vaulted either Host with fire.
 215 So under fiery Cope together rush'd
 Both Battels main, with ruinous assault
 And inextinguishable rage; all Heav'n
 Refounded, and had Earth been then, all Earth
 Had to her Centre shook. What wonder? when
 220 Millions of fierce encountring Angels fought
 On either side, the least of whom could wield
 These Elements, and arm him with the force
 Of all their Regions: how much more of Power
 Army 'gainst Army numberless to raise
 225 Dreadful combustion warring, and disturb,
 Though not destroy, their happy Native seat;
 Had not th' Eternal King Omnipotent
 From his strong hold of Heav'n high over-rul'd
 And limited their might; though numbred such
 230 As each divided Legion might have seem'd
 A numerous Host, in strength each armed hand
 A Legion, led in fight, yet Leader seem'd
 Each Warriour single as in Chief, expert
 When to advance, or stand, or turn the sway
 235 Of Battel, open when, and when to close
 The ridges of grim War; no thought of flight

None of retreat, no unbecoming deed
 That argu'd fear; each on himself rely'd,
 As only in his arm the moment lay
 240 Of Victory; deeds of eternal fame
 Were done, but infinite: for wide was spread
 That War and various; sometimes on firm ground
 A standing fight, then soaring on main wing
 Tormented all the Air; all Air seem'd then
 245 Conflicting Fire: long time in even scale
 The Battel hung; till *Satan*, who that day
 Prodigious Power had shewn, and met in Arms
 No equal, ranging through the dire attack
 Of fighting Seraphim confus'd, at length
 250 Saw where the Sword of *Michael* smote, and fell'd
 Squadrons at once, with huge two-handed sway
 Brandish'd aloft the horrid edge came down
 Wide wasting; such destruction to withstand
 He hasted, and oppos'd the rocky Orb
 255 Of ten-fold Adamant, his ample Shield
 A vast circumference: At his approach
 The great Arch-Angel from his warlike toil
 Surceas'd, and glad as hoping here to end
 Intestine War in Heav'n, th' arch-foe subdu'd
 260 Or Captive drag'd in Chains, with hostile frown
 And visage all inflam'd first thus began.

Author of evil, unknown till thy revolt,
 Unnam'd in Heav'n, now plenteous, as thou seest
 These Acts of hateful strife, hateful to all,
 265 Though heaviest by just measure on thy self
 And thy Adherents: how hast thou disturb'd
 Heav'n's blessed Peace, and into Nature brought
 Misery, uncreated till the Crime
 Of thy Rebellion? how hast thou instill'd

314
 270 Thy malice into Thousands, once upright
 And faithful, now prov'd false? But think not here
 To trouble Holy Rest; Heav'n casts thee out
 From all the Confines. Heav'n the seat of blifs
 Brooks not the works of violence and War,
 275 Hence then, and evil go with thee along
 Thy offspring, to the place of Evil, Hell,
 Thou and thy wicked crew; there mingle broils,
 E're this avenging Sword begin thy doom,
 Or some more sudden vengeance wing'd from God
 280 Precipitate thee with augmented pain.

So spake the Prince of Angels; to whom thus
 The Adversary. Nor think thou with wind
 Of airy threats to awe whom yet with deeds
 Thou can'st not. Hast thou turn'd the least of these
 285 To flight, or if to fall, but that they rise
 Unvanquish'd, easier to transact with me
 That thou should'st hope, imperious, and with threats
 To chase me hence? err not that so shall end
 The strife which thou call'st Evil, but we style
 290 The strife of Glory, which we mean to win,
 Or turn this Heav'n it self into the Hell
 Thou fablest, here however to dwell free,
 If not to reign: Mean while thy utmost force,
 And joyn him nam'd *Almighty* to thy aid,
 295 I fly not, but have sought thee far and nigh.

They ended parle, and both addrest for fight
 Unspeakable; for who, though with the Tongue
 Of Angels, can relate, or to what things
 Liken on Earth conspicuous, that may lift
 300 Humane imagination to such height
 Of Godlike Power? for like Gods they seem'd,

Stood they or mov'd, in stature, motion, arms
 Fit to decide the Empire of great Heav'n.
 Now wav'd their fiery Swords, and in the Air
 305 Made horrid Circles; two broad Suns their Shields
 Blaz'd opposite, while expectation stood
 In horror; from each hand with speed retir'd
 Where erst was thickest Fight, th' Angelick throng,
 And left large field, unsafe within the Wind
 310 Of such commotion, such as to set forth
 Great things by small, if Natures concord broke,
 Among the Constellations War were sprung,
 Two Planets rushing from aspect malign
 Of fiercest opposition in mid Sky,
 315 Should combat, and their jarring Spheres confound.
 Together both with next to Almighty Arm,
 Uplifted imminent one stroke they aim'd
 That might determine, and not need repeat,
 As not of power at once; nor odds appear'd
 320 In might or swift prevention; but the Sword
 Of *Michael* from the Armory of God
 Was giv'n him temper'd so, that neither keen
 Nor solid might resist that edge: it met
 The Sword of *Satan* with steep force to smite
 325 Descending, and in half cut sheere, nor staid,
 But with swift wheel reverse, deep entering shar'd
 All his right side; then *Satan* first knew pain,
 And writh'd him to and fro convolv'd; so fore
 The griding Sword with discontinuous wound
 330 Pass'd through him, but th' Ethereal substance clos'd
 Not long divisible, and from the gash
 A stream of Nectarous Humour issuing flow'd
 Sanguine, such as Celestial Spirits may bleed,
 And all his Armour stain'd e're while so bright.
 335 Forthwith on all sides to his aid was run

By Angels many and strong, who interpos'd
 Defence, while others bore him on their Shields
 Back to his Chariot; where it stood retir'd
 From off the files of War; there they him laid
 340 Gnashing for anguish and despight and shame
 To find himself not matchless, and his pride
 Humbl'd by such rebuke, so far beneath
 His confidence to equal God in power.
 Yet soon he heal'd; for Spirits that live throughout
 345 Vital in every part, not as frail Man
 In Entrails, Heart or Head, Liver or Reins;
 Cannot but by annihilating die;
 Nor in their liquid texture mortal wound
 Receive, no more than can the fluid Air:
 350 All Heart they live, all Head, all Eye, all Ear,
 All Intellect, all Sense, and as they please,
 They limb themselves, and colour, shape or size
 Assume, as likes them best, condense or rare.

Mean while in other parts like deeds deserv'd
 355 Memorial, where the might of *Gabriel* fought,
 And with fierce Ensigns pierc'd the deep array
 Of *Moloch* furious King, who him deserv'd,
 And at his Chariot Wheels to drag him bound
 Threatn'd, nor from the Holy One of Heav'n
 360 Refrain'd his Tongue blasphemous; but anon
 Down clov'n to the waste, with shatter'd Arms
 And uncouth pain fled bellowing. On each wing
Uriel and *Raphael* his vaunting Foe,
 Though huge, and in a Rock of Diamond Arm'd
 365 Vanquish'd *Adramaleck*, and *Asmadai*,
 Two potent Thrones, that to be less than Gods
 Disdain'd, but meaner thoughts learn'd in their flight
 Mangl'd with ghastly wounds through Plate and Mail

Nor stood unmindful *Abdiel* to annoy
 370 The Atheist Crew, but with redoubl'd blow
Ariel and *Arioc*, and the violence
 Of *Ramiel* scorch'd and blasted overthrew.
 I might relate of Thousands, and their Names
 Eternize here on Earth; but those elect
 375 Angels contented with their fame in Heav'n
 Seek not the praise of Men: the other sort
 In might though wond'rous and in Acts of War,
 Nor of Renown less eager, yet by doom
 Cancell'd from Heav'n and sacred Memory,
 380 Nameless in dark oblivion let them dwell.
 For strength from Truth divided and from Just,
 Illaudable, nought merits but dispraise
 And Ignominy, yet to Glory aspires
 Vain-glorious, and through infamy seeks Fame:
 385 Therefore Eternal silence be their doom.

And now their mightiest quell'd, the battel swerv'd,
 With many an inrode gor'd; deformed rout
 Enter'd, and foul disorder; all the ground
 With shiver'd Armour strow'n, and on a heap
 390 Chariot and Charioteer lay overturn'd
 And fiery foaming Steeds; what stood, recoyl'd
 O'erwearied, through the faint Satanick Host
 Defensive scarce, or with pale fear surpriz'd,
 Then first with fear surpriz'd and sense of pain
 395 Fled ignominious, to such evil brought
 By sin of disobedience, till that hour
 Not liable to fear, or flight, or pain.
 Far otherwise th' inviolable Saints
 In Cubick Phalanx firm advanc'd entire,
 400 Invulnerable, impenetrably arm'd:
 Such high advantages their innocence

Gave

Gave them above their Foes, not to have sin'd,
 Not to have disobey'd; in fight they stood
 Unwearied, unobnoxious to be pain'd
 405 By wound, though from their place by violence mov'd

Now Night her course began, and over Heav'n
 Inducing darkness, grateful truce impos'd,
 And silence on the odious din of War:
 Under her Cloudy covert both retir'd
 410 Victor and Vanquish'd: on the foughten field
 Michael and his Angels prevalent
 Encamping, plac'd in Guard their Watches round,
 Cherubick waving fires: on th' other part
 Satan with his rebellious disappear'd,
 415 Far in the dark dislodg'd, and void of rest,
 His Potentates to Council call'd by night;
 And in the mid'st thus undismay'd began.

O now in danger try'd, now known in Arms
 Not to be overpowr'd, Companions dear,
 420 Found worthy not of Liberty alone,
 Too mean pretence, but what we more affect,
 Honour, Dominion, Glory and Renown,
 Who have sustain'd one day in doubtful Fight
 (And if one day, why not eternal days?)
 425 What Heavens Lord had powerfulest to send
 Against us from about his Throne, and judg'd
 Sufficient to subdue us to his Will,
 But proves not so: then fallible it seems,
 Of future we may deem him, though till now
 430 Omniscient thought. True 'tis, less firmly arm'd,
 Some disadvantage we endur'd and pain,
 Till now not known, but known as soon contemn'd
 Since now we find this our Empyrean form

Incapable of mortal Injury
 435 Imperishable, and though pierc'd with wound
 Soon closing, and by native vigour heal'd,
 Of Evil then so small as easie think
 The remedy; perhaps more valid Arms,
 Weapons more violent, when next we meet,
 440 May serve to better us, and worse our Foes,
 Or equal what between us made the odds,
 In nature none: if other hidden cause
 Left them Superiour, while we can preserve
 Unhurt our minds, and understanding sound,
 445 Due search and consultation will disclose.

He sat; and in th' assembly next up stood
 Nisroc, of Principalities the prime;
 As one he stood escap'd from cruel fight,
 Sore toil'd, his riv'n Arms to havock hewn,
 450 And cloudy in aspect thus answering spake.
 Deliverer from new Lords, leader to free
 Enjoyment of our right as Gods; yet hard
 For Gods, and too unequal work we find
 Against unequal arms to fight in pain,
 455 Against unpain'd, impassive; from which evil
 Ruine must needs ensue; for what avails
 Valour or strength, though matchless, quell'd with pain
 Which all subdues, and makes remiss the hands
 Of Mightiest? Sense of pleasure we may well
 460 Spare out of life perhaps, and not repine,
 But live content, which is the calmest life:
 But pain is perfect misery, the worst
 Of evils, and excessive, overturns
 All patience. He who therefore can invent
 465 With what more forcible we may offend
 Our yet unwounded Enemies, or arm

Our

Our selves with like defence; to me deserves
No less than for deliverance what we owe.

Whereto with look compos'd *Satan* reply'd.
470 Not uninvented that, which thou aright
Believest so main to our success, I bring;
Which of us who beholds the bright surface
Of this Ethereous mold whereon we stand,
This continent of spacious Heav'n, adorn'd
475 With Plant, Fruit, Flower Ambrosial, Gems and Gold,
Whose Eye so superficially surveys
These things, as not to mind from whence they grow:
Deep under ground, materials dark and crude,
Of spirituous and fiery spume, till touch'd
480 With Heav'n's ray, and temper'd they shoot forth
So beauteous, opening to the ambient light?
These in their dark Nativity the Deep
Shall yield us pregnant with infernal flame,
Which into hollow Engines long and round
485 Thick-ramm'd, at th' other bore with touch of fire
Dilated and infuriate shall send forth
From far with thund'ring noise among our Foes,
Such implements of mischief as shall dash
To pieces, and o'erwhelm whatever stands
490 Adverse, that they shall fear we have disarm'd
The Thunderer of his only dreaded bolt.
Nor long shall be our labour, yet ere dawn,
Effect shall end our wish, mean while revive;
Abandon fear: to strength and counsel joyn'd
495 Think nothing hard, much less to be despair'd.
He ended, and his words their drooping cheer
Enlightn'd, and their languish'd hope reviv'd.
Th' invention all admir'd, and each, how he
To be th' inventor mis'd, so easie it seem'd

500 Once found, which yet unfound most would have thought
Impossible, yet haply of thy Race
In future days, if Malice should abound,
Some one intent on mischief, or inspir'd
With devilish machination might devise
505 Like instrument to plague the Sons of Men
For sin, on War and mutual slaughter bent.
Forthwith from Council to the work they flew,
None arguing stood, innumerable hands
Were ready, in a moment up they turn'd
510 Wide the Celestial soil, and saw beneath
Th' originals of Nature in their crude
Conception: Sulphurous and Nitrous Foam
They found, they mingl'd, and with subtle Art,
Concocted and adusted they reduc'd
515 To blackest grain, and into store convey'd:
Part hidd'n Veins digg'd up (nor hath this Earth
Entrails unlike) of Mineral and Stone,
Whereof to found their Engines and their Balls
Of missive ruine; part incentive reed
520 Provide, pernicious with one touch to fire.
So all ere day-spring, under conscious Night
Secret they finish'd, and in order set,
With silent circumspection unespied
Now when fair Morn Orient in Heav'n appear'd
525 Up rose the Victor Angels, and to Arms
The matin Trumpet Sung: in Arms they stood
Of Golden Panoply, refulgent Host,
Soon banded; others from the dawning Hills
Look'd round, and Scouts each Coast light-armed scour,
530 Each quarter, to descry the distant Foe,
Where lodg'd, or whither fled, or if for fight,
In motion or in ale: him soon they met
Under spread Ensigns moving nigh, in flow

But firm Battalion; back with speediest Sail
 535 Zophiel, of Cherubim the swiftest wing,
 Came flying, and in mid Air aloud thus cry'd.

Arm, Warriours, arm for fight, the Foe at hand,
 Whom fled we thought, will save us long pursuit
 This day, fear not his flight; so thick a Cloud
 540 He comes, and settl'd in his face I see
 Sad resolution and secure: let each
 His adamantin Coat gird well, and each
 Fit well his Helm, gripe fast his orb'd Shield,
 Born even or high, for this day will pour down,
 545 If I conjecture aught, no driz'ling shower,
 But ratling storm of Arrows barb'd with fire.
 So warn'd he them aware themselves, and soon
 In order, quit of all impediment:
 Instant without disturb they took Alarm,
 550 And onward move Embattel'd; when behold
 Not distant far with heavy pace the Foe
 Approaching gross and huge; in hollow Cube
 Training his devilish Enginry impal'd
 On every side with shadowing Squadrons deep,
 555 To hide the fraud. At interview both stood
 A while, but suddenly at head appear'd
 Satan: And thus was heard commanding loud.

Vanguard, to right and left the Front unfold;
 That all may see who hate us, how we seek
 560 Peace and composure. and with open breast
 Stand ready to receive them, if they like
 Our overture, and turn not back perverse;
 But that I doubt, however witness Heav'n,
 Heav'n witness thou anon, while we discharge
 565 Freely our part; ye who appointed stand

Do as ye have in charge, and briefly touch
 What we propound, and loud that all may hear.

So scoffing in ambiguous words he scarce
 Had ended; when to Right and Left the Front
 570 Divided, and to either Flank retir'd.
 Which to our Eyes discover'd new and strange,
 A triple mounted row of Pillars laid
 On Wheels (for like to Pillars most they seem'd
 Or hollow'd bodies made of Oak or Firr
 575 With branches lopt, in Wood or Mountain fell'd)
 Brass, Iron, Stony Mold, had not their mouths
 With hideous orifice gap'd on us wide,
 Portending hollow truce; at each behind
 A Seraph stood, and in his hand a Reed
 580 Stood waving tip'd with Fire; while we suspense,
 Collected stood within our thoughts amus'd,
 Not long, for sudden all at once their Reeds
 Put forth, and to a narrow vent apply'd
 With nicest touch. Immediate in a flame,
 585 But soon obscur'd with smoke, all Heav'n appear'd,
 From those deep throated Engines belch'd, whose roar
 Embowel'd with outrageous noise the Air,
 And all her Entrails tore, disgorging foul
 Their devilish glut, chain'd Thunderbolts and Hail
 590 Of Iron Globes, which on the Victor Host
 Level'd, with such impetuous fury smote,
 That whom they hit, none on their feet might stand,
 Though standing else as Rocks, but down they fell
 By thousands, Angel on Arch-angel rowl'd;
 595 The sooner for their Arms, unarm'd they might
 Have easily as Spirits evaded swift
 By quick contraction or remove; but now
 Foul dissipation follow'd, and forc'd rout;

Nor serv'd it to relax their ferried files.
 600 What should they do? if on they rush'd, repulse
 Repeated, and indecent overthrow
 Doubl'd would render them yet more despis'd,
 And to their Foes a laughter; for in view
 Stood rank'd of Seraphim another row
 605 In posture to displode their second tire
 Of Thunder: back defeated to return
 They worse abhor'd. *Satan* beheld their plight,
 And to his Mates thus in derision call'd.

O Friends, why come not on these Victors proud:
 610 E're while they fierce were coming, and when we,
 To entertain them fair with open Front
 And Breast, (what could we more?) propounded
 Of composition, straight they chang'd their minds,
 Flew off, and into strange Vagaries fell,
 615 As they would dance, yet for a dance they seem'd
 Somewhat extravagant and wild, perhaps
 For joy of offer'd Peace: but I suppose
 If our Proposals once again were heard
 We should compel them to a quick result.

620 To whom thus *Belial* in like gamefome mood,
 Leader, the terms we sent were terms of weight,
 Of hard contents, and full of force urg'd home,
 Such as we might perceive amus'd them all,
 And stumbl'd many, who receives them right,
 625 Had need from Head to Foot well understand;
 Not understood, this gift they have besides,
 They shew us when our Foes walk not upright.

So they among themselves in pleasant Vein
 Stood scoffing, heightn'd in their thoughts beyond

630 All doubt of Victory, eternal might
 To match with their inventions they presum'd
 So easie, and of his Thunder made a scorn,
 And all his Host derided, while they stood
 A while in trouble; but they stood not long,
 635 Rage prompted them at length, and found them Arms
 Against such Hellish mischief fit to oppose.
 Forthwith (behold the Excellence, the Power,
 Which God hath in his mighty Angels plac'd)
 Their Arms away they threw, and to the Hills
 640 (For Earth hath this Variety from Heav'n
 Of Pleasure situate in Hill and Dale)
 Light as the Lightning glimpse they ran, they flew,
 From their foundations loosning to and fro
 They pluck'd the seated Hills with all their load,
 645 Rocks, Waters, Woods, and by the shaggy tops
 Up lifting bore them in their hands: Amaze,
 Be sure, and terror seiz'd the rebel Host,
 When coming towards them so dread they saw
 The bottom of the Mountains upward turn'd,
 650 Till on those cursed Engines triple-row
 They saw them whelm'd, and all their confidence
 Under the weight of Mountains buried deep,
 Themselves invaded next, and on their Heads
 Main Promontories flung, which in the Air
 655 Came shadowing, and oppress'd whole Legions arm'd,
 Their Armour help'd their harm, crush'd in and bruis'd
 Into their substance pent, which wrought them pain
 Implacable, and many a dolorous Groan,
 Long struggling underneath, e're they could wind
 660 Out of such Prison, though Spirits of purest light,
 Purest at first, now gross by sinning grown.
 The rest in imitation to like Arms
 Betook them, and the neighbouring Hills up tore;

So

So Hills amid the Air encountred Hills
 665 Hurl'd to and fro with jaculation dire,
 That under ground, they fought in dismal shade;
 Infernal noise; War seem'd a civil Game
 To this uproar, horrid confusion heap'd
 Upon confusion rose: and now all Heav'n
 670 Had gone to wrack, with ruine overspread,
 Had not th' Almighty Father where he sits
 Shrin'd in his Sanctuary of Heav'n secure,
 Consulting on the sum of things, foreseen
 This Tumult, and permitted all, advis'd:
 675 That his great purpose he might so fulfil,
 To honour his Anointed Son aveng'd
 Upon his Enemies, and to declare
 All Power on him transferr'd: whence to his Son
 Th' Assessor of his Throne he thus began.

680 Effulgence of my Glory, Son belov'd,
 Son, in whose face invisible is beheld
 Visibly, what by Deity I am,
 And in whose hand what by Decree I do,
 Second Omnipotence, two days are past,
 685 Two days, as we compute the days of Heav'n,
 Since Michael and his Powers went forth to tame
 These disobedient; sore hath been their fight,
 As likeliest was, when two such Foes met arm'd;
 For to themselves I left them, and thou know'st,
 690 Equal in their Creation they were form'd,
 Save what sin hath impair'd, which yet hath wrought
 Insensibly, for I suspend their doom;
 Whence in perpetual fight they needs must last
 Endless, and no solution will be found:
 695 War wearied hath perform'd what War can do,
 And to disorder'd rage let loose the reins,

With Mountains as with Weapons arm'd, which makes
 Wild work in Heav'n, and dangerous to the main.
 Two days are therefore past, the third is thine;
 700 For thee I have ordain'd it, and thus far
 Have suffer'd that the Glory may be thine
 Of ending this great War, since none but Thou
 Can end it. Into thee such Vertue and Grace
 Immense I have transfus'd, that all may know
 705 In Heav'n and Hell thy Power above compare,
 And this perverse Commotion govern'd thus,
 To manifest thee worthiest to be Heir
 Of all things, to be Heir and to be King
 By sacred Unction, thy deserved right.
 710 Go then thou Mightiest in thy Father's might,
 Ascend my Chariot, guide the rapid Wheels
 That shake Heav'n's basis, bring forth all my War,
 My Bow and Thunder, my Almighty Arms
 Gird on, and Sword upon thy puissant Thigh;
 715 Pursue these Sons of Darkness, drive them out
 From all Heav'n's bounds into the utter Deep:
 There let them learn, as likes them, to despise
 God and *Messiah* his anointed King.

He said, and on his Son with Rays direct
 720 Shon full, he all his Father full express'd
 Ineffably into his face receiv'd,
 And thus the filial Godhead answering spake.

O Father, O Supreme of Heav'nly Thrones,
 First, Highest, Holiest, Best, thou always seek'st
 725 To glorify thy Son, I always thee,
 As is most just; this I my Glory account,
 My exaltation, and my whole delight,
 That thou in me well pleas'd, declar'st thy will

Fulfill'd

Fulfill'd, which to fulfil is all my bliss.
 730 Sceptre and Power, thy giving, I assume,
 And gladlier shall resign, when in the end
 Thou shalt be All in All, and I in thee
 For ever, and in me all whom thou lov'st:
 But whom thou hat'st I hate, and can put on
 735 Thy Terrors, as I put thy mildness on,
 Image of thee in all things; and shall soon,
 Arm'd with thy Might, rid Heav'n of these rebell's,
 To their prepar'd ill Mansion driven down
 To chains of darkness, and th' undying Worm,
 740 That from thy just obedience could revolt,
 Whom to obey is happiness entire.
 Then shall thy Saints unmixt, and from th' impure
 Far separate, circling thy holy Mount
 Unfeigned *Hallelujahs* to thee sing,
 745 Hymns of high praise, and I among them chief.
 So said, he o'er his Sceptre bowing, rose
 From the right hand of Glory where he sat,
 And the third sacred Morn began to shine
 Dawning through Heav'n: forth rush'd with whirlwinds
 750 The Chariot of Paternal Deity,
 Flashing thick flames, Wheel within Wheel undrawn,
 It self instinct with Spirit, but convoy'd
 By four Cherubick shapes, four faces each
 Had wondrous, as with Stars their bodies all
 755 And wings were set with eyes, with eyes the wheels
 Of Beril, and carrying fires between;
 Over their heads a crystal Firmament,
 Whereon a Saphire Throne, inlaid with pure
 Amber, and colours of the showry Arch.
 760 He in Celestial Panoply all arm'd
 Of radiant *Urim*, work divinely wrought,
 Ascended, at his right hand Victory

Sat Eagle-wing'd, beside him hung his Bow
 And Quiver with three-bolted Thunder stor'd,
 765 And from about him fierce Effusion rowl'd
 Of smoke and bickering flame, and sparkles dire;
 Attended with ten thousand thousand Saints,
 He onward came, far off his coming shone,
 And twenty thousand (I their number heard)
 770 Chariots of God, half on each hand were seen:
 He on the wings of Cherub rode sublime
 On the CrySTALLINE Sky, in Saphir Thron'd.
 Illustrious far and wide, but by his own
 First seen, them unexpected joy surpriz'd,
 775 When the great Ensign of *Messiah* blaz'd
 Aloft by Angels born, his Sign in Heav'n:
 Under whose conduct *Michael* soon reduc'd
 His Army, circumfus'd on either Wing,
 Under their Head imbodied all in one.
 780 Before him Power Divine his way prepar'd;
 At his command th' uprooted Hills retir'd
 Each to his place, they heard his voice and went
 Obsequious, Heav'n his wonted face renew'd,
 And with fresh Flourets Hill and Valley smil'd.
 785 This saw his hapless Foes, but stood obdur'd,
 And to rebellious fight rallied their powers
 Insensate, hope conceiving from despair.
 In Heav'nly Spirits could such perverseness dwell?
 But to convince the proud what signs avail,
 790 Or wonders move th' obdurate to relent?
 They hard'nd more by what might most reclaim,
 Grieving to see his Glory, at the sight
 Took Envy, and aspiring to his height,
 Stood reibattel'd fierce, by force or fraud
 795 Weening to prosper, and at length prevail
 Against God and *Messiah*, or to fall

In universal ruine last, and now
To final Battel drew, disdain'g flight,
Or faint retreat: when the great Son of God
800 To all his Host on either hand thus spake.

Stand still in bright array ye Saints, here stand
Ye Angels arm'd, this day from Battel rest;
Faithful hath been your warfare, and of God
Accepted, fearless in his righteous Cause,
805 And as ye have receiv'd, so have ye done
Invincibly; but of this cursed crew
The punishment to other hand belongs,
Vengeance is his, or whose he sole appoints;
Number to this days work is not ordain'd
810 Nor multitude, stand only and behold
God's indignation on these Godless pour'd
By me, not you but me they have despis'd,
Yet envy'd; against me is all their rage,
Because the Father, t' whom in Heav'n supreme
815 Kingdom and Power and Glory appertains,
Hath honour'd me according to his Will,
Therefore to me their doom he hath assign'd;
That they may have their wish, to try with me
In Battel which the stronger proves, they all,
820 Or I alone against them, since by strength
They measure all, of other excellence
Not emulous, nor care who them excels;
Nor other strife with them do I vouchsafe.

So spake the Son, and into terror chang'd
825 His count'nance too severe to be beheld,
And full of wrath bent on his Enemies.
At once the Four spread out their Starry wings
With dreadful shade contiguous, and the Orbs

Of his fierce Chariot rowl'd, as with the sound
830 Of torrent Floods, or of a numerous Host.
He on his impious Foes right onward drove,
Gloomy as Night; under his burning Wheels
The steadfast Empyrean shook throughout,
All but the Throne it self of God. Full soon
835 Among them he arriv'd; in his right hand
Grasping ten thousand Thunders, which he sent
Before him such as in their Souls infix'd
Plagues; they astonish'd all resistance lost,
All courage; down their idle weapons drop'd;
840 O'er Shields and Helms, and helmed Heads he rode
Of Thrones and mighty Seraphim prostrate,
That wish'd the Mountains now might be again
Thrown on them as a shelter from his Ire.
Nor less on either side tempestuous fell
845 His Arrows, from the four-fold-visag'd Four,
Distinct with eyes, and from the living Wheels
Distinct alike with multitude of Eyes,
One Spirit in them rul'd, and every Eye
Glar'd lightning, and shot forth pernicious fire
850 Among th' accurst, that wither'd all their strength,
And of their wonted vigour left them drain'd,
Exhausted, spiritless, afflicted, fall'n.
Yet half his strength he put not forth, but check'd
His Thunder in mid Volly, for he meant
855 Not to destroy, but root them out of Heav'n:
The overthrown he rais'd, and as a Herd
Of Goats or timorous flock together throng'd
Drove them before him Thunder-struck, pursu'd
With Terrors and with Furies to the bounds
860 And Crystal Wall of Heav'n, which op'ning wide,
Rowl'd inward, and a spacious Gap disclos'd
Into the wastful Deep; the monstrous sight

Strook them with horror backward, but far worse
 Urg'd them behind; headlong themselves they threw
 865 Down from the verge of Heav'n, Eternal Wrath
 Burnt after them to the bottomless Pit.

Hell heard th'unsufferable noise, Hell saw
 Heav'n ruining from Heav'n, and would have fled
 Affrighted; but strict Fate had cast too deep
 870 Her dark foundations; and too fast had bound.
 Nine days they fell; confounded *Chaos* roar'd,
 And felt tenfold confusion in their fall
 Through his wild Anarchy, so huge a rout
 Incumber'd him with ruine: Hell at last
 875 Yawning receiv'd them whole, and on them clos'd,
 Hell their fit Habitation fraught with fire
 Unquenchable, the house of woe and pain.
 Disburd'nd Heav'n rejoic'd, and soon repair'd
 Her mural breach, returning whence it rowl'd

880 Sole Victor from th'expulsion of his Foes
Messiah his triumphal Chariot turn'd:
 To meet him all his Saints, who silent stood
 Eye-witnesses of his Almighty Acts,
 With Jubilee advanc'd; and as they went,
 885 Shaded with branching Palm, each Order bright,
 Sung Triumph, and him sung Victorious King,
 Son, Heir, and Lord, to him Dominion giv'n,
 Worthiest to Reign: he celebrated rode
 Triumphant through mid Heav'n, into the Courts
 890 And Temple of his mighty Father Thron'd
 On high: who into Glory him receiv'd,
 Where now he sits at the right hand of bliss.

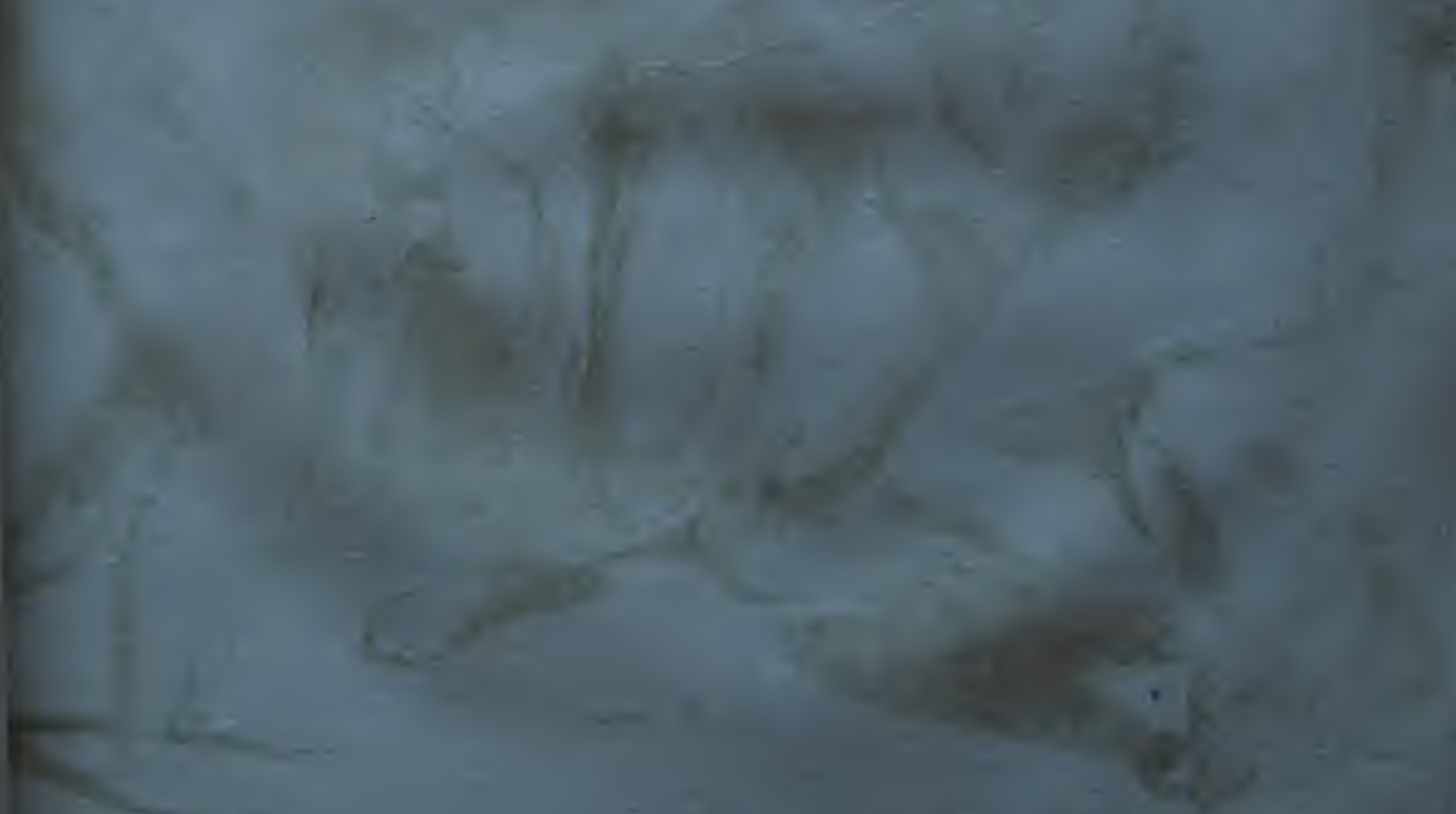
Thus measuring things in Heav'n by things on Earth
 At thy request, and that thou ma'y'st beware

895 By what is past, to thee I have reveal'd
 What might have else to humane Race been hid,
 The discord which beset, and War in Heav'n
 Among th'Angelick Powers, and the deep fall
 Of those too high aspiring, who rebell'd
 900 With *Satan*, he who envies now thy state,
 Who now is plotting how he may seduce
 Thee also from Obedience, that with him
 Bereav'd of happiness thou may'st partake
 His Punishment, Eternal Misery;
 905 Which would be all his Solace and Revenge,
 As a despite done against the most High,
 Thee once to gain Companion of his woe,
 But list'n not to his Temptations, warn
 Thy weaker: let it profit thee to have heard
 910 By terrible Example the reward
 Of Disobedience; firm they might have stood,
 Yet fell; remember, and fear to Transgress.

The End of the Sixth Book.

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Paradise Lost.

BOOK VII.

The ARGUMENT.

Raphael at the request of Adam relates how and wherefore this World was first created; that God, after the expelling of Satan and his Angels out of Heav'n, declar'd his pleasure to create another World and other Creatures to dwell therein; sends his Son with Glory and Attendance of Angels to perform the work of Creation in six days: the Angels celebrate with Hymns the performance thereof, and his reascension into Heaven.

DESCEND from Heav'n, *Urania*, by that name
 If rightly thou art call'd, whose voice divine
 Following, above th' *Olympian* Hill I soar,
 Above the flight of *Pegasean* wing.
 5 The meaning, not the Name I call: for thou
 Nor of the *Muses* nine, nor on the top
 Of old *Olympus* dwell'st, but Heav'nly born,
 Before the Hills appear'd, or Fountain flow'd,
 Thou with Eternal Wisdom did'st converse,
 10 Wisdom thy Sister, and with her did'st play
 In presence of th' Almighty Father, pleas'd
 With thy Celestial Song. Up led by thee
 Into the Heav'n of Heav'ns I have presum'd,
 An Earthly Guest, and drawn Empyrean Air,

Thy

15 Thy temp'ring; with like safety guided down
 Return me to my native Element :
 Left from this flying Steed unrein'd, (as once
Bellerophon, though from a lower Clime)
 Dismounted, on th' *Aleian* Field I fall
 20 Erroneous there to wander and forlorn.
 Half yet remains unsung, but narrower bound
 Within the visible Diurnal Sphere ;
 Standing on Earth, not rapt above the Pole,
 More safe I sing with mortal voice, unchang'd
 25 To hoarse or mute, though fall'n on evil days,
 On evil days though fall'n, and evil tongues ;
 In darkness, and with dangers compass'd round,
 And solitude ; yet not alone, while thou
 Visit'st my slumbers Nightly, or when Morn
 30 Purples the East : still govern thou my Song,
Urania, and fit audience find, though few.
 But drive far off the barbarous dissonance
 Of *Bacchus* and his Revellers, the Race
 Of that wild Rout that tore the *Thracian* Bard
 35 In *Rhodope*, where Woods and Rocks had Ears
 To rapture, till the savage Clamour drown'd
 Both Harp and Voice ; nor could the Muse defend
 Her Son. So fail not thou, who thee implores :
 For thou art Heav'nly, she an empty dream.
 40 Say, Goddess, what ensu'd when *Raphael*,
 The affable Arch-Angel, had forewarn'd
Adam by dire example to beware
 Apostasie, by what befel in Heaven
 To these Apostates, lest the like befall
 45 In Paradise to *Adam* or his Race,
 Charg'd not to touch the interdicted Tree,

If they transgress, and slight that sole command,
 So easily obey'd amid the choice
 Of all tastes else to please their Appetite,
 50 Though wandring, He with his consoled *Eve*
 The story heard attentive, and was fill'd
 With admiration, and deep Muse to hear
 Of things so high and strange, things to their thought
 So unimaginable as hate in Heav'n,
 55 And War so near the Peace of God in bliss
 With such confusion : but the evil soon
 Driv'n back redounded as a flood on those
 From whom it sprung, impossible to mix
 With Blessedness. Whence *Adam* soon repeal'd
 60 The doubts that in his Heart arose : and now
 Led on, yet sinless, with desire to know
 What nearer might concern him, how this World
 Of Heav'n and Earth conspicuous first began,
 When, and whereof created, for what cause,
 65 What within *Eden* or without was done
 Before his Memory, as one whose drought
 Yet scarce allay'd still eyes the current stream,
 Whose liquid murmur heard new thirst excites,
 Proceeded thus to ask his Heav'nly Guest.
 70 Great things, and full of wonder in our Ears,
 Far differing from this World, thou hast reveal'd,
 Divine Interpreter, by favour sent
 Down from the Empyrean to forewarn
 Us timely of what might else have been our loss,
 75 Unknown, which humane knowledge could not reach :
 For which to th' infinitely Good we owe
 Immortal thanks, and his admonishment
 Receive with solemn purpose to observe
 Immutably his sov'reign will, the end

80 Of what we are. But since thou hast vouchsaf'd
Gently for our instruction to impart
Things above Earthly thought, which yet concern'd
Our knowing, as to highest Wisdom seem'd,
Deign to descend now lower, and relate
85 What may no less perhaps avail us known,
How first began this Heav'n which we behold
Distant so high, with moving Fires adorn'd
Innumerable, and this which yields or fills
All space, the ambient Air wide interfus'd
90 Imbracing round this florid Earth, what cause
Mov'd the Creator in his holy rest
Through all Eternity so late to build
In *Chaos*, and the work begun, how soon
Absolv'd, if unforbid thou may'st unfold
95 What we, not to explore the secrets, ask
Of his Eternal Empire, but the more
To magnifie his work, the more we know.
And the great Light of Day yet wants to run
Much of his Race though steep, suspense in Heav'n
100 Held by thy voice, thy potent voice he hears,
And longer will delay to hear thee tell
His Generation, and the rising Birth
Of Nature from the unapparent Deep :
And if the Star of Evening and the Moon
105 Haste to thy audience, Night with her will bring
Silence, and Sleep listning to thee will watch,
Or we can bid his absence, till thy Song
End and dismiss thee e're the Morning shine.

Thus *Adam* his illustrious Guest besought :
110 And thus the Godlike Angel answer'd mild.
This also thy request with caution ask'd
Obtain : though to recount Almighty works

What Words or Tongue of Seraph can suffice,
Or Heart of Man suffice to comprehend ?
115 Yet what thou can'st attain, which best may serve
To glorifie the Maker, and inferr
Thee also happier, shall not be withheld
Thy hearing, such Commission from above
I have receiv'd, to answer thy desire
120 Of knowledge within bounds ; beyond abstain
To ask, nor let thine own Inventions hope
Things not reveal'd, which th' invisible King,
Only Omniscient, hath suppress'd in Night ;
To none communicable in Earth or Heav'n :
125 Enough is left besides to search and know.
But Knowledge is as Food, and needs no less
Her Temperance over Appetite, to know.
In measure what the mind may well contain,
Oppresses else with surfeit, and soon turns
130 Wisdom to Folly, as Nourishment to Wind.

Know then, that after *Lucifer* from Heav'n
(So call him, brighter once amid'st the Host
Of Angels, than that Star the Stars among)
Fell with his flaming Legions through the Deep
135 Into his place, and the great Son return'd
Victorious with his Saints, th' Omnipotent
Eternal Father from his Throne beheld
Their multitude, and to his Son thus spake.

At least our envious Foe hath fail'd, who thought
140 All like himself rebellious, by whose aid
This inaccessible high strength, the seat
Of Deity supreme, us dispossess'd,
He trusted to have seiz'd, and into fraud
Drew many, whom their place knows here no more ;

145 Yet far the greater part have kept, I see,
 Their station, Heav'n yet populous retains
 Number sufficient to possess her Realms
 Though wide, and this high Temple to frequent
 With Ministeries due and solemn Rites:
 150 But left his Heart exalt him in the harm
 Already done, to have dispeopl'd Heav'n
 My damage fondly deem'd, I can repair
 That detriment, if such it be to lose
 Self-lost, and in a moment will create
 155 Another World, out of one Man a Race
 Of Men innumerable, there to dwell,
 Not here, till by degrees of merit rais'd
 They open to themselves at length the way
 Up hither, under long obedience try'd,
 160 And Earth be chang'd to Heav'n, and Heav'n to Earth
 One Kingdom, Joy and Union without end.
 Mean while inhabit lax, ye Powers of Heav'n,
 And thou my Word, begotten Son, by thee
 This I perform, speak thou, and be it done:
 165 My over-shadowing Spirit and might with thee
 I send along, ride forth, and bid the Deep
 Within appointed bounds be Heav'n and Earth,
 Boundless the Deep, because I am who fill
 Infinitude, nor vacuous the space.
 170 Though I uncircumscrib'd my self retire,
 And put not forth my Goodness, which is free
 To act or not, Necessity and Chance
 Approach not me, and what I will is Fate,

So spake th' Almighty, and to what he spake
 175 His Word, the filial Godhead, gave effect.
 Immediate are the Acts of God, more swift
 Than time or motion, but to humane Ears

Cannot without process of Speech be told,
 So told as earthly notion can receive.
 180 Great triumph and rejoycing was in Heav'n
 When such was heard declar'd th' Almighty's Will;
 Glory they sung to the most High, good will
 To future Men, and in their dwellings Peace:
 Glory to him whose just avenging Ire
 185 Had driven out th'ungodly from his sight
 And th' habitations of the just; to him
 Glory and Praise whose Wisdom had ordain'd
 Good out of Evil to create, in stead
 Of Spirits malign a better Race to bring
 190 Into their vacant room, and thence diffuse
 His good to Worlds and Ages infinite.
 So sang the Hierarchies: Mean while the Son
 On his great expedition now appear'd
 Girt with Omnipotence, with radiance crown'd
 195 Of Majesty Divine, Sapience and Love
 Immense, and all his Father in him shone.
 About his Chariot numberless were pour'd
 Cherub and Seraph, Potentates and Thrones,
 And Virtues, winged Spirits, and Chariots wing'd,
 200 From th' Armoury of God, where stand of old
 Myriads between two brazen Mountains lodg'd
 Against a solemn day, harness at hand,
 Celestial Equipage; and now came forth
 Spontaneous, for within them Spirit liv'd,
 205 Attendant on their Lord: Heav'n op'nd wide
 Her ever-during Gates, harmonious sound
 On golden hinges moving, to let forth
 The King of Glory in his powerful Word
 And Spirit coming to create new Worlds.
 210 On Heav'nly ground they stood, and from the shore
 They view'd the vast immeasurable Abyss

Outra-

Outragious as a Sea, dark, wasteful, wild,
Up from the bottom turn'd by furious Winds
And surging Waves, as Mountains to assault
215 Heav'n's height, and with the Centre mix the Pole.

Silence, ye troubl'd Waves, and thou, Deep, Peace
Said then th' Omniscient Word, your discord end.

Nor staid, but on the wings of Cherubim
Uplifted, in Paternal Glory rode
220 Far into *Chaos*, and the World unborn;
For *Chaos* heard his voice: him all his Train
Follow'd in bright procession to behold
Creation, and the wonders of his Might.
Then staid the fervid Wheels, and in his hand
225 He took the Golden Compasses, prepar'd
In God's Eternal store, to circumscribe
This Universe, and all created things:
One foot he centr'd, and the other turn'd
Round through the vast profundity obscure,
230 And said, thus far extend, thus far thy bounds,
This be thy just Circumference, O World.
Thus God the Heav'n created, thus the Earth,
Matter uniform'd and void: Darkness profound
Cover'd th' Abyss: but on the watry calm
235 His brooding wings the Spirit of God outspread,
And vital vertue infus'd, and vital warmth
Throughout the fluid Mass, but downward purg'd
The black tartareous cold infernal dregs
Adverse to life: then founded, then conglob'd
240 Like things to like, the rest to several place
Disparted, and between spun out the Air,
And Earth self-balanc'd on her Centre hung.

Let there be Light, said God, and forthwith Light
Ethereal, first of things, quintessence pure
245 Sprung from the Deep, and from her Native East
To journey through the airy gloom began,
Spher'd in a radiant Cloud, for yet the Sun
Was not; she in a cloudy Tabernacle
Sojourn'd the while. God saw the Light was good;
250 And light from darkness by the Hemisphere
Divided: Light the Day, and Darkness Night
He nam'd. Thus was the first Day Ev'n and Morn:
Nor past uncelebrated, nor unsung
By the Celestial Choirs, when Orient Light
255 Exhaling first from Darkness they beheld;
Birth-day of Heav'n and Earth; with joy and shout
The hollow Universal Orb they fill'd,
And touch'd their golden Harps, and hymning prais'd
God and his works, Creator him they sung,
260 Both when first Evening was, and when first Morn.

Again, God said, let there be Firmament
Amid the Waters, and let it divide
The Waters from the Waters: and God made
The Firmament, expanse of liquid, pure,
265 Transparent, Elemental Air, diffus'd
In circuit to the uttermost convex
Of this great round: Partition firm and sure,
The Waters underneath from those above
Dividing: for as Earth, so he the World
270 Built on circumfluous Waters calm, in wide
Crystalline Ocean, and the loud misrule
Of *Chaos* far remov'd, lest fierce extremes
Contiguous might distemper the whole frame:
And Heav'n he nam'd the Firmament: So Ev'n

And

275 And Morning Chorus sung the second day.

The Earth was form'd, but in the Womb as yet
Of Waters, Embryon immature involv'd,
Appear'd not: over all the face of Earth
Main Ocean flow'd, not idle, but with warm
280 Prolifick humour soft'ning all her Globe,
Fermented the great Mother to conceive,
Sate with genial moisture, when God said
Be gather'd now ye Waters under Heav'n
Into one place, and let dry Land appear,
285 Immediately the Mountains huge appear
Emergent, and their broad bare backs up heave
Into the Clouds, their tops ascend the Sky:
So high as heav'd the tumid Hills, so low
Down sunk a hollow bottom broad and deep,
290 Capacious bed of Waters; thither they
Hasted with glad precipitance, uproll'd
As drops on dust conglobing from the dry;
Part rise in crystal Wall, or ridge direct,
For haste; such flight the great Command impress'd
295 On the swift floods: as Armies at the call
Of Trumpet (for of Armies thou hast heard)
Troop to their Standard so the watry throng,
Wave rowling after Wave, where way they found,
If steep, with torrent rapture, if through Plain,
300 Soft-ebbing; nor withstood them Rock or Hill,
But they, or under ground, or circuit wide
With Serpent error wand'ring, found their way,
And on the watry Oose deep Channels wore;
Easie, ere God had bid the ground be dry,
305 All but within those banks, where Rivers now
Stream, and perpetual draw their humid Train,
The dry Land, Earth, and the great receptacle

Of congregated Waters he call'd Seas:
And saw that it was good, and said, Let th' Earth
310 Put forth the verdant Grass, Herb yielding Seed,
And Fruit Tree yielding Fruit after her kind;
Whose Seed is in her self upon the Earth.
He scarce had said, when the bare Earth, till then
Desert and bare, unsightly, unadorn'd,
315 Brought forth the tender Grass, whose verdure clad
Her Universal Face with pleasant green,
Then Herbs of every Leaf, that sudden flour'd
Op'ning their various colours, and made gay
Her bosom smelling sweet: and these scarce blown,
320 Forth flourish'd thick the clustering Vine, forth crept
The smelling Gourd, up stood the corny Reed
Embattel'd in her field: and th' humble Shrub,
And Bush with friz'd hair implicit: last
Rose as in Dance the stately Trees, and spread
325 Their branches hung with copious Fruit; or gem'd
Their Blossoms: with high Woods the Hills were crown'd
With tufts the Valleys, and each Fountain side,
With borders long the Rivers. That Earth now
Seem'd like to Heav'n, a seat where Gods might dwell
330 Or wander with delight, and love to haunt
Her sacred shades: though God had yet not rain'd
Upon the Earth, and Man to till the Ground
None was, but from the Earth a dewy Mist
Went up and water'd all the Ground, and each
335 Plant of the Field, which ere it was in th' Earth
God made, and every Herb, before it grew
On the green stem; God saw that it was good.
So Ev'n and Morn recorded the third day.

Again th' Almighty spake: Let there be Lights
340 High in th' expanse of Heav'n to divide

The Day from Night; and let them be for Signs,
 For Seasons, and for Days, and circling Years,
 And let them be for Lights as I ordain
 Their Office in the Firmament of Heav'n
 345 To give Light on the Earth; and it was so.
 And God made two great Lights, great for their use
 To Man, the greater to have Rule by Day,
 The less by Night altern: and made the Stars,
 And set them in the Firmament of Heav'n
 350 T'illuminate the Earth; and rule the Day
 In their vicissitude, and rule the Night,
 And Light from Darkness to divide. God saw,
 Surveying his great Work, that it was good:
 For of Celestial Bodies first the Sun
 355 A mighty Sphere he fram'd, unlightsome first,
 Though of Ethereal Mold: then form'd the Moon
 Globose, and every magnitude of Stars,
 And sow'd with Stars the Heav'n thick as a field:
 Of Light by far the greater part he took,
 360 Transplanted from her cloudy shrine, and plac'd
 In the Sun's Orb, made porous to receive
 And drink the liquid Light, firm to retain
 Her gather'd beams, great Palace now of Light.
 Hither as to their Fountain other Stars
 365 Repairing in their gold'n Urns draw Light,
 And hence the Morning Planet guilds her Horns;
 By tincture or reflection they augment
 Their small peculiar, though from humane sight
 So far remote, with diminution seen.
 370 First in his East the glorious Lamp was seen,
 Regent of Day, and all th' Horizon round
 Invested with bright Rays, jocund to run
 His Longitude through Heav'n's high Road: the great
 Dawn, and the *Pleiades* before him danc'd

375 Shedding sweet influence: less bright the Moon,
 But opposite in level'd West was set
 His mirrour, with full face borrowing her Light
 From him, for other light she needed none
 In that aspect, and still that distance keeps
 380 Till Night, then in the East her turn she shines;
 Revolv'd on Heav'n's great Axle, and her Reign
 With thousand lesser Lights dividual holds,
 With thousand thousand Stars, that then appear'd
 Spangling the Hemisphere; then first adorn'd
 385 With the bright Luminaries that sat, and rose,
 Glad Evening and glad Morn crown'd the fourth day.

 And God said, let the Waters generate
 Reptile with Spawn abundant, living Soul:
 And let Fowl fly above the Earth, with wings
 390 Display'd on th' open Firmament of Heav'n.
 And God created the great Whales, and each
 Soul living, each that crept, which plenteously
 The Waters generated by their kinds,
 And every Bird of wing after his kind;
 395 And saw that it was good, and bless'd them, saying,
 Be fruitful, multiply, and in the Seas
 And Lakes, and running Streams the Waters fill;
 And let the Fowl be multiply'd on th' Earth,
 Forthwith the Sounds and Seas, each Creek and Bay
 400 With Frie innumerable swarm, and shoals
 Of Fish that with their Finns and shining Scales
 Glide under the green Wave, in Sculls that oft
 Bank the mid Sea: part single or with Mate
 Graze the Sea-weed their Pasture, and through Groves
 405 Of Coral stray, or sporting with quick glance
 Shew to the Sun their wav'd coats dropt with Gold,
 Or in their Pearly shells at ease, attend

Moist nutriment, or under Rocks their food
 In jointed Armour watch: on smooth the Seal
 410 And bended Dolphins play: part huge of bulk
 Wall'wing unweild', enormous in their Gate
 Tempest the Ocean: there Leviathan
 Hugest of living Creatures, on the Deep
 Stretch'd like a Promontory sleeps or swims,
 415 And seems a moving Land, and at his Gills
 Draws in, and at his Trunk spouts out a Sea.
 Mean while the tepid Caves, and Fens and Shores
 Their Brood as numerous hatch, from th' Egg that
 Bursting with kindly rapture forth disclos'd
 420 Their callow young, but feather'd soon and fledg'd
 They sum'd their Pens, and soaring th' air sublime
 With clang despis'd the ground, under a Cloud
 In prospect; there the Eagle and the Stork
 On Cliffs and Cedar tops their Eyries build:
 425 Part loosely wing the Region, part more wise
 In common, rang'd in figure wedge their way,
 Intelligent of seasons, and set forth
 Their Airy Caravan high over Seas
 Flying, and over Lands with mutual wing
 430 Easing their flight; so steers the prudent Crane
 Her annual Voyage, born on Winds; the Air
 Floats, as they pass, fann'd with unnumber'd plumes
 From Branch to Branch the smaller Birds with song
 Solac'd the Woods, and spread their painted wings
 435 Till Ev'n, nor then the solemn Nightingale
 Ceas'd warbling, but all night tun'd her soft lays;
 Others on Silver Lakes and Rivers bath'd
 Their downy Breast; the Swan with arched Neck
 Between her white wings mantling proudly, rows
 440 Her state with Oary feet: yet oft they quit
 The Dank, and rising on stiff Pennons, towre

The mid Aereal Sky: others on ground
 Walk'd firm; the crested Cock whose clarion sounds
 The silent hours, and th' other whose gay Train
 445 Adorns him, colour'd with the florid hue
 Of Rainbows and Starr' Eyes. The Waters thus
 With Fish replenish'd, and the Air with Fowl,
 Ev'ning and Morn solemniz'd the Fifth day.

The Sixth, and of Creation last arose
 450 With Evening Harps and Matin, when God said,
 Let th' Earth bring forth Fowl living in her kind,
 Cattel and creeping things, and Beast of th' Earth,
 Each in their kind. The Earth obey'd, and strait
 Op'ning her fertile Womb teem'd at a Birth
 455 Innumerable living Creatures, perfect forms,
 Limb'd and full grown: out of the ground up rose
 As from his Lair the wild Beast where he wons
 In Forest wild, in Thicket, Brake or Den;
 Among the Trees in pairs they rose, they walk'd:
 460 The Cattel in the Fields and Meadows green:
 Those rare and solitary, these in flocks
 Pasturing at once, and in broad Herds up sprung,
 The grassie Clods now calv'd, now half appear'd
 The tawny Lyon, pawing to get free
 565 His hinder parts, then springs as broke from Bonds,
 And Rampant shakes his brinded Mane; the Ounce,
 The Libbard and the Tygre, as the Moal
 Rising, the crumbl'd Earth above them threw
 In Hillocks: the swift Stag from under ground
 470 Bore up his branching head: scarce from his mold
Behemoth biggest born of Earth upheav'd
 His vastness: Fleec'd the Flocks and bleating rose,
 As Plants: ambiguous between Sea and Land
 The River Horse and scaly Crocodile.

475 At once came forth whatever creeps the ground,
 Insect or Worm: those way'd their limber Fans
 For wings and smallest Lineaments exact
 In all the Liveries deck'd of Summers Pride
 With spots of Gold and Purple, azure and green:
 480 These as a line their long dimension drew,
 Streaking the ground with sinuous trace; not all
 Minims of Nature; some of Serpent kind
 Wondrous in length and corpulence involv'd
 Their Snaky Folds, and added wings. First crept
 485 The Parsimonious Emmet, provident
 Of future, in small room large Heart enclos'd,
 Pattern of just equality perhaps
 Hereafter, joyned in her popular Tribes
 Of Commonalty: swarming next appear'd
 490 The Female Bee that feeds her Husband Drone
 Deliciously, and builds her waxen Cells
 With Honey stor'd: the rest are numberless,
 And thou their natures know'st, and gav'st them names
 Needless to be repeated; nor unknown
 495 The Serpent subtil'st Beast of all the field,
 Of huge extent sometimes, with brazen Eyes
 And hairy Mane terrifick, though to thee
 Not noxious, but obedient at thy call.
 Now Heav'n in all her glory shone, and rowl'd
 500 Her motions, as the great first Mover's hand
 First wheel'd their course: Earth in her rich attire
 Consummate lovely smil'd; Air, Water, Earth
 By Fowl, Fish, Beast, was flown, was swum, was walk'd
 Frequent; and of the sixth day yet remain'd;
 505 There wanted yet the Master work, the end
 Of all yet done; a Creature who not prone
 And Brute as other Creatures, but endu'd
 With Sanctity of Reason, might erect

His stature, and upright with Front serene
 510 Govern the rest, self-knowing, and from thence
 Magnanimous to correspond with Heav'n,
 But grateful to acknowledge whence his good
 Descends, thither with Heart and Voice and Eyes
 Directed in Devotion, to adore
 515 And worship God Supreme, who made him chief
 Of all his works: therefore th' Omnipotent
 Eternal Father (for where is not he
 Present) thus to his Son audibly spake,

 Let us make now Man in our Image, Man
 520 In our similitude, and let them rule
 Over the Fish and Fowl of Sea and Air,
 Beast of the Field, and over all the Earth,
 And every creeping thing that creeps the ground.
 This said, he form'd thee, *Adam*, thee O Man
 525 Dust of the ground, and in thy Nostrils breath'd
 The breath of Life; in his own Image he
 Created thee, in the Image of God
 Express, and thou becam'st a living Soul.
 Male he created thee, but thy consort
 530 Female for Race; then blest Mankind, and said,
 Be fruitful, multiply and fill the Earth,
 Subdue it, and throughout Dominion hold
 Over Fish of the Sea, Fowl of the Air,
 And every living thing that moves on th' Earth
 535 Where-ever thus created; for no place
 Is yet distinct by name, thence, as thou know'st
 He brought thee into this delicious Grove,
 This Garden, planted with the Trees of God,
 Delectable both to behold and taste;
 540 And freely all their pleasant Fruit for Food
 Gave thee, all sorts are here that all th' Earth yields,
 Varier

Variety without end; but of the Tree
Which tasted works knowledge of Good and Evil,
Thou may'st not; in the day thou eat'st, thou dy'st;
545 Death is the Penalty impos'd, beware,
And govern well thy appetite, lest sin
Surprise thee, and her black attendant Death
Here finish'd he, and all that he had made
View'd, and behold all was entirely good;
550 So Ev'n and Morn accomplish'd the Sixth day:
Yet not till the Creator from his work
Desisting, though unwearied, up return'd
Up to the Heav'n of Heav'ns, his high abode,
Thence to behold the new created World
555 Th' addition of his Empire, how it shew'd
In prospect from his Throne, how good, how fair,
Answering his great Idea. Up he rode
Follow'd with acclamation and the sound
Symphonious of ten thousand Harps that tun'd
560 Angelick Harmonies: the Earth, the Air
Resounded, (thou remember'st for thou heard'st)
The Heav'ns and all the Constellations rung,
The Planets in their station listning stood,
While the bright Pomp ascended jubilant.
565 Open, ye everlasting Gates, they sung,
Open, ye Heav'ns, your living doors; let in
The great Creator from his work return'd
Magnificent, his six days Work, a World;
Open, and henceforth oft; for God will deign
570 To visit oft the dwellings of just Men
Delighted, and with frequent intercourse
Thither will send his winged Messengers
On errands of supernal Grace. So sung
The glorious train ascending: He through Heav'n
575 That open'd wide her blazing Portals, led

To God's Eternal House direct the way,
A broad and ample Road, whose dust is Gold
And pavement Stars, as Stars to thee appear,
Seen in the Galaxy, that Milky way
580 Which nightly as a circling Zone thou seest
Powder'd with Stars. And now on Earth the Seventh
Evening arose in *Eden*, for the Sun
Was set, and twilight from the East came on,
Forerunning Night; when at the holy Mount
585 Of Heav'ns high-seated top, th' Imperial Throne
Of Godhead, fixt for ever firm and sure,
The Filial Power arriv'd, and sat him down
With his great Father for he also went
Invisible, yet staid (such privilege
590 Hath Omnipresence) and the work ordain'd
Author and end of all things, and from work
Now resting, blest'd and hallow'd the Sev'nth day,
As resting on that day from all his work,
But not in silence holy kept; the Harp
595 Had work and rested not, the solemn Pipe,
And Dulcimer, all Organs of sweet stop,
All sounds on fret by string or Golden Wire
Temper'd soft Tunings, intermixt with Voice
Choral or Unison: of incense Clouds
600 Fuming from Golden Censers hid the Mount.
Creation and the Six days acts they sung,
Great are thy works, *Jehovah* infinite
Thy Power; what thought can measure thee or tongue
Relate thee? greater now in thy return
605 Than from the Giant Angels; thee that day
Thy Thunders magnifi'd; but to create
Is greater than created to destroy.
Who can impair thee, mighty King, or bound
Thy Empire? easily the proud attempt

610 Of Spirits apostate and their Counsels vain
 Thou hast repell'd, while impiously they thought
 Thee to diminish, and from thee withdraw
 The number of thy Worshippers. Who seeks
 To lessen thee, against his purpose serves
 615 To manifest the more thy Might: his evil
 Thou usest, and from thence creat'st more good.
 Witness this new-made World, another Heav'n
 From Heaven Gate not far, founded in view
 On the clear *Hyaline*, the Glassie Sea;
 620 Of amplitude almost immense, with Stars
 Numerous, and every Star perhaps a World
 Of destin'd habitation; but thou know'st
 Their seasons: among these the seat of Men,
 Earth with her nether Ocean circumfus'd,
 625 Their pleasant dwelling place. Thrice happy Men,
 And sons of Men, whom God hath thus advanc'd,
 Created in his Image, there to dwell
 And worship him, and in reward to rule
 Over his Works, on Earth, in Sea or Air,
 630 And multiply a Race of Worshippers
 Holy and Just: thrice happy if they know
 Their happiness, and persevere upright.

So sung they, and the Empyrean rung,
 With *Hallelujahs*: Thus was Sabbath kept.
 635 And thy request think now fulfill'd, that ask'd
 How first this World and face of things began,
 And what before thy memory was done
 From the beginning, that posterity
 Inform'd by thee might know; if else thou seek'st
 140 Aught, not surpassing humane measure, say.

The End of the Seventh Book



Paradise Lost.

BOOK VIII.

The ARGUMENT.

Adam enquires concerning celestial Motions, is doubtfully answer'd, and exhorted to search rather things more worthy of knowledge: Adam assents, and still desirous to detain Raphael, relates to him what he remember'd since his own Creation, his placing in Paradise, his talk with God concerning solitude and fit society, his first meeting and Nuptials with Eve, his discourse with the Angel thereupon; who after admonitions repeated, departs.

THE Angel ended, and in Adam's Ear
So charming left his voice, that he a while
Thought him still speaking, still stood fixt to hear;
Then as new wak'd thus gratefully reply'd,
5 What thanks sufficient, or what recompence
Equal have I to render thee, Divine
Historian, who thus largely hast allay'd
The thirst I had of knowledge, and vouchsaf'd
This friendly condescension to relate
10 Things else by me unsearchable, now heard
With wonder, but delight, and, as is due,
With Glory attributed to the high
Creator: something yet of doubt remains,
Which only thy solution can resolve.
15 When I behold this goodly Frame, this World

Of Heav'n and Earth confisting, and compute,
 Their magnitudes, this Earth a spot, a grain,
 An Atom, with the Firmament compar'd
 And all her number'd Stars that seem to rowl
 20 Spaces incomprehensible (for such
 Their distance argues and their swift return
 Diurnal) merely to officiate light
 Round this opacous Earth, this punctual spot,
 One Day and Night; in all their vast survey
 25 Useles besides, reasoning I oft admire,
 How Nature wise and frugal could commit
 Such disproportions, with superfluous hand
 So many nobler Bodies to create,
 Greater so manifold to this one use,
 30 For aught appears, and on their Orbs impose
 Such restless revolution day by day
 Repeated, while the sedentary Earth,
 That better might with far less compass move,
 Serv'd by more noble than her self, attains
 35 Her end without least motion, and receives,
 As Tribute such a sumless journey brought
 Of incorporeal speed, her warmth and light;
 Speed, to describe whose swiftness Number fails.

So spake our Sire, and by his count'nance seem'd
 40 Ent'ring on studious thoughts abstruse, which Eve
 Perceiving where she sat retir'd in sight,
 With lowliness Majestick from her seat
 And Grace that won who saw to wish her stay,
 Rose, and went forth among her Fruits and Flowers
 45 To visit how they prosper'd, bud and bloom,
 Her Nursery; they at her coming spring,
 And touch'd by her fair tendance gladlier grew.
 Yet went she not, as not with such discourse

Delight

Delighted, or not capable her ear
 50 Of what was high: such pleasure she reserv'd,
Adam relating, the sole Auditress;
 Her Husband the Relater she preferr'd
 Before the Angel, and of him to ask
 Chose rather; he, she knew, would intermix
 55 Grateful digressions, and solve high dispute
 With conjugal Caresses from his Lip,
 Not words alone pleas'd her. O when meet now
 Such pairs, in Love and mutual Honour joyn'd?
 With Goddess-like demeanour forth she went;
 60 Not unattended, for on her as Queen
 A pomp of winning Graces waited still,
 And from about her shot darts of desire
 Into all Eyes to wish her still in sight,
 And *Raphael* now to *Adam's* doubt propos'd
 65 Benevolent and facil thus reply'd.

To ask or search I blame thee not, for Heav'n
 Is as the Book of God before thee set,
 Wherein to read his wond'rous Works and learn
 His Seasons, Hours, or Days, or Months, or Years:
 70 This to attain, whether Heav'n move or Earth,
 Imports not, if thou reck'n right, the rest
 From Man or Angel the great Architect
 Did wisely to conceal, and not divulge
 His secrets to be scann'd by them who ought
 75 Rather admire; or if they list to try
 Conjecture, he his Fabrick of the Heav'ns
 Hath left to their disputes, perhaps to move
 His laughter at their quaint Opinions wide
 Hereafter, when they come to model Heav'n
 80 And calculate the Stars, how they will weild
 The mighty frame, how build, unbuild, contrive

To

To save appearances, how gird the Sphere
 With Centrick and Eccentrick scribl'd o'er,
 Cycle and Epicycle, Orb in Orb:
 85 Already by thy reasoning this I guess,
 Who art to lead thy offspring, and suppos'st
 That bodies bright and greater should not serve
 The less not bright, nor Heav'n such journeys run,
 Earth sitting still, when she alone receives
 90 The benefit: consider first, that great
 Or bright infers not excellence: the Earth
 Though in comparison of Heav'n, so small,
 Nor glistering, may of solid good contain
 More plenty than the Sun that barren shines,
 95 Whose virtue on it self works no effect,
 But in the fruitful Earth, there first receiv'd
 His beams, unactive else, their vigour find.
 Yet not to Earth are those bright Luminaries
 Officious, but to thee Earth's habitant.
 100 And for the Heav'ns wide Circuit, let it speak
 The Maker's high magnificence, who built
 So spacious, and his Line stretch'd out so far;
 That Man may know he dwells not in his own;
 An Edifice too large for him to fill,
 105 Lodg'd in a small Partition, and the rest
 Ordain'd for uses to his Lord best known.
 The swiftness of those Circles attribute,
 Though numberless, to his Omnipotence,
 That to corporeal substances could add
 110 Speed almost Spiritual; me thou think'st not slow,
 Who since the Morning hour set out from Heav'n
 Where God resides, and e're mid-day arriv'd
 In Eden, distance inexpressible
 By numbers that have name. But this I urge,
 115 Admitting motion in the Heav'ns, to shew

Invalid that which thee to doubt it mov'd;
 Not that I so affirm, though so it seem
 To thee who hast thy dwelling here on Earth.
 God to remove his ways from humane sense,
 120 Plac'd Heav'n from Earth so far, that earthly sight,
 If it presume, might err in things too high,
 And no advantage gain. What if the Sun
 Be Centre to the World, and other Stars
 By his attractive virtue and their own
 125 Incited, dance about him various rounds?
 Their wandring course now high, now low, then hid,
 Progressive, retrograde, or standing still,
 In six thou seest, and what if sev'nth to these
 The Planet Earth, so stedfast though she seem,
 130 Insensibly three different Motions move?
 Which else to several Spheres thou must ascribe,
 Mov'd contrary with thwart obliquities,
 Or save the Sun his labour, and that swift
 Nocturnal and Diurnal Rhomb suppos'd,
 135 Invisibl' else above all Stars, the Wheel
 Of Day and Night; which needs not thy belief,
 If Earth industrious of her self fetch Day
 Travelling East, and with her part averse
 From the Sun's beam meet Night, her other part
 140 Still luminous by his Ray. What if that light
 Sent from her through the wide transpicuous Air,
 To the terrestrial Moon be as a Star
 Enlightning her by Day, as she by Night
 This Earth? reciprocal, if Land be there,
 145 Fields and Inhabitants: Her spots thou seest
 As Clouds, and Clouds may Rain, and Rain produce
 Fruits in her soft'nd Soil, for some to eat
 Allotted there; and other Suns perhaps
 With their attendant Moons thou wilt descry

Comm-

150 Communicating Male and Female Light,
Which two great Sexes animate the World,
Stor'd in each Orb perhaps with some that live,
For such vast room in Nature unpossess'd
By living Soul, desert and desolate,
155 Only to shine, yet scarce to contribute
Each Orb a glimpse of Light, convey'd so far
Down to this habitable, which returns
Light back to them, is obvious to dispute.
But whether thus these things, or whether not
160 Whether the Sun predominant in Heav'n
Rise on the Earth, or Earth rise on the Sun,
He from the East his flaming Road begin,
Or she from West her silent course advance
With inoffensive pace that spinning sleeps
165 On her soft Axle, while she paces Ev'n,
And bears thee soft with the smooth Air along,
Sollicit not thy thoughts with matters hid,
Leave them to God above, him serve and fear;
Of other Creatures, as him pleases best,
170 Wherever plac'd, let him dispose: joy thou
In what he gives to thee, this Paradise
And thy fair Eve; Heav'n is for thee too high
To know what passes there; be lowly wise:
Think only what concerns thee and thy being;
175 Dream not of other Worlds, what Creatures there
Live, in what state, condition, or degree,
Contented that thus far hath been reveal'd
Not of Earth only but of highest Heav'n.

To whom thus Adam, clear'd of doubt, reply'd
180 How fully hast thou satisfy'd me, pure
Intelligence of Heav'n, Angel serene,
And freed from Intricacies, taught to live,

The easiest way, nor with perplexing thoughts
To interrupt the sweet of Life, from which
185 God hath bid dwell far off all anxious cares,
And not molest us, unless we our selves
Seek them with wandring thought, and notions vain,
But apt the Mind or Fancy is to rove
Uncheck'd, and of her roving is no end;
190 Till warn'd, or by experience taught, she learn,
That not to know at large of things remote
From use, obscure and subtle, but to know
That which before us lies in daily life,
Is the prime Wisdom, what is more, is fume,
195 Or emptiness, or fond impertinence,
And renders us in things that most concern
Unpractis'd, unprepar'd, and still to seek.
Therefore from this high pitch let us descend
A lower flight, and speak of things at hand
200 Useful, whence haply mention may arise
Of something not unseasonable to ask
By sufferance, and thy wonted favour deign'd.
Thee I have heard relating what was done
E're my remembrance: now hear me relate
205 My Story, which perhaps thou hast not heard:
And Day is yet not spent; till then thou seest
How subtly to detain thee I devise,
Inviting thee to hear while I relate,
Fond, were it not in hope of thy reply:
210 For while I sit with thee, I seem in Heav'n,
And sweeter thy discourse is to my ear
Than Fruits of Palm-tree pleasantest to thirst
And hunger both, from labour, at the hour
Of sweet repast; they satiate, and soon fill,
215 Though pleasant, but thy words with Grace Divine
Imbu'd, bring to their sweetness no satiety.

To whom thus *Raphael* answer'd heav'nly meek,
 Nor are thy lips ungraceful, Sire of Men,
 Nor Tongue uneloquent; for God on thee
 220 Abundantly his Gifts hath also pour'd
 Inward and outward both, his image fair:
 Speaking or mute all comeliness and grace
 Attends thee, and each word, each motion forms,
 Nor less think we in Heav'n of thee on Earth
 225 Than of our Fellow-servant, and inquire
 Gladly into the ways of God with Man:
 For God we see hath honour'd thee, and set
 On Man his equal love: say therefore on;
 For I that Day was absent, as befel,
 230 Bound on a Voyage uncouth and obscure,
 Far on excursion toward the Gates of Hell;
 Squar'd in full Legion (such command we had)
 To see that none thence issu'd forth a spy,
 Or Enemy, while God was in his work,
 235 Left he incens'd at such eruption bold,
 Destruction with Creation might have mix'd,
 Not that they durst without his leave attempt,
 But us he sends upon his high behests
 For state, as Sov'reign King, and to inure
 240 Our prompt obedience. Fast we found, fast shut
 The dismal Gates, and barricado'd strong;
 But long e're our approaching heard within
 Noise, other than the sound of Dance or Song,
 Torment, and loud lament, and furious rage.
 245 Glad we return'd up to the coasts of Light
 E're Sabbath Ev'ning: so we had in charge.
 But thy relation now; for I attend,
 Pleas'd with thy words no less than thou with mine.

So spake the Godlike Power, and thus our Sire,
 250 For Man to tell how humane Life began
 Is hard; for who himself beginning knew?
 Desire with thee still longer to converse
 Induc'd me. As new wak'd from soundest sleep
 Soft on the flowry Herb I found me laid
 255 In balmy Sweat, which with his Beams the Sun
 Soon dry'd, and on the reaking moisture fed.
 Streight toward Heav'n my wondring Eyes I turn'd,
 And gaz'd a while the ample Sky, till rais'd
 By quick instinctive motion up I sprung,
 260 As thitherward endeavouring, and upright
 Stood on my feet; about me round I saw
 Hill, Dale, and shady Woods, and sunny Plains,
 And liquid lapse of murmuring streams; by these,
 Creatures that liv'd, and mov'd, and walk'd, or flew,
 265 Birds on the branches warbling; all things smil'd,
 With fragrance and with joy my heart o'erflow'd.
 My self I then perus'd, and Limb by Limb
 Survey'd, and sometimes went, and sometimes ran
 With supple Joints, and lively vigour led:
 270 But who I was, or where, or from what cause,
 Knew not; to speak I try'd, and forthwith spake,
 My Tongue obey'd, and readily could name
 Whate'er I saw. Thou Sun, said I, fair Light,
 And thou enlight'nd Earth, so fresh and gay,
 275 Ye Hills and Dales, ye Rivers, Woods and Plains,
 And ye that live and move, fair Creatures, tell,
 Tell, if ye saw, how came I thus, how here?
 Not of my self; by some great Maker then,
 In goodness and in pow'r preeminent;
 280 Tell me, how may I know him, how adore,
 From whom I have that thus I move and live,

And feel that I am happier than I know.
 While thus I call'd, and stray'd I knew not whither,
 From where I first drew Air, and first beheld
 285 This happy Light, when answer none return'd:
 On a green shady Bank profuse of Flowers
 Pensive I sat me down; there gentle sleep
 First found me, and with soft oppression seiz'd
 My drowfed sense, untroubl'd, though I thought
 290 I then was passing to my former state
 Insensible, and forthwith to dissolve:
 When suddenly stood at my head a Dream,
 Whose inward apparition gently mov'd
 My fancy to believe I yet had being.
 295 And liv'd: One came, methought, of shape Divine,
 And said, thy Mansion wants thee, *Adam*, rise,
 First Man, of Men innumerable ordain'd
 First Father, call'd by thee I come thy Guide
 To the Garden of bliss, thy seat prepar'd.
 300 So saying, by the hand he took me rais'd,
 And over Fields and Waters, as in Air
 Smooth sliding without step, last led me up
 A woody Mountain; whose high top was plain,
 A Circuit wide, enclos'd, with goodliest Trees
 305 Planted, with Walks and Bowers, that what I saw
 Of Earth before scarce pleasant seem'd. Each Tree
 Load'n with fairest Fruit that hung to th' eye
 Tempting, stirr'd in me sudden appetite
 To pluck and eat; whereat I wak'd and found
 310 Before mine Eyes all real, as the dream
 Had lively shadow'd: Here had new begun,
 My wandering, had not he who was my Guide
 Up hither, from among the Trees appear'd
 Presence Divine. Rejoycing, but with awe
 315 In adoration at his feet I fell

Sub-

Submits: he rear'd me, and whom thou sought'st I am,
 Said mildly, Author of all this thou see'st
 Above, or round about thee or beneath.
 This Paradise I give thee, count it thine
 320 To till and keep, and of the Fruit to eat:
 Of every Tree that in the Garden grows
 Eat freely with glad heart; fear here no dearth:
 But of the Tree whose operation brings
 Knowledge of good and ill, which I have set
 325 The Pledge of thy Obedience and thy Faith,
 Amid the Garden by the Tree of Life,
 Remember what I warn thee, shun to taste,
 And shun the bitter consequence; for know,
 The day thou eat'st thereof, my sole command
 330 Transgress, inevitably thou shalt dye;
 From that day mortal, and this happy state
 Shalt lose, expell'd from hence into a World
 Of woe and sorrow. Sternly he pronounc'd
 The rigid interdiction, which resounds
 335 Yet dreadful in mine ear, though in my choice
 Not to incur; but soon his clear aspect
 Return'd and gracious purpose thus renew'd.
 Not only these fair bounds, but all the Earth
 To thee and to thy Race I give; as Lords
 340 Possess it, and all things that therein live,
 Or live in Sea, or Air, Beast, Fish and Fowl.
 In sign whereof each Bird and Beast behold
 After their kinds; I bring them to receive
 From thee their Names, and pay thee fealty
 345 With low subjection; understand the same
 Of Fish within their watry residence
 Not hither summon'd, since they cannot change
 Their Element to draw the thinner Air.
 As thus he spake, each Bird and Beast behold

Ap-

350 Approaching two and two, these cowering low
 With blandishment, each Bird stoop'd on his wing.
 I nam'd them, as they pass'd, and understood
 Their Nature, with such knowledge God endu'd
 My sudden apprehension: but in these
 355 I found not what me thought I wanted still,
 And to the Heav'nly vision thus presum'd.

O by what name, for thou above all these,
 Above Mankind, or aught than Mankind higher,
 Surpass'est far my naming, how may I
 360 Adore thee, Author of this Universe,
 And all this good to Man, for whose well being
 So amply, and with hands so liberal
 Thou hast provided all things; but with me
 I see not who partakes. In solitude
 365 What happiness, who can enjoy alone,
 Or all enjoying, what contentment find?
 Thus I presumptuous; and the Vision bright,
 As with a smile more bright'nd, thus reply'd.

What call'st thou solitude? is not the Earth
 370 With various living Creatures, and the Air
 Replenish'd, and all these at thy command
 To come and play before thee? know'st thou not
 Their language and their ways? they also know,
 And reason not contemptibly; with these
 375 Find Pastime and bear rule; thy Realm is large.
 So spake the Universal Lord, and seem'd
 So ordering. I with leave of speech implor'd,
 And humble deprecation thus reply'd.

Let not my words offend thee, Heav'nly Power,
 380 My Maker, be propitious while I speak.

Hast thou not made me here thy substitute,
 And these inferiour far beneath me set?
 Among unequals what society
 Can sort, what harmony or true delight?
 385 Which must be mutual, in proportion due
 Giv'n and receiv'd; but in disparity
 The one intense, the other still remiss
 Cannot well suit with either, but soon prove
 Tedious alike: Of fellowship I speak
 390 Such as I seek, fit to participate
 All rational delight, wherein the brute
 Cannot be humane Consort; they rejoyce
 Each with their kind, Lion with Lioness;
 So fitly them in pairs thou hast combin'd;
 395 Much less can Bird with Beast, or Fish with Fowl
 So well converse, nor with the Oxe the Ape;
 Worse then can Man with Beast, and least of all.
 Whereto th' Almighty answer'd, not displeas'd.
 A nice and subtile happiness I see
 400 Thou to thy self propos'st, in the choice
 Of thy Associates, Adam, and wilt taste
 No pleasure, though in pleasure, solitary.
 What think'st thou then of me, and this my state?
 Seem I to thee sufficiently possess'd
 405 Of happiness, or not? who am alone
 From all Eternity, for none I know
 Second to me or like, equal much less.
 How have I then with whom to hold converse
 Save with the Creatures which I made, and those
 410 To me inferiour, infinite descents
 Beneath what other Creatures are to thee?
 He ceas'd, I lowly answer'd. To attain
 The height and depth of thy Eternal ways

All humane thoughts come short, Supreme of things;
 415 Thou in thy self art perfect, and in thee
 Is no deficiency found; not so is Man,
 But in degree, the cause of his desire
 By conversation with his like to help,
 Or solace his defects. No need that thou
 420 Should'st propagate, already infinite;
 And through all numbers absolute, though One;
 But Man by number is to manifest
 His single imperfection, and beget
 Like of his like, his Image multiply'd,
 425 In unity defective, which requires
 Collateral love, and dearest amity.
 Thou in thy seclusion although alone,
 Best with thy self accompany'd, seekest not
 Social communication, yet so pleas'd,
 430 Canst raise thy Creature to what height thou wilt
 Of Union or Communion, desir'd;
 I by conversing cannot these erect
 From prone, nor in their ways complacence find.
 Thus I embold'nd spake, and freedom us'd
 435 Permissive, and acceptance found, which gain'd
 This answer from the gracious voice Divine.

Thus far to try thee, *Adam*, I was pleas'd,
 And find thee knowing not of Beasts alone,
 Which thou hast rightly nam'd, but of thy self.
 440 Expressing well the Spirit within thee free,
 My Image, not imparted to the Brute,
 Whose fellowship therefore unmeet for thee
 Good reason was thou freely should'st dislike,
 And be so minded still; I, ere thou spak'st,
 445 Knew it not good for Man to be alone,
 And no such company as then thou saw'st

Intended thee for trial only brought,
 To see how thou could'st judge of fit and meet:
 What next I bring shall please thee, be assur'd,
 450 Thy likeness, thy fit help, thy other self,
 Thy wish exactly to thy hearts desire.

He ended, or I heard no more, for now
 My Earthly by his Heav'nly overpower'd,
 Which it had long stood under, strein'd to th' height
 455 In that celestial Colloquy sublime,
 As with an object that excels the sense,
 Daz'd and spent, sunk down, and sought repair
 Of sleep, which instantly fell on me, call'd
 By Nature as in aid, and clos'd mine eyes.
 460 Mine eyes he clos'd, but op'n left the Cell
 Of Fancy my internal sight, by which
 Abstract as in a trance methought I saw,
 Though sleeping, where I lay, and saw the shape
 Still glorious, before whom awake I stood,
 465 Who stooping op'nd my left side, and took
 From thence a Rib, with cordial spirits warm,
 And life-blood streaming fresh; wide was the wound,
 But suddenly with flesh fill'd up and heal'd:
 The Rib he form'd and fashion'd with his hands;
 470 Under his forming hands a Creature grew,
 Manlike, but different Sex, so lovely fair,
 That what seem'd fair in all the World seem'd now
 Mean, or in her summ'd up, in her contain'd
 And in her looks, which from that time infus'd
 475 Sweetness into my Heart, unfelt before,
 And into all things from her Air inspir'd
 The spirit of love and amorous delight.
 She disappear'd, and left me dark, I wak'd
 To find her, or for ever to deplore

480 Her loss, and other pleasure all abjure:
When out of hope, behold her not far off,
Such as I saw her in my dream, adorn'd
With what all Earth or Heaven could bestow
To make her amiable: On she came,
485 Led by her Heav'nly Maker, though unseen,
And guided by his voice, nor uninform'd
Of nuptial Sanctity and marriage Rites:
Grace was in all her steps, Heav'n in her Eye,
In every gesture dignity and love.
490 I over-joy'd could not forbear aloud.

This turn hath made amends; thou hast fulfill'd
Thy words, Creator bounteous and benign,
Giver of all things fair, but fairest this
Of all thy Gifts, nor enviest. I now see
495 Bone of my Bone, Flesh of my Flesh, my Self
Before me; Woman is her name, of Man
Extracted; for this cause he shall forgo
Father and Mother, and to his Wife adhere;
And they shall be one Flesh, one Heart, one Soul.

500 She heard me thus, and though divinely brought,
Yet Innocence and Virgin Modesty,
Her Vertue and the conscience of her worth,
That would be woo'd, and not unsought be won,
Not obvious, not obtrusive, but retir'd,
505 The more desirable, or to say all,
Nature her self, though pure of sinful thought,
Wrought in her so, that seeing me, she turn'd;
I follow'd her, she what was Honour knew,
And with obsequious Majesty approv'd
510 My pleaded reason. To the Nuptial Bowre
I led her blushing like the Morn: all Heav'n,

And happy Constellations on that hour
Shed their selectest influence; the Earth
Gave sign of gratulation, and each Hill;
515 Joyous the Birds; fresh Gales and gentle Airs
Whisper'd it to the Woods, and from their wings
Flung Rose, flung Odours from the spicy Shrub,
Disporting, till the amorous Bird of Night
Sung spousal, and bid haste the Evening Star
520 On his Hill top, to light the bridal Lamp.
Thus have I told thee all my state, and brought
My Story to the sum of earthly blifs,
Which I enjoy, and must confess to find
In all things else delight indeed, but such
525 As us'd or not, works in the mind no change,
Nor vehement desire, these delicacies
I mean of Taste, Sight, Smell, Herbs, Fruits and Flow'rs,
Walks, and the melody of Birds; but here
Far otherwise, transported I behold,
530 Transported touch; here passion first I felt,
Commotion strange, in all enjoyments else
Superiour and unmov'd, here only weak
Against the charm of Beauty's powerful glance,
Or Nature fail'd in me, and left some part
535 Not proof enough such object to sustain,
Or from my side subducing, took perhaps
More than enough; at least on her bestow'd
Too much of Ornament, in outward shew
Elaborate, of inward less exact.
540 For well I understand in the prime end
Of Nature her th' inferior, in the mind
And inward Faculties, which most excel,
In outward also her resembling less
His Image who made both, and less expressing
545 The Character of that Dominion giv'n:

O'er other Creatures; yet when I approach
 Her loveliness, so absolute she seems,
 And in her self compleat, so well to know
 Her own, that what she wills to do or say,
 550 Seems wisest, virtuousest, discreetest, best;
 All higher knowledge in her presence falls
 Degraded: Wisdom in discourse with her
 Loses discount'nanc'd, and like folly shews;
 Authority and Reason on her wait,
 555 As one intended first, not after made
 Occasionall; and to consummate all,
 Greatness of Mind and nobleness their feat
 Build in her loveliest, and create an awe
 About her, as a guard Angelick plac'd.
 560 To whom the Angel with contracted brow.

Accuse not Nature, she hath done her part;
 Do thou but thine, and be not diffident
 Of Wisdom, she deserts thee not, if thou
 Dismis not her, when thou most need'st her nigh,
 565 By attributing overmuch to things
 Less excellent, as thou thy self perceiv'st.
 For what admir'st thou, what transports thee so,
 An outside; fair no doubt, and worthy well
 Thy cherishing, thy honouring, and thy love,
 570 Not thy subjection: weigh with her thy self;
 Then value: Oft times nothing profits more
 Than self esteem, grounded on just and right
 Well manag'd; of that skill the more thou know'st
 The more she will acknowledge thee her Head,
 575 And to realities yield all her shews:
 Made so adorn for thy delight the more,
 So awful, that with Honour thou may'st love
 Thy Mate, who sees when thou art seen least wife.

But if the sense of touch, whereby Mankind
 580 Is propagated, seem such dear delight
 Beyond all other, think the same vouchsaf'd
 To Cattel and each Beast; which would not be
 To them made common and divulg'd, if aught
 Therein enjoy'd were worthy to subdue
 585 The Soul of Man, or passion in him move.
 What high'r in her society thou find'st
 Attractive, humane, rational, love still;
 In loving thou dost well, in passion not,
 Wherein true Love consists not; love refines
 590 The thoughts, and Heart enlarges, hath his seat
 In Reason, and is judicious, is the scale
 By which to Heav'nly Love thou may'st ascend,
 Not sunk in carnal pleasure, for which cause
 Among the Beasts no Mate for thee was found.

595 To whom thus half abash'd Adam reply'd.
 Neither her outside form'd so fair, nor aught
 In procreation common to all kinds
 (Though higher of the genial Bed by far,
 And with mysterious reverence I deem)
 600 So much delights me as those graceful acts,
 Those thousand decencies that daily flow
 From all her words and actions mixt with Love
 And sweet compliance, which declare unfeign'd
 Union of Mind, or in us both one Soul;
 605 Harmony to behold in wedded pair
 More grateful than harmonious sound to th' ear.
 Yet these subject not; I to thee disclose
 What inward thence I feel, not therefore soil'd,
 Who meet with various objects, from the sense
 610 Variously representing; yet still free
 Approve the best, and follow what I approve.

To

To love thou blam'st me not, for love thou say'st
 Leads up to Heav'n, is both the way and guide;
 Bear with me then, if lawful what I ask;
 615 Love not the Heav'nly Spirits, and how their Love
 Express they, by looks only, or do they mix
 Irradiance, virtual or immediate touch?

To whom the Angel with a simile that glow'd
 Celestial rose red, Love's proper hue,
 620 Answer'd, Let it suffice thee that thou know'st
 Us happy, and without Love no happiness.
 Whatever pure thou in thy body enjoy'st
 (And pure thou wert created) we enjoy
 In eminence, and obstacle find none
 625 Of membrane, joynt or limb, exclusive bars:
 Easier than Air with Air, if Spirits embrace,
 Total they mix, union of Pure with Pure
 Desiring; nor restrain'd conveyance need
 As Flesh to mix with Flesh, or Soul with Soul.
 630 But I can now no more; the parting Sun
 Beyond the Earth's green Cape and verdant Isles
 Hesperian sets, my Signal to depart.
 Be strong, live happy, and love, but first of all
 Him whom to love is to obey, and keep
 635 His great Command; take heed lest Passion sway
 Thy Judgment to do aught, which else free Will
 Would not admit; thine and of all thy Sons
 The weal or woe in thee is plac'd; beware.
 I in thy persevering shall rejoyce,
 640 And all the Blest: stand fast; to stand or fall
 Free in thine own Arbitrement it lies.
 Perfect within, no outward aid require;
 And all temptation to transgress repel.

So saying, he arose; whom *Adam* thus
 645 Follow'd with benediction. Since to part,
 Go Heav'nly Guest, Ethereal Messenger,
 Sent from whose Sov'reign Goodness I adore,
 Gentle to me and affable hath been
 Thy condescension, and shall b' honour'd ever
 650 With grateful Memory: thou to Mankind
 Be good and friendly still, and oft return.

So parted they, the Angel up to Heav'n
 From the thick shade, and *Adam* to his Bower.

The End of the Eighth Book.



By the Author.

Paradise Lost.

BOOK IX.

The ARGUMENT.

Satan having compass'd the Earth, with meditated guile returns as a mist by Night into Paradise, enters into the Serpent sleeping. Adam and Eve in the Morning go forth to their Labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not, alledging the danger, lest that Enemy, of whom they were forewarn'd, should attempt her found alone: Eve loth to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields: The Serpent finds her alone; his subtile approach, first gazing, then speaking, with much flattery extolling Eve above all other Creatures. Eve wondring to hear the Serpent speak, asks how he attain'd to humane speech and such understanding not till now; the Serpent answers, that by tasting of a certain Tree in the Garden he attain'd both to Speech and Reason, till then void of both: Eve requires him to bring her to that Tree, and finds it to be the Tree of Knowledge forbidden: The Serpent now grown bolder, with many wiles and arguments induces her at length to eat; she pleas'd with the taste, deliberates a while whether to impart thereof to Adam or not, at last brings him of the Fruit, relates what perswaded her to eat thereof: Adam at first amaz'd, but perceiving her lost, resolves through vehemence of Love to perish with her; and extenuating the trespass eats also of the Fruit: The Effects thereof in them both: they seek to cover their nakedness; then fall to variance and accusation of one another.

G g

No

NO more of talk where God or Angel Guest
 With Man, as with his Friend, familiar us'd
 To sit indulgent, and with him partake
 Rural repast, permitting him the while
 5 Venial discourse unblam'd; I now must change
 Those Notes to tragick; foul distrust and breach
 Disloyal on the part of Man, revolt,
 And disobedience: On the part of Heav'n
 Now alienated, distance and distaste,
 10 Anger and just rebuke, and judgment giv'n,
 That brought into this World a World of woe,
 Sin and her shadow Death, and Misery
 Death's Harbinger: Sad task, yet Argument
 Not less but more Heroick than the wrath
 15 Of stern *Achilles* on his Foe pursu'd
 Thrice Fugitive about *Troy* Wall; or rage
 Of *Turnus* for *Lavinia* disespous'd,
 Or *Neptune's* Ire, or *Juno's*, that so long
 Perplex'd the *Greek* and *Cytherea's* Son;
 20 If answerable style I can obtain
 Of my Celestial Patroness, who deigns
 Her nightly visitation unimplor'd,
 And dictates to me slumbring, or inspires
 Ease my unpremeditated Verse.
 25 Since first this Subject for Heroick Song
 Pleas'd me long chusing, and beginning late;
 Not sedulous by Nature to indite
 Wars, hitherto the only argument
 Heroick deem'd, chief mastery to dissect
 30 With long and tedious havock fabl'd Knights
 In Battels feign'd; the better fortitude
 Of Patience and Heroick Martyrdom
 Unsung; or to describe Races and Games,
 Or Tilting Furniture, emblazon'd Shields,

35 Impresses quaint, Caparisons and Steeds;
 Bases and Tinsel Trappings, gorgeous Knights
 At Joust and Tournament; then marshal'd Feast
 Serv'd up in Hall with Sewers, and Seneschals;
 The skill of Artifice or Office mean,
 40 Not that which justly gives Heroick name
 To Person or to Poem. Me of these
 Nor skill'd nor studious, higher Argument
 Remains, sufficient of it self to raise
 That Name, unless an age too late, or cold
 45 Climate, or Years damp my intended wing
 Deprest, and much they may, if all be mine,
 Not hers who brings it nightly to my Ear.

 The Sun was sunk, and after him the Star
 Of *Hesperus*, whose Office is to bring
 50 Twilight upon the Earth, short Arbiter
 'Twixt Day and Night, and now from end to end
 Night's Hemisphere had veil'd th' Horizon round:
 When *Satan*, who late fled before the threats
 Of *Gabriel* out of *Eden*, now improv'd
 55 In meditated Fraud and Malice, bent
 On Man's destruction, maugre what might hap
 Of heavier on himself, fearless return'd.
 By Night he fled, and at Midnight return'd
 From compassing the Earth, cautious of day,
 60 Since *Uriel* Regent of the Sun descry'd
 His entrance, and forewarn'd the Cherubim
 That kept their watch; thence full of anguish driv'n,
 The space of sev'n continu'd Nights he rode
 With darkness, thrice the Equinoctial Line
 65 He circl'd, four times cross'd the Car of Night
 From Pole to Pole, traversing each Colure;
 On th' eighth return'd, and on the Coast averse

From entrance or Cherubick Watch, by stealth
 Found unsuspected way. There was a place,
 70 Now not, though Sin, not Time, first wrought the change
 Where *Tigris* at the foot of *Paradise*
 Into a Gulf shot under ground, till part
 Rose up a Fountain by the Tree of Life;
 In with the River sunk, and with it rose
 75 *Satan* involv'd in rising Mist, then sought
 Where to lie hid: Sea he had search'd and Land
 From *Eden* over *Pontus*, and the Pool
Mæotis up beyond the River *Ob*;
 Downward as far *Antartick*; and in length
 80 West from *Orontes* to the Ocean barr'd
 At *Darien*, thence to the Land where flows
Ganges and *Indus*: thus the Orb he roam'd
 With narrow search; and with inspection deep
 Consider'd every Creature, which of all
 85 Most opportune might serve his Wiles, and found
 The Serpent subtl'st Beast of all the Field.
 Him after long debate, irresolute
 Of thoughts revolv'd, his final sentence chose
 Fit Vessel, fittest Imp of fraud, in whom
 90 To enter, and his dark suggestions hide
 From sharpest sight: for in the wily Snake,
 Whatever sleights none would suspicious mark,
 As from his wit and native subtilty
 Proceeding, which in other Beasts observ'd,
 95 Doubt might beget of Diabolick power
 Active within beyond the sense of brute.
 Thus he resolv'd, but first from inward grief
 His bursting passion into plaints thus pour'd.

O Earth, how like to Heav'n, if not preferr'd
 100 More justly, Seat worthier of Gods, as built

With second thoughts, reforming what was old!
 For what God after better worse would build?
 Terrestrial Heav'n, danc'd round by other Heav'ns
 That shine, yet bear their bright officious Lamps.
 105 Light above Light, for thee, alone, as seems,
 In thee concentrating all their precious beams
 Of sacred influence: As God in Heav'n
 Is Centre, yet extends to all, so thou
 Centring receiv'st from all those Orbs; in thee,
 110 Not in themselves, all their known virtue appears
 Productive in Herb, Plant, and nobler birth
 Of Creatures animate with gradual life
 Of Growth, Sense, Reason, all sum'd up in Man.
 With what delight could I have walk'd thee round,
 115 If I could joy in aught, sweet interchange
 Of Hill and Valley, Rivers, Woods and Plains,
 Now Land, now Sea, and Shoars with Forest crown'd,
 Rocks, Dens and Caves? but I in none of these
 Find place or refuge; and the more I see
 120 Pleasures about me, so much more I feel
 Torment within me, as from the hateful siege
 Of contraries; all good to me becomes
 Bane, and in Heav'n much worse would be my state.
 But neither here seek I, no nor in Heav'n
 125 To dwell, unless by mast'ring Heav'ns Supreme;
 Nor hope to be my self less miserable
 By what I seek, but others to make such
 As I, though thereby worse to me redound:
 For only in destroying I find ease
 130 To, my relentless thoughts; and him destroy'd,
 Or won to what may work his utter loss,
 For whom all this was made, all this will soon
 Follow, as to him link'd in weal or woe,
 In woe then, that destruction wide may range:

To

135 To me shall be the glory sole among
 Th' infernal Powers, in one day to have marr'd
 What he, *Almighty* styl'd, six Nights and Days
 Continu'd making, and who knows how long
 Before had been contriving, though perhaps
 140 Not longer than since I in one Night freed
 From servitude inglorious well nigh half
 Th' Angelick Name, and thinner left the throng
 Of his Adorers: he to be aveng'd,
 And to repair his numbers thus impair'd,
 145 Whether such virtue spent of old now fail'd
 More Angels to create, if they at least
 Are his created, or to spite us more,
 Determin'd to advance into our room
 A Creature form'd of Earth, and him endow,
 150 Exalted from so base original,
 With Heav'nly spoils, our spoils: What he decreed
 H' effected; Man he made, and for him built
 Magnificent this World, and Earth his seat,
 Him Lord pronounc'd, and, O indignity!
 155 Subjected to his service Angel wings,
 And flaming Ministers to watch and tend
 Their earthy Charge: Of these the vigilance
 I dread, and to elude, thus wrapt in mist
 Of midnight vapour glide obscure, and pry
 160 In every Bush and Brake, where hap may find
 The Serpent sleeping, in whose mazy Folds
 To hide me, and the dark intent I bring.
 O foul descent! that I who erst contended
 With Gods to sit the highest, am now constrain'd
 165 Into a Beast, and mixt with bestial slime,
 This essence to incarnate and imbrute,
 That to the height of Deity aspir'd;
 But what will not ambition and revenge

Deceit

Descend to? who aspires must down as low
 170 As high he soar'd, obnoxious first or last
 To basest things. Revenge, at first though sweet,
 Bitter ere long back on it self recoils;
 Let it; I reck not, so it light well aim'd,
 Since higher I fall short, on him who next
 175 Provokes my envy, this new Favourite
 Of Heav'n, this Man of Clay, Son of despite,
 Whom us the more to spite his Maker rais'd
 From dust: spite then with spite is best repay'd.

 So saying, through each Thicket Dank or Dry,
 180 Like a black mist low creeping, he held on
 His midnight search, where soonest he might find
 The Serpent: him fast sleeping soon he found
 In Labyrinth of many a round self-rowl'd,
 His head the mid'st, well stor'd with subtle wiles:
 185 Not yet in horrid shade or dismal Den,
 Nor nocent yet, but on the grassie Herb
 Fearless unfear'd he slept: in at his Mouth
 The Devil enter'd, and his brutal sense,
 In Heart or Head, possessing soon inspir'd
 190 With act intelligential; but his sleep
 Disturb'd not, waiting close th' approach of Morn.
 Now when as sacred Light began to dawn
 In *Eden* on the humid Flowers, that breath'd
 Their morning incense, when all things that breathe,
 195 From th' Earth's great Altar send up silent praise
 To the Creator, and his Nostrils fill
 With grateful Smell, forth came the humane pair,
 And joyn'd their vocal Worship to the Choir
 Of Creatures wanting voice; that done, partake
 200 The Season, prime for sweetest Scents and Airs:
 Then commune how that day they best may ply

Their

314
 Their growing work: for much their work outgrew
 The hands dispatch of two Gard'ning so wide.
 And Eve first to her Husband thus began.

205 Adam, well may we labour still to dress
 This Garden, still to tend Plant, Herb and Flower,
 Our pleasant task enjoy'd; but till more hands
 Aid us, the work under our labour grows,
 Luxurious by restraint; what we by day

210 Lop overgrown, or prune, or prop, or bind,
 One Night or two with wanton growth derides
 Tending to wild. Thou therefore now advise,
 Or bear what to my mind first thoughts present,
 Let us divide our Labours, thou where choice

215 Leads thee, or where most needs, whether to wind
 The Woodbine round this Arbour, or direct
 The clasping Ivy where to climb, while I
 In yonder spring of Roses intermixt
 With Myrtle, find what to redress till Noon:

220 For while so near each other thus all day
 Our task we chuse, what wonder if so near
 Looks intervene and smiles, or object new
 Casual discourse draw on, which intermits
 Our days work brought to little, though begun
 225 Early, and th' hour of Supper comes unearn'd.

To whom mild answer Adam thus return'd.
 Sole Eve, Associate sole, to me beyond
 Compare above all living Creatures dear,
 Well hast thou motion'd, well thy thoughts implor'd.
 230 How we might best fulfil the work which here
 God hath assign'd us, nor of me shalt pass
 Unprais'd: for nothing lovelier can be found
 In Woman, than to study household good.

And good Works in her Husband to promote.
 235 Yet not so strictly hath our Lord impos'd
 Labour, as to debarr us when we need
 Refreshment, whether Food or Talk between,
 Food of the Mind, or this sweet intercourse
 Of looks and smiles, for smiles from Reason flow,
 240 To brute deny'd, and arc of Love the Food,
 Love not the lowest end of Humane Life.
 For not to irksome toil, but to delight
 He made us, and delight to Reason joyn'd.
 These Paths and Bowers doubt not but our joint hands
 245 Will keep from Wilderness with ease, as wide
 As we need walk, till younger hands e're long
 Assist us: But if much converse perhaps
 Thee satiate, to short absence I could yield.
 For solitude sometimes is best society,
 250 And short retirement urges sweet return.
 But other doubt possesses me, lest harm
 Befal thee sever'd from me; for thou know'st
 What hath been warn'd us, what malicious Foe
 Envyng our happiness, and of his own
 255 Despairing, seeks to work us woe and shame
 By sly assault; and somewhere nigh at hand
 Watches no doubt, with greedy hope to find
 His wish and best advantage, us asunder,
 Hopeless to circumvent us join'd, where each
 260 To other speedy aid might lend at need;
 Whether his first design be to withdraw
 Our fealty from God, or to disturb
 Conjugal Love, than which perhaps no bliss
 Enjoy'd by us excites his envy more:
 265 Or this, or worse, leave not the faithful side
 That gave thee being, still shades thee and protects.
 The Wife, where danger or dishonour lurks,
 Safest

314 Safest and seemliest by her Husband stays,
Who guards her, or with her the worst endures.
270 To whom the Virgin Majesty of *Eve*,
As one who loves, and some unkindness meets,
With sweet austere compofure thus reply'd.

Offspring of Heav'n and Earth, and all Earth's Lo
That such an Enemy we have, who seeks
275 Our ruine, both by thee inform'd I learn,
And from the parting Angel over-heard
As in a shady nook I stood behind,
Just then return'd at shut of Evening Flours.
But that thou should'st my firmness therefore doubt
280 To God or thee, because we have a Foe
May tempt it, I expected not to hear.
His violence thou fear'st not, being such
As we, not capable of death or pain,
Can either not receive, or can repel.
285 His fraud is then thy fear, which plain infers
Thy equal fear that my firm Faith and Love
Can by his fraud be shak'n or seduc'd;
Thoughts, which how found they harbour in thy brea
Adam, miltought of her to thee so dear?

290 T' whom with healing words *Adam* reply'd.
Daughter of God and Man, immortal *Eve*,
For such thou art, from sin and blame intire:
Not diffident of thee do I dissuade
Thy absence from my sight, but to avoid
295 Th' attempt it self, intended by our Foe.
For he who tempts, though in vain, at least aspers
The tempted with dishonour foul, suppos'd
Not incorruptible of Faith, not proof
Against temptation: thou thy self with scorn

300 And anger would'st resent the offer'd wrong,
Though ineffectual found: misdeem not then,
If such affront I labour to avert
From thee alone, which on us both at once
The Enemy, though bold, will hardly dare,
305 Or daring, first on me th' assault shall light.
Nor thou his malice and false guile contemn;
Subtile he needs must be, who could seduce
Angels, nor think superfluous others aid.
I from the influence of thy looks receive
310 Access in every Vertue, in thy fight
More wise, more watchful, stronger, if need were
Of outward strength; while shame, thou looking on,
Shame to be overcome, or over-reach'd,
Would utmost vigour raise, and rais'd unite.
315 Why should'st not thou like sense within thee feel
When I am present, and thy trial choose
With me, best witness of thy Vertue try'd?

So spake domestick *Adam* in his care
And Matrimonial Love; but *Eve*, who thought
320 Less attributed to her Faith sincere,
Thus her reply with accent sweet renew'd.

If this be our condition, thus to dwell
In narrow circuit straitn'd by a Foe,
Subtile or violent, we not endu'd
325 Single with like defence, where-ever met,
How are we happy, still in fear of harm?
But harm precedes not sin: only our Foe
Tempting affronts us with his foul esteem
Of our integrity: his foul esteem
330 Sticks no dishonour on our Front, but turns
Foul on himself; then wherefore shun'd or fear'd

By us? who rather double honour gain
 From his surmise prov'd false, find Peace within,
 Favour from Heav'n, our witness from th' event.
 335 And what is Faith, Love, Vertue, unassay'd
 Alone, without exteriour help sustain'd?
 Let us not then suspect our happy State
 Left so imperfect by the Maker wise,
 As not secure to single or combin'd:
 340 Frail is our happiness, if this be so,
 And Eden were no Eden thus expos'd.

To whom thus Adam fervently reply'd.
 O Woman, best are all things as the Will
 Of God ordain'd them, his creating hand
 345 Nothing imperfect or deficient left
 Of all that he created, much less Man,
 Or ought that might his happy state secure,
 Secure from outward force; within himself
 The danger lies, yet lies within his Power:
 350 Against his Will he can receive no harm.
 But God left free the Will, for what obeys
 Reason is free, and Reason he made right,
 But bid her well beware, and still erect,
 Left by some fair appearing good surpris'd
 355 She dictate false, and misinform the Will
 To do what God expressly hath forbid.
 Not then mistrust, but tender Love enjoins,
 That I should mind thee oft, and mind thou me.
 Firm we subsist, yet possible to swerve,
 360 Since Reason not impossibly may meet
 Some specious object by the Foe suborn'd,
 And fall into deception unaware,
 Not keeping strictest watch, as she was warn'd.
 Seek not temptation then, which to avoid

365 Were better, and most likely if from me
 Thou sever not: Trial will come unfought.
 Would'st thou approve thy constancy, approve
 First thy obedience; th' other who can know,
 Not seeing thee attempted, who attest?
 370 But if thou think, trial unfought may find
 Us both securer than thus warn'd thou seem'st,
 Go; for thy stay, not free, absents thee more;
 Go in thy native innocence, rely
 On what thou hast of vertue, summon all,
 375 For God towards thee hath done his part, do thine.

So spake the Patriarch of Mankind, but Eve
 Persisted, yet submiss, though last, reply'd.

With thy permission then, and thus forewarn'd
 Chiefly by what thy own last reasoning words
 380 Touch'd only, that our trial, when least sought,
 May find us both perhaps far less prepar'd,
 The willinger I go, nor much expect
 A Foe so proud will first the weaker seek;
 So bent, the more shall shame him his repulse.
 385 Thus saying, from her Husband's hand her hand
 Soft she withdrew, and like a Wood Nymph light
 Oread or Dryad, or of Delia's Train,
 Betook her to the Groves, but Delia's self
 In gate surpass'd, and Goddess-like deport,
 390 Though not as she with Bow and Quiver arm'd,
 But with such Gard'ning Tools as Art yet rude,
 Guiltless of fire had form'd, or Angels brought.
 To Pales, or Pomona thus adorn'd,
 Likeliest she seem'd, Pomona when she fled
 395 Vertumnus, or to Ceres in her Prime,
 Yet Virgin of Proserpina from Jove.

Her long with ardent look his Eye pursu'd
 Delighted, but desiring more her stay.
 Oft he to her his charge of quick return
 400 Repeated, she to him as oft engag'd
 To be return'd by Noon amid the Bowre,
 And all things in best order to invite
 Noontide repast, or afternoons repose.
 O much deceiv'd, much failing, hapless *Eve*,
 405 Of thy presum'd return! event perverse!
 Thou never from that hour in Paradise
 Found'st either sweet repast, or sound repose;
 Such ambush hid amongst sweet Flours and Shades
 Waited with hellish rancour imminent
 410 To intercept thy way, or send thee back
 Despoil'd of Innocence, of Faith, of Bliss.
 For now and since first break of dawn the Fiend,
 Meer Serpent in appearance, forth was come,
 And on his Quest, where likeliest he might find
 415 The only two of Mankind, but in them
 The whole included Race, his purpos'd prey.
 In Bowre and Field he sought, where any tuft
 Of Grove or Garden-plot more pleasant lay,
 Their Tendance or Plantation for delight,
 420 By Fountain or by shady Rivulet
 He sought them both, but wish'd his hap might find
Eve separate, he wish'd, but not with hope
 Of what so seldom chanc'd, when to his wish,
 Beyond his hope, *Eve* separate he spies,
 425 Veil'd in a Cloud of Fragrance, where she stood,
 Half spy'd, so thick the Roses bushing round
 About her glow'd, oft stooping to support
 Each Flow'r of slender stalk, whose head though gay
 Carnation, Purple, Azure, or spect with Gold
 430 Hung drooping unsustain'd, them she upstays

Gently with Mirtle band, mindless the while,
 Her self, though fairest unsupported Flour,
 From her best prop so far, and storm so nigh.
 Nearer he drew, and many a walk travers'd
 435 Of stateliest Covert, Cedar, Pine, or Palm,
 Then voluble and bold, now hid, now seen
 Among thick-wov'n Arborets and Flours
 Imborder'd on each Bank, the hand of *Eve*:
 Spot more delicious than those Gardens feign'd
 440 Or of reviv'd *Adonis*, or renown'd
Alcinous host of old *Laertes*'s Son,
 Or that, not Mystick, where the Sapient King
 Held dalliance with his fair *Egyptian* Spouse.
 Much he the Place admir'd, the Person more.
 445 As one who long in populous City pent,
 Where Houses thick and Sewers annoy the Air,
 Forth issuing on a Summers Morn to breathe
 Among the pleasant Villages and Farms
 Adjoin'd, from each thing met conceives delight,
 450 The smell of Grain, or tedded Grass or Kine,
 Or Dairy, each rural sight, each rural sound;
 If chance with Nymph-like step fair Virgin pass,
 What pleasing seem'd, for her now pleases more,
 She most, and in her look summs all Delight.
 455 Such pleasure took the Serpent to behold
 This Floury Plat, the sweet recess of *Eve*
 Thus early, thus alone; her Heav'nly form
 Angelick, but more soft, and Feminine,
 Her graceful innocence, her every Air
 460 Of gesture or least action over-aw'd
 His Malice, and with rapine sweet bereav'd
 His fierceness of the fierce intent it brought:
 That space the Evil One abstracted stood
 From his own e'il, and for the time remain'd

Stupidly

314
 465 Stupidly good, of enmity disarm'd,
 Of guile, of hate, of envy, of revenge;
 But the hot Hell that always in him burns,
 Though in mid Heav'n, soon ended his delight,
 And tortures him now more, the more he sees
 470 Of pleasure not for him ordain'd: then soon
 Fierce hate he recollects, and all his thoughts
 Of mischief, gratulating, thus excites.

Thoughts, whither have ye led me, with what force
 Compulsion thus transported to forget
 475 What hither brought us, hate, not love, nor hope
 Of Paradise for Hell, hope here to taste
 Of pleasure, but all pleasures to destroy,
 Save what is in destroying, other joy
 To me is lost. Then let me not let pass
 480 Occasion which now smiles, behold alone
 The Woman, opportune to all attempts;
 Her Husband, for I view far round, not nigh,
 Whose higher intellectual more I shun,
 And strength, of courage haughty, and of limb
 485 Heroick built, though of terrestrial mould,
 Foe not formidable, exempt from wound,
 I not; so much hath Hell debas'd, and pain
 Infeebld me, to what I was in Heav'n.
 She fair, divinely fair, fit love for Gods,
 490 Not terrible, though terror be in love
 And beauty, not approach'd by stronger hate,
 Hate stronger, under shew of love well feign'd,
 The way which to her ruine now I tend.

So spake the Enemy of Mankind, enclos'd
 495 In Serpent, Inmate bad, and toward Eve
 Address'd his way not with indented wave,

Prone on the ground, as since, but on his rear,
 Circular base of rising Foulds, that tour'd
 Fould above Fould a surging Maze, his Head
 500 Crested aloft, and Carbuncle his Eyes;
 With burnish'd Neck of verdant Gold, erect
 Amidst his circling Spires, that on the grass
 Floted redundant; pleasing was his shape,
 And lovely, never since of Serpent kind
 505 Lovelier, not those that in *Illyria* chang'd
Hermione and *Cadmus*, or the God
 In *Epidaurus*; nor to which transform'd
Ammonian Jove, or *Capitoline* was seen,
 He with *Olympias*, this with her who bore
 510 *Scipio* the height of *Rome*. With tract oblique
 At first, as one who sought access, but fear'd
 To interrupt, side-long he works his way.
 As when a Ship by skilful Steersman wrought
 Nigh River's mouth or Foreland, where the Wind
 515 Veres oft, as oft so steers, and shifts her Sail;
 So varied he, and of his tortuous Train
 Curl'd many a wanton wreath in sight of *Eve*,
 To lure her Eye; she busied heard the sound
 Of rustling Leaves, but minded not, as us'd
 520 To such disport before her through the Field,
 From every Beast, more duteous at her call,
 Than at *Cercean* call the Herd disguis'd.
 He bolder now, uncall'd before her stood;
 But as in gaze admiring: oft he bow'd
 525 His turret Crest, and sleek enamel'd Neck,
 Fawning, and lick'd the ground whereon she trod.
 His gentle dumb expression turn'd at length
 The Eye of *Eve* to mark his play; he glad
 Of her attention gain'd, with Serpent Tongue
 530 Organick, or impulse of vocal Air,

His fraudulent temptation thus began.

Wonder not, Sov'reign Mistress, if perhaps
Thou can'st, who art sole Wonder, much less am
Thy looks, the Heav'n of mildness, with disdain,
535 Displeas'd that I approach thee thus, and gaze
Insatiate, I thus single, nor have fear'd
Thy awful brow, more awful thus retir'd.
Fairest resemblance of thy Maker fair,
Thee all things living gaze on, all things thine
540 By gift, and thy Celestial Beauty adore
With ravishment beheld, there best beheld,
Where universally admir'd; but here
In this enclosure wild, these Beasts among,
Beholders rude, and shallow to discern
545 Half what in thee is fair, one Man except,
Who sees thee, (and what is one?) who should'st be
A Goddess among Gods, ador'd and serv'd
By Angels numberless, thy daily Train.

So glos'd the Tempter, and his Proem tun'd;
550 Into the Heart of *Eve* his words made way,
Though at the voice much marvelling; at length
Not unamaz'd she thus in answer spake.
What may this mean? Language of Man pronounced
By Tongue of Brute, and humane sense express'd?
555 The first at least of these I thought deny'd
To Beasts, whom God on their Creation-Day
Created mute to all articulate sound;
The latter I demurr, for in their looks
Much reason, and in their actions oft appears.
560 Thee, Serpent, furtlest Beast of all the Field
I knew, but not with humane voice endu'd;
Redouble then this Miracle, and say,

How can'st thou speakable of mute, and how
To me so friendly grown above the rest
565 Of brutal kind, that daily are in fight?
Say, for such wonder claims attention due.

To whom the guileful Tempter thus reply'd.
Empress of this fair World, resplendent *Eve*,
Easier to me it is to tell thee all
570 What thou command'st, and right thou should'st b' obey'd:
I was at first as other Beasts that graze
The trodden Herb of abject thoughts and low,
As was my food, nor aught but food discern'd
Or Sex, and apprehended nothing high:
575 Till on a day roving the Field, I chanc'd
A goodly Tree far distant to behold
Loaden with Fruit of fairest colours mixt,
Ruddy and Gold: I nearer drew to gaze;
When from the boughs a savoury odour blown,
580 Grateful to appetite, more pleas'd my sense
Than smell of sweetest Fennel, or the Teats
Of Ewe or Goat dropping with Milk at Even,
Unfuck'd of Lamb or Kid, that tend their play.
To satisfy the sharp desire I had
585 Of tasting those fair Apples, I resolv'd
Not to defer; hunger and thirst at once,
Powerful persuaders, quick'nd at the scent
Of that alluring Fruit, urg'd me so keen.
About the Mossie Trunk I wound me soon,
590 For high from ground the branches would require
Thy utmost reach, or *Adam's*: Round the Tree
All other Beasts that saw, with like desire
Longing and envying stood, but could not reach.
Amid the Tree now got, where plenty hung
595 Tempting so nigh, to pluck and eat my fill

I spar'd not, for such pleasure till that hour
 At Feed or Fountain never had I found.
 Sated at length, ere long I might perceive
 Strange alteration in me, to degree
 600 Of Reason in my inward Powers, and Speech
 Wanted not long, though to this shape retain'd.
 Thenceforth to Speculations high or deep
 I turn'd my thoughts, and with capacious mind
 Considered all things visible in Heav'n,
 605 Or Earth, or Middle, all things fair and good;
 But all that fair and good in thy Divine
 Semblance, and in thy Beauties heav'nly Ray
 United I beheld; no Fair to thine
 Equivalent or second, which compell'd
 610 Me thus, though importune perhaps, to come
 And gaze, and worship thee of right declar'd
 Sov'reign of Creatures, universal Dame.

So talk'd the spirited sly Snake; and *Eve*
 Yet more amaz'd unwary thus reply'd.

615 Serpent, thy overpraising leaves in doubt
 The virtue of that Fruit, in thee first prov'd:
 But say, where grows the Tree, from hence how far
 For many are the Trees of God that grow
 In Paradise, and various, yet unknown
 620 To us, in such abundance lies our choice,
 As leaves a greater store of Fruit untouch'd,
 Still hanging incorruptible, till Men
 Grow up to their provision, and more hands
 Help to disburthen Nature of her Birth.

625 To whom the wily Adder, blith and glad.
 Empress, the way is ready, and not long,

Beyond a row of Myrtles, on a Flat,
 Fast by a Fountain, one small Thicket past
 Of blowing Myrrh and Balm; if thou accept
 630 My conduct, I can bring thee thither soon.

Lead then, said *Eve*. He leading swiftly rowl'd
 In tangles, and made intricate seem streight,
 To mischief swift. Hope elevates, and joy
 Bright'ns his Crest, as when a wandring Fire,
 635 Compact of unctuous vapour, which the Night
 Condenses, and the cold invirons round,
 Kindl'd through agitation to a Flame,
 Which oft, they say, some evil Spirit attends
 Hovering and blazing with delusive Light,
 640 Misleads th' amaz'd Night-wanderer from his way
 To Boggs and Mires, and oft through Pond or Pool,
 There swallow'd up and lost, from succour far:
 So glister'd the dire Snake, and into fraud
 Led *Eve* our credulous Mother, to the Tree
 645 Of prohibition, root of all our woe;
 Which when she saw, thus to her Guide she spake.

Serpent, we might have spar'd our coming hither,
 Fruitless to me, though Fruit be here t' excess,
 The credit of whose virtue rest with thee,
 650 Wondrous indeed, if cause of such effects.
 But of this Tree we may not taste nor touch;
 God so commanded, and left that Command
 Sole Daughter of his voice; the rest, we live
 Law to our selves, our Reason is our Law.

655 To whom the Tempter guilefully reply'd.
 Indeed? hath God then said that of the Fruit
 Of all these Garden Trees ye shall not eat,

Yet

Yet Lords declar'd of all in Earth or Air :

To whom this *Eve* yet sinless. Of the Fruit
660 Of each Tree in the Garden we may eat,
But of the Fruit of this fair Tree amid'st
The Garden, God hath said, Ye shall not eat,
Thereof, nor shall ye touch it, lest ye die.

She scarce had said, though brief, when now more
665 The Tempter, but with shew of Zeal and Love
To Man, and indignation at his wrong,
New part puts on, and as to passion mov'd,
Fluctuats disturb'd, yet comely and in act
Rais'd, as of some great matter to begin.
670 As when of old some Orator renown'd
In *Athens* or free *Rome*, where Eloquence
Flourish'd, since mute, to some great cause addrest
Stood in himself collected, while each part,
Motion, each act won audience e're the Tongue,
675 Sometimes in height began, as no delay
Of Preface brooking through his Zeal of Right.
So standing, moving, or to height up grown
The Tempter all impassion'd thus began.

O Sacred, Wise, and Wisdom-giving Plant,
680 Mother of Science, Now I feel thy Power
Within me clear, not only to discern
Things in their Causes, but to trace the ways
Of highest Agents, deem'd however wise.
Queen of this Universe do not believe
685 Those rigid threats of Death; ye shall not die:
How should ye? by the Fruit? it gives you Life
To Knowledge? By the Threatner? look on me,
Me who have touch'd and tasted, yet both live,

And life more perfect have attain'd than Fate
690 Meant me, by vent'ring higher than my Lot.
Shall that be shut to Man, which to the Beast
Is open? or will God incense his ire
For such a petty Trespas, and not praise
Rather your dauntless virtue, whom the pain
695 Of Death denounc'd, whatever thing Death be,
Deterr'd not from atchieving what might lead
To happier Life, knowledge of Good and Evil;
Of good, how just? of evil, if what is evil
Be real, why not known, since easier shunn'd?
700 God therefore cannot hurt you, and be just;
Not just, not God; not fear'd then, nor obey'd:
Your fear it self of Death removes the fear.
Why then was this forbid? Why but to awe,
Why but to keep you low and ignorant,
705 His worshippers? he knows that in the day
Ye eat thereof, your Eyes that seem so clear,
Yet are but dim, shall perfectly be then
Open'd and clear'd, and ye shall be as Gods,
Knowing both Good and Evil as they know.
710 That ye should be as Gods, since I as Man,
Internal Man, is but proportion meet;
I of brute, humane; ye of humane, Gods.
So ye shall die perhaps, by putting off
Humane, to put on Gods, death to be wish'd,
715 Though threatn'd, which no worse than this can bring.
And what are Gods that Man may not become
As they, participating God-like food?
The Gods are first, and that advantage use
On our belief, that all from them proceeds;
720 I question it, for this fair Earth I see,
Warm'd by the Sun, producing every kind,
Them nothing: If they all things, who enclos'd

Know-

Knowledge of Good and Evil in this Tree,
 That whoſo eats thereof, forthwith attains
 725 Wiſdom without their leave? and wherein lies
 Th' offence, that Man ſhould thus attain to know?
 What can your knowledge hurt him, or this Tree
 Impart againſt his Will, if all be his?
 Or is it envy, and can envy dwell
 730 In heav'nly Breasts? theſe, theſe and many more
 Cauſes import your need of this fair Fruit.
 Goddeſs humane, reach then, and freely taſte.

He ended, and his words replete with guile
 Into her Heart too eaſie entrance won:
 735 Fixt on the Fruit ſhe gaz'd, which to behold
 Might tempt alone, and in her Ears the ſound
 Yet wrung of his perſuaſive words, impregn'd
 With Reaſon, to her ſeeming, and with Truth;
 Mean while the hour of Noon drew on, and wak'd
 740 An eager appetite, rais'd by the ſmell
 So ſavoury of that Fruit, which with deſire,
 Inclenable now grown to touch or taſte,
 Sollicit'd her longing eye; yet firſt
 Pauſing a while, thus to her ſelf ſhe muſ'd.

745 Great are thy Virtues, doubtleſs, beſt of Fruits,
 Though kept from Man, and worthy to be admir'd
 Whoſe taſte, too long forborn, at firſt aſſay
 Gave elocution to the mute, and taught
 The Tongue not made for Speech to ſpeak thy praife
 750 Thy praife he alſo who forbids thy uſe,
 Conceals not from us, naming thee the Tree
 Of Knowledge, knowledge both of good and evil
 Forbids us then to taſte, but his forbidding
 Commends thee more, while it infers the good

755 By thee communicated, and our want:
 For good unknown, ſure is not had, or had
 And yet unknown, is as not had at all.
 In plain then, what forbids he but to know,
 Forbids us good, forbids us to be wiſe?
 760 Such prohibitions bind not. But if Death
 Bind us with after-bands, what profits then
 Our inward freedom? In the day we eat
 Of this fair Fruit, our doom is, we ſhall die.
 How dies the Serpent? he hath eat'n and lives,
 765 And knows, and ſpeaks, and reaſons, and diſcerns,
 Irrational till then. For us alone
 Was death invented? or to us deny'd
 This intellectual Food, for Beaſts reſerv'd?
 For Beaſts it ſeems: yet that one Beaſt which firſt
 770 Hath taſted, envies not, but brings with joy
 The good befall'n him, Author unſuſpect,
 Friendly to Man, far from deceit or guile.
 What fear I then, rather what know to fear
 Under this ignorance of Good and Evil,
 775 Of God or Death, of Law or Penalty?
 Here grows the Cure of all, this Fruit Divine,
 Fair to the Eye, inviting to the Taſte,
 Of virtue to make wiſe: what hinders then
 To reach, and feed at once both Body and Mind?

780 So ſaying, her raſh hand in evil hour
 Forth reaching to the Fruit, ſhe pluck'd, ſhe eat:
 Earth felt the wound, and Nature from her ſeat
 Sighing through all her Works gave ſigns of woe,
 That all was loſt. Back to the Thicket ſlunk
 785 The guilty Serpent, and well might, for Eve
 Intent now wholly on her taſte, naught elſe
 Regarded, ſuch delight till then, as ſeem'd,

In fruit she never tasted, whether true
Or fancied so, through expectation high
790 Of knowledge, nor was God-head from her thought
Greedily she ingorg'd without restraint,
And knew not eating Death: Sate at length,
And height'nd as with Wine, jocund and boon,
Thus to her self she pleasingly began.

795 O Sov'reign, virtuous, precious of all Trees
In Paradise, of operation blest
To Sapience, hitherto obscur'd, infam'd,
And thy fair Fruit let hang, as to no end
Created; but henceforth my early care,
800 Not without Song, each Morning, and due praise
Shall tend thee, and the fertile burthen ease
Of thy full branches offer'd free to all;
Till dieted by thee I grow mature
In knowledge, as the Gods who all things know;
805 Though others envy what they cannot give;
For had the gift been theirs, it had not here
Thus grown. Experience, next to thee I owe,
Best guide; not following thee, I had remain'd
In ignorance, thou op'nest Wisdom's way,
810 And giv'st access, though secret she retire.
And I perhaps am secret; Heav'n is high,
High and remote to see from thence distinct
Each thing on Earth; and other care perhaps
May have diverted from continual watch
815 Our great Forbidder, safe with all his Spies
About him. But to Adam in what sort
Shall I appear? shall I to him make known
As yet my change, and give him to partake
Full happiness with me, or rather not,
820 But keep the odds of Knowledge in my power

Without Copartner? so to add what wants
In Female Sex, the more to draw his Love,
And render me more equal, and perhaps,
A thing not undefirable, sometime
825 Superiour; for inferiour, who is free?
This may be well: but what if God have seen,
And Death ensue? then I shall be no more,
And Adam wedded to another Eve,
Shall live with her enjoying, I extinct;
830 A death to think. Confirm'd then I resolve,
Adam shall share with me in bliss or woe:
So dear I love him, that with him all deaths
I could endure, without him live no life.

So saying, from the Tree her step she turn'd,
835 But first low reverence done, as to the power
That dwelt within, whose presence had infus'd
Into the Plant scintillial sap, deriv'd
From Nectar, drink of Gods. Adam the while
Waiting desirous her return, had wove
840 Of choicest Flowers a Garland to adorn
Her Tresses and her rural labours crown,
As Reapers oft are wont their Harvest Queen.
Great joy he promis'd to his thoughts, and new
Solace in her return, so long delay'd;
845 Yet oft his Heart, divine of something ill,
Mistake him; he the fault'ring measure felt;
And forth to meet her went, the way she took
That Morn when first they parted; by the Tree
Of Knowledge he must pass, there he her met,
850 Scarce from the Tree returning; in her hand
A bough of fairest Fruit that downy smil'd,
New gather'd, and ambrosial smell diffus'd.
To him she hasted, in her face excuse

Came Prologue, and Apology to prompt,
855 Which with bland words at will she thus addrest.

Hast thou not wondred, *Adam*, at my stay?
Thee I have mist, and thought it long, depriv'd
Thy presence, agony of love till now
Not felt, nor shall be twice, for never more
860 Mean I to try, what rash untry'd I sought,
The pain of absence from thy sight. But strange
Hath been the cause, and wonderful to hear:
This Tree is not as we are told, a Tree
Of danger tasted, nor to evil unknown
865 Op'ning the way, but of Divine effect
To open eyes, and make them Gods who taste;
And hath been tasted such: the Serpent wise,
Or not restrain'd as we, or not obeying,
Hath eat'n of the Fruit, and is become,
870 Not dead, as we are threatn'd, but thenceforth
Endu'd with humane voice and humane sense,
Reasoning to admiration, and with me
Persuasively hath so prevail'd, that I
Have also tasted, and have also found
875 Th' effects to correspond, opener mine Eyes,
Dimm erst, dilated Spirits, ampler Heart,
And growing up to Godhead; which for thee
Chiefly I sought, without thee can despise.
For bliss, as thou hast part, to me is bliss,
880 Tedious, unshar'd with thee, and odious soon.
Thou therefore also taste, that equal Lot
May join us equal Joy, as equal Love;
Lest thou not tasting, different degree
Disjoin us, and I then too late renounce
885 Deity for thee, when Fate will not permit.

Thus *Eve* with Count'nance blith her story told;
But in her Cheek distemper flushing glow'd.
On th' other side, *Adam*, soon as he heard
The fatal Trespass done by *Eve*, amaz'd,
890 Astonied stood and blank, while horror chill
Ran through his Veins, and all his Joynts relax'd;
From his slack hand the Garland wreath'd for *Eve*
Down drop'd, and all the faded Roses shed:
Speechless he stood, and pale, till thus at length
895 First to himself he inward silence broke.

O fairest of Creation, last and best
Of all God's works, Creature in whom excell'd
Whatever can to sight or thought be form'd,
Holy, divine, good, amiable, or sweet!
900 How art thou lost, how on a sudden lost,
Defac'd, deslour'd, and now to Death devote?
Rather how hast thou yielded to transgress
The strict forbiddance, how to violate
The sacred Fruit forbidd'n! some cursed fraud
905 Of Enemy hath beguil'd thee, yet unknown,
And me with thee hath ruin'd, for with thee
Certain my resolution is to die;
How can I live without thee, how forego
Thy sweet Converse and Love so dearly join'd,
910 To live again in these wild Woods forlorn?
Should God create another *Eve*, and I
Another Rib afford, yet loss of thee
Would never from my Heart; no, no, I feel
The Link of Nature draw me: Flesh of Flesh,
915 Bone of my Bone thou art, and from thy State
Mine never shall be parted, bliss or woe.

So having said, as one from sad dismay
Recomforted, and after thoughts disturb'd
Submitting to what seem'd remediless,
920 Thus in calm mood his words to *Eve* he turn'd.

Bold deed thou hast presum'd, adventurous *Eve*,
And peril great provok'd, who thus hath dar'd
Had it been only covering to Eye
That sacred Fruit, sacred to abstinence,
925 Much more to taste it under bane to touch.
But past who can recal, or done undo?
Not God Omnipotent, nor Fate, yet so
Perhaps thou shalt not die, perhaps the Fact
Is not so heinous now, foretasted Fruit,
930 Prophan'd first by the Serpent, by him first
Made common and unhallow'd e're our taste:
Nor yet on him found deadly he yet lives,
Lives, as thou said'st, and gains to live as Man
Higher degree of Life, inducement strong
935 To us, as likely tasting to attain
Proportional ascent, which cannot be
But to be Gods, or Angels Demi-gods.
Nor can I think that God, Creator wife,
Though threatening, will in earnest so destroy
940 Us his prime Creatures, dignify'd so high,
Set over all his Works, which in our Fall,
For us created, needs with us must fail,
Dependant made: so God shall uncreate,
Be frustrate, do, undo, and labour lose,
945 Not well conceiv'd of God, who though his Power
Creation could repeat, yet would be loath
Us to abolish, lest the Adversary
Triumph and say, Fickle their State whom God

Most Favours, who can please him long? Me first
950 He ruin'd, now Mankind; whom will he next?
Matter of scorn, not to be given the Foe,
However I with thee have fixt my Lot,
Certain to undergo like doom, if Death
Consort with thee, Death is to me as Life:
955 So forcible within my Heart I feel
The Bond of Nature draw me to my own,
My own in thee, for what thou art is mine;
Our State cannot be sever'd, we are one,
One Flesh: to lose thee were to lose my self.
960 So *Adam*, and thus *Eve* to him reply'd:
O glorious trial of exceeding Love,
Illustrious evidence, example high!
Engaging me to emulate, but short
Of thy perfection, how shall I attain,
965 *Adam*, from whose dear side I boast me sprung,
And gladly of our Union hear thee speak,
One Heart, one Soul in both; whereof good proof
This day affords, declaring thee resolv'd,
Rather than Death, or aught than Death more dread
970 Shall separate us, link'd in love so dear,
To undergo with me one Guilt, one Crime,
If any be of tasting this fair Fruit,
Whose virtue, for of good still good proceeds,
Direct, or by occasion hath presented
975 This happy trial of thy Love, which else
So eminently never had been known.
Were it I thought Death menac'd would ensue
This my attempt, I would sustain alone
The worst, and not persuade thee; rather die
980 Deserted, than oblige thee with a fact
Pernicious to thy Peace, chiefly assur'd

Remarkably so late of thy so true,
 So faithful Love unequal'd; but I feel
 Far otherwise th' event, not Death, but Life
 985 Augmented, op'nd Eyes, new Hopes, new Joys,
 Taste so Divine, that what of sweet before
 Hath touch'd my sense, flat seems to this, and harsh
 On my experience, *Adam*, freely taste,
 And fear of Death deliver to the Winds.

990 So saying she embrac'd him, and for joy
 Tenderly wept, much won that he his Love
 Had so enobl'd, as of choice t' incurr
 Divine displeasure for her sake, or Death.
 In recompense (for such compliance bad
 995 Such recompence best Merits) from the bough
 She gave him of that fair enticing Fruit
 With liberal hand: he scrupl'd not to eat
 Against his better knowledge, not deceiv'd,
 But fondly overcome with Female charm.
 1000 Earth trembl'd from her Entrails, as again
 In pangs, and Nature gave a second groan,
 Sky low'd and muttering Thunder, some sad drop
 Wept at compleating of the mortal Sin
 Original; while *Adam* took no thought
 1005 Eating his fill, nor *Eve* to iterate
 Her former trespass fear'd, the more to soothe
 Him with her lov'd society, that now
 As with new Wine intoxicated both
 They swim in mirth, and fancy that they feel
 1010 Divinity within them breeding wings
 Wherewith to scorn the Earth: but that false Fruit
 Far other operation first display'd,
 Carnal desire enflaming, he on *Eve*
 Began to cast lascivious Eye, she him

1015 As wantonly repaid; in Lust they burn
 Till *Adam* thus gan *Eve* to dalliance move.

Eve, now I see thou art exact of taste,
 And elegant, of Sapience no small part,
 Since to each meaning savour we apply,
 1020 And Palate call judicious; I the praise
 Yield thee, so well this day thou hast purvey'd.
 Much pleasure we have lost, while we abstain'd
 From this delightful Fruit, nor known till now
 True relish, tasting; if such pleasure be
 1025 In things to us forbidd'n, it might be with'd,
 For this one Tree had been forbidden ten.
 But come, so well refresh'd, now let us play,
 As meet is, after such delicious Fare;
 For never did thy Beauty since the day
 1030 I saw thee first and wedded thee, adorn'd
 With all perfections, so enflame my sense
 With ardor to enjoy thee, fairer now
 Than ever, bounty of this vertuous Tree.

So said he, and forbore not glance or toy
 1035 Of amorous intent, well understood
 Of *Eve*, whose Eye darted contagious Fire.
 Her hand he seiz'd, and to a shady Bank,
 Thick over head with verdant roof embow'd
 He led her nothing loath: Flow'rs were the Couch,
 1040 Panies, and Violets, and Asphodel,
 And Hyacinth, Earth's freshest softest lap.
 There they their fill of Love and Love's disport
 Took largely, of their mutual guilt the Seal,
 The solace of their Sin, till dewy sleep
 1045 Oppress'd them, wearied with their amorous play.
 Soon as the force of that fallacious Fruit,

That with exhilarating vapour bland
 About their spirits had plaid, and inmost powers
 Made err, was now exhal'd, and grosser sleep
 1050 Bred of unkindly fumes, with conscious dreams
 Encumber'd now had left them, up they rose
 As from unrest, and each the other viewing,
 Soon found their Eyes how open'd, and their minds
 How darkn'd; innocence, that as a Veil
 1055 Had shadow'd them from knowing ill, was gone,
 Just Confidence, and native Righteousness
 And honour from about them, naked left,
 To guilty shame he cover'd, but his Robe
 Uncover'd more. So rose the *Danire* strong
 1060 *Herculean Samson* from the Harlot-lap
 Of *Philistean Dalilah*, and wak'd
 Shorn of his strength; They destitute and bare
 Of all their virtue: silent, and in face
 Confounded long they sat, as struck'n mute,
 1065 Till *Adam*, though not less than *Eve* abash'd,
 At length gave utterance to these words constrain'd

O *Eve*, in evil hour thou did'st give ear
 To that false Worm, of whomsoever taught
 To counterfeit Man's voice, true in our Fall,
 1070 False in our promis'd Rising, since our Eyes
 Open'd we find indeed, and find we know
 Both Good and Evil, Good lost, and Evil got,
 Bad Fruit of Knowledge, if this be to know,
 Which leaves us naked thus, of Honour void,
 1075 Of Innocence, of Faith, of Purity,
 Our wonted Ornaments now solid and stain'd,
 And in our Faces evident the signs
 Of foul concupiscence; whence evil store;
 Even shame, the last of Evils; of the first

1080 Be sure then. How shall I behold the face
 Henceforth of God or Angel, erst with joy
 And rapture so oft beheld? those heav'nly shapes
 Will dazle now this earthly, with their blaze
 Insufferably bright. O might I here
 1085 In solitude live savage, in some glade
 Obscur'd, where highest Woods impenetrable
 To Star or Sun-light spread their umbrage broad
 And brown as Evening: Cover me ye Pines,
 Ye Cedars, with innumerable boughs
 1090 Hide me, where I may never see them more.
 But let us now, as in bad plight, devise
 What best may for the present serve to hide
 The Parts of each from other, that seem most
 To shame obnoxious, and unseemliest seen,
 1095 Some Tree whose broad smooth Leaves together sow'd,
 And girded on our Loyns, may cover round
 Those middle parts, that this new comer, Shame,
 There sit not, and reproach us as unclean.

So counsel'd he, and both together went
 1100 Into the thickest Wood, there soon they chose
 The Fig-tree, not that kind for Fruit renown'd,
 But such as at this day to *Indians* known
 In *Malabar* or *Decan* spreads her Arms
 Branching so broad and long, that in the ground
 1105 The bended Twigs take root, and Daughters grow
 About the Mother Tree, a Pillard shade
 High over-arch'd, and echoing Walks between;
 There oft the *Indian* Herdsman shunning heat
 Shelters in cool, and tends his Pasturing Herds
 1110 At Loopholes cut through thickest shade: Those Leaves
 They gather'd, broad as *Amazonian* Targe,
 And with what skill they had, together sow'd,

To gird their Waste, vain Covering if to hide
 Their guilt and dreaded shame; O how unlike
 1115 To that first naked Glory! Such of late
Columbus found th' *American* so girt
 With feather'd Cincture, naked else and wild
 Among the Trees on Isles and woody Shores.
 Thus fenc'd, and as they thought, their shame in peace
 1120 Cover'd, but not at rest or ease of Mind,
 They sat them down to weep, nor only Tears
 Rain'd at their Eyes, but high Winds worse within
 Began to rise, high Passions, Anger, Hate,
 Mistrust, Suspicion, Discord, and shook sore
 1125 Their inward State of Mind, calm Region once
 And full of Peace, now tost and turbulent:
 For Understanding rul'd not, and the Will
 Heard not her lore, both in subjection now
 To sensual Appetite, who from beneath
 1130 Usurping over sov'reign Reason claim'd
 Superiour sway: from thus distemper'd breast,
Adam, estrang'd in look and alter'd stile,
 Speech intermitted thus to *Eve* renew'd.

Would thou had'st hearkn'd to my words, and stay'd
 1135 With me, as I besought thee when that strange
 Desire of wandring this unhappy Morn,
 I know not whence possess'd thee: we had then
 Remain'd still happy, not as now, despoil'd
 Of all our good, sham'd, naked, miserable.
 1140 Let none henceforth seek needless cause to approve
 The Faith they owe; when earnestly they seek
 Such proof, conclude, they then begin to fail.

To whom soon mov'd with touch of blame thus
 What words have past thy Lips, *Adam* severe,

1145 Imput'st thou that to my default, or will
 Of wand'ring, as thou call'st it, which who knows
 But might as ill have hapn'd thou being by,
 Or to thy self perhaps: had'st thou been there,
 Or here th' attempt, thou could'st not have discern'd
 1150 Fraud in the Serpent, speaking as he spake;
 No ground of enmity between us known,
 Why he should mean me ill, or seek to harm.
 Was I to have never parted from thy side?
 As good have grown there still a liveless Rib.
 1155 Being as I am, why did'st not thou the Head
 Command me absolutely not to go,
 Going into such danger as thou said'st?
 Too facil then thou did'st not much gainsay,
 Nay did'st permit, approve, and fair dismiss.
 1160 Had'st thou been firm and fix'd in thy dissent,
 Neither had I transgress'd, nor thou with me.

To whom then first incens'd *Adam* reply'd,
 Is this the Love, is this the recompence
 Of mine to thee, ingrateful *Eve*, exprest
 1165 Immutable when thou wert lost, not I,
 Who might have liv'd and joy'd immortal blis,
 Yet willinger chose rather Death with thee:
 And am I now upbraided, as the cause
 Of thy transgressing? not enough severe,
 1170 It seems, in thy restraint: what could I more?
 I warn'd thee, I admonish'd thee, foretold
 The danger, and the lurking Enemy
 That lay in wait, beyond this had been force,
 And force upon free will hath here no place.
 1175 But confidence then bore thee on, secure
 Either to meet no danger, or to find
 Matter of glorious trial; and perhaps

I also err'd in overmuch admiring
 What seem'd in thee so perfect, that I thought
 1180 No evil durst attempt thee; but I rue
 That error now, which is become my crime,
 And thou th' accuser. Thus it shall befall
 Him who to worth in Women overtrusting
 Lets her Will rule: restraint she will not brook,
 1185 And left t' her self, if evil thence ensue,
 She first his weak indulgence will accuse.

Thus they in mutual accusation spent
 The fruitless hours, but neither self-condemning,
 And of their vain contest appear'd no end.

The End of the Ninth Book.



Paradise Lost.

BOOK X.

The ARGUMENT.

Man's Transgression known, the Guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approv'd, God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the Transgressors, who descends and gives Sentence accordingly; then in pity cloaths them both, and reascends. Sin and Death sitting till then at the Gates of Hell, by wondrous sympathy feeling the success of Satan in this new World, and the Sin by Man there committed, resolve to sit no longer confin'd in Hell, but to follow Satan their Sire up to the place of Man: To make the way easier from Hell to this World to and fro, they pave a broad High-way or Bridge over Chaos, according to the Track that Satan first made; then preparing for Earth, they meet him proud of his success returning to Hell; their mutual gratulation. Satan arrives at Pandemonium, in full assembly relates with boasting his success against Man; instead of applause is entertain'd with a general hiss by all his audience, transform'd with himself also suddenly into Serpents, according to his doom given in Paradise; then deluded with a shew of the forbidden Tree springing up before them, they greedily reaching to take of the Fruit, chew dust and bitter ashes. The proceedings of Sin and Death; God foretels the final Victory of his Son over them, and the renewing of all things; but for the present commands his Angels to make several alterations in the Heavens and Elements. Adam more and more perceiving his fall'n condition heavily bewails, rejects the condolment of Eve; she persists and at length appeases him: then to evade the Curse likely to fall on their Offspring, proposes to Adam violent ways which he approves not, but conceiving better hope, puts her in mind of the late Promise made them, that her Seed should be reveng'd on the Serpent, and exhorts her with him to seek Peace of the offended Deity, by Repentance and Supplication. Mean

Mean while the heinous and despightful act
 Of *Satan* done in Paradise, and how
 He in the Serpent, had perverted *Eve*,
 Her Husband she, to taste the fatal Fruit,
 5 Was known in Heav'n; for what can scape the Eye
 Of God All-seeing, or deceive his Heart
 Omniscient, who in all things wise and just,
 Hinder'd not *Satan* to attempt the Mind
 Of Man, with strength entire, and free will arm'd,
 10 Compleat to have discover'd and repuls'd
 Whatever wiles of Foe or seeming Friend.
 For still they knew, and ought to have still remember'd
 The high Injunction not to taste that Fruit,
 Whoever tempted; which they not obeying,
 15 Incurr'd, what could they less, the Penalty,
 And manifold in sin, deserv'd to fall.
 Up into Heav'n from Paradise in haste
 Th' Angelic Guards ascended, mute and sad
 For Man, for of his state by this they knew,
 20 Much wondring how the subtle Fiend had stoln
 Entrance unseen. Soon as th' unwelcome news
 From Earth arriv'd at Heaven Gate, displeas'd
 All were who heard, dim sadness did not spare
 That time Celestial visages, yet mixt
 25 With pity, violated not their bliss.
 About the new-arriv'd, in multitudes
 Th' Ethereal People ran, to hear and know
 How all befel: they tow'rd the Throne Supream
 Accountable made haste to make appear
 30 With righteous Plea, their utmost vigilance,
 And easily approv'd; when the most High
 Eternal Father from his secret Cloud,
 Amidst in Thunder utter'd thus his voice.

Assembl'd Angels, and ye Powers return'd
 35 From unsuccessful charge, be not dismay'd,
 Nor troubl'd at these tidings from the Earth,
 Which your sincerest care could not prevent,
 Foretold so lately what would come to pass,
 When first this Tempter cross'd the Gulf from Hell.
 40 I told you then he should prevail and speed
 On his bad Errand, Man should be seduc'd
 And flatter'd out of all, believing lies
 Against his Maker; no Decree of mine
 Concurring to necessitate his Fall,
 45 Or touch with lightest moment of impulse
 His free Will, to her own inclining left
 In even scale. But fall'n he is, and now
 What rests but that the mortal Sentence pass
 On his transgression, Death denounc'd that day,
 50 Which he presumes already vain and void,
 Because not yet inflicted, as he fear'd,
 By some immediate stroak; but soon shall find
 Forbearance no acquittance e'er day end:
 Justice shall not return as bounty scorn'd.
 55 But whom send I to judge them? whom but thee
 Vicegerent Son, to thee I have transferr'd
 All Judgement whether in Heav'n, or Earth, or Hell,
 Easie it might be seen that I intend
 Mercy colleague with Justice, sending thee
 60 Man's Friend, his Mediatour, his design'd
 Both Ransom and Redeemer voluntary,
 And destin'd Man himself to judge Man fall'n.

So spake the Father, and unfolding bright
 To'ard the right hand his Glory, on the Son
 65 Blaz'd forth unclouded Deity; he full
 M m Resplendent

314
 Refplendent all his Father manifest
 Express'd, and thus divinely answer'd mild.

Father Eternal, thine is to decree,
 Mine both in Heav'n and Earth to do thy will
 70 Supreme, that thou in me thy Son belov'd
 May'st ever rest well pleas'd. I go to judge
 On Earth these thy transgressours, but thou know'st
 Whoever judg'd, the worst on me must light,
 When time shall be, for so I undertook
 75 Before thee; and not repenting, this obtain
 Of right, that I may mitigate their doom
 On me deriv'd; yet I shall temper so
 Justice with Mercy, as may illustrate most
 Them fully satisfied, and thee appease.
 80 Attendance none shall need, nor Train, where none
 Are to behold the Judgment, but the judg'd,
 Those two; the third best absent is condemn'd,
 Convict by flight, and Rebel to all Law
 Conviction to the Serpent none belongs.

85 Thus saying, from his radiant Seat he rose
 Of high collateral glory: him Thrones and Powers,
 Princedoms, and Dominations ministrant
 Accompanied to Heaven Gate, from whence
 Eden and all the Coast in prospect lay,
 90 Down he descended streight; the speed of Gods
 Time counts not, though with swiftest minutes wing'd
 Now was the Sun in Western cadence low
 From Noon, and gentle Airs due at their hour
 To fan the Earth now wak'd, and usher in
 95 The Evening cool, when he from wrath more cool'd
 Came the mild Judge and Intercessour both
 To sentence Man: the voice of God they heard

Now walking in the Garden, by soft winds
 Brought to their Ears, while day declin'd, they heard,
 100 And from his Presence hid themselves among
 The thickest Trees, both Man and Wife, till God
 Approaching, thus to Adam call'd aloud.

Where art thou Adam, wont with joy to meet
 My coming seen far off? I miss thee here,
 105 Not pleas'd, thus entertain'd with solitude,
 Where obvious dur' erewhile appear'd unsought:
 Or come I less conspicuous, or what change
 Absents thee, or what chance detains? Come forth.
 He came, and with him Eve, more loth, though first
 110 To offend, discount'nanc'd both, and discompos'd;
 Love was not in their looks, either to God
 Or to each other, but apparent guilt,
 And shame, and perturbation, and despair,
 Anger, and obstinacy, and hate, and guile.
 115 Whence Adam faultring long, thus answer'd brief.

I heard thee in the Garden, and of thy voice
 Afraid, being naked, hid my self. To whom
 The gracious Judge without revile reply'd.

My voice thou oft hast heard, and hast not fear'd,
 120 But still rejoic'd, how is it now become
 So dreadful to thee? that thou'rt naked, who
 Hath told thee? hast thou eaten of the Tree
 Whereof I gave thee charge thou should'st not eat?

To whom thus Adam sore beset reply'd.
 125 O Heav'n! in evil strait this day I stand
 Before my Judge, either to undergo
 My self the total Crime, or to accuse

My other self, the partner of my Life;
 Whose failing, while her Faith to me remains,
 130 I should conceal, and not expose to blame
 By my complaint: but strict necessity
 Subdues me, and calamitous constraint,
 Lest on my Head both sin and punishment,
 However insupportable, be all
 135 Devolv'd; though should I hold my peace, yet thou
 Would'st easily detect what I conceal,
 This Woman whom thou mad'st to be my help,
 And gav'st me as thy perfect gift, so good,
 So fit, so acceptable, so Divine,
 140 That from her hand I could suspect no ill,
 And what she did, whatever in it self,
 Her doing seem'd to justify the deed;
 She gave me of the Tree, and I did eat.

To whom the Sov'reign Presence thus reply'd,
 145 Was she thy God, that her thou did'st obey
 Before his voice, or was she made thy guide,
 Superiour, or but equal, that to her
 Thou did'st resign thy Manhood, and the Place
 Wherein God set thee 'bove her made of thee,
 150 And for thee, whose perfection far excell'd
 Hers in all real dignity? Adorn'd
 She was indeed, and lovely to attract
 Thy Love, not thy Subjection, and her Gifts
 Were such as under Government well seem'd,
 155 Unseemly to bear rule, which was thy part
 And Person, had'st thou known thy self aright.

So having said, he thus to *Eve* in few:
 Say Woman, what is this which thou hast done?

To whom sad *Eve* with shame nigh over-whelm'd,
 160 Confessing soon, yet not before her Judge
 Bold or loquacious, thus abash'd reply'd.
 The Serpent me beguil'd and I did eat.

Which when the Lord God heard, without delay
 To Judgment he proceeded on th' accus'd
 165 Serpent, though brute, unable to transferr
 The Guilt on him who made him instrument
 Of mischief, and polluted from the end
 Of his Creation; justly then accurst,
 As vitiated in Nature: more to know
 170 Concern'd not Man (since he no farther knew)
 Nor alter'd his offence; yet God at last
 To Satan first in Sin his doom apply'd,
 Though in mysterious terms, judg'd as then best:
 And on the Serpent thus his Curse let fall.

175 Because thou hast done this, thou art accurst
 Above all Cattel, each Beast of the Field;
 Upon thy Belly groveling thou shalt go,
 And dust shalt eat all the days of thy Life.
 Between Thee and the Woman I will put
 180 Enmity, and between thine and her Seed;
 Her Seed shall bruise thy head, thou bruise his heel.

So spake this Oracle, then verifi'd
 When *Jesus* Son of *Mary* second *Eve*,
 Saw Satan fall like Lightning down from Heav'n,
 185 Prince of the Air; then rising from his Grave
 Spoil'd Principalities and Powers, triumph'd
 In open shew, and with Ascension bright

Captivity

Captivity led captive through the Air,
The Realm it self of Satan long usurp'd,
190 Whom he shall tread at last under our feet;
Even he who now foretold his fatal bruise,
And to the Woman thus his Sentence turn'd,

Thy sorrow I will greatly multiply
By thy Conception; Children thou shalt bring
195 In sorrow forth, and to thy Husband's Will
Thine shalt submit, he over thee shall rule.

On Adam last thus judgment he pronounc'd.
Because thou hast heark'nd to th' voice of thy Wife
And eaten of the Tree concerning which
200 I charg'd thee, saying, Thou shalt not eat thereof:
Curs'd is the ground for thy sake, thou in sorrow
Shalt eat thereof all the days of thy Life;
Thorns also and Thistles it shall bring thee forth
Unbid, and thou shalt eat th' Herb of the Field,
205 In the sweat of thy Face shalt thou eat Bread,
Till thou return unto the ground, for thou
Out of the ground wast taken, know thy Birth,
For dust thou art, and shalt to dust return.

So judg'd he Man, both Judge and Saviour sent,
210 And th' instant stroke of Death denounc'd that day
Remov'd far off; then pitying how they stood
Before him naked to the air, that now
Must suffer change, disdain'd not to begin
Thenceforth the form of servant to assume,
215 As when he wash'd his Servants feet, so now
As Father of his Family, he clad
Their nakedness with Skins of Beasts, or slain,
Or as the Snake with youthful Coat repaid;

And thought not much to cloath his Enemies:
220 Nor he their outward onely with the Skins
Of Beasts, but inward nakedness, much more
Opprobrious, with his Robe of Righteousness,
Arraying cover'd from his Father's sight.
To him with swift ascent he up return'd,
225 Into his blisfull bosom reassum'd
In glory as of old, to him appeas'd
All, though all-knowing, what had past with Man
Recounted, mixing intercession sweet.
Mean while e'er thus was sinn'd and judg'd on Earth,
230 Within the Gates of Hell sat Sin and Death.
In counterview within the Gates, that now
Stood open wide, belching outrageous flame
Far into Chaos, since the Fiend past through,
Sin opening, who thus now to Death began.

235 O Son, why sit we here each other viewing
Idly, while Satan our great Authour thrives
In other Worlds, and happier Seat provides
For us his Offspring dear? It cannot be
But that success attends him; if mishap,
240 E'er this he had return'd, with fury driv'n
By his Avengers, since no place like this
Can fit his punishment, or their revenge.
Methinks I feel new strength within me rise,
Wings growing, and Dominion giv'n me large
245 Beyond this Deep; whatever draws me on,
Or sympathy, or some connatural force,
Powerfull at greatest distance to unite,
With secret amity, things of like kind
By secretest conveyance. Thou my Shade
250 Inseparable must with me along:
For Death from Sin no power can separate.

But

But lest the difficulty of passing back
 Stay his return perhaps over this Gulf
 Impassable, Impervious, let us try
 255 Adventrous work, yet to thy power and mine
 Not unagreeable, to found a path
 Over this Main from Hell to that new World,
 Where Satan now prevails, a Monument
 Of merit high to all th' infernal Hoast,
 260 Easing their Passage hence, for intercourse,
 Or transmigration, as their lot shall lead.
 Nor can I miss the way, so strongly drawn
 By this new felt attraction and instinct.

Whom thus the meagre Shadow answer'd soon,
 265 Go whither Fate and inclination strong
 Leads thee, I shall not lag behind, nor err
 The way, thou leading, such a scent I draw
 Of carnage, prey innumerable, and taste
 The sav'ur of Death from all things there that live:
 270 Nor shall I to the work thou enterprisest
 Be wanting, but afford thee equal aid.

So saying, with delight he snuff'd the smell
 Of mortal change on Earth. As when a flock
 Of ravenous Fowl, though many a League remote,
 275 Against the day of Battel, to a Field,
 Where Armies lie encampt, come flying, lur'd
 With scent of living Carcasses design'd
 For death, the following day, in bloody fight.
 So scented the grim Feature, and upturn'd
 280 His Nostril wide into the murky Air,
 Sagacious of his Quarry from so far.
 Then both from out Hell Gates into the waste
 Wide Anarchy of Chaos damp and dark

Flew divers, and with Power (their Power was great)
 285 Hovering upon the Waters; what they met
 Solid or slimy, as in raging Sea
 Toft up and down, together crowded drove
 From each side shoaling towards the mouth of Hell.
 As when two polar Winds blowing adverse
 290 Upon the Cronian Sea, together drive
 Mountains of Ice, that stop th' imagin'd way
 Beyond *Perfora* Eastward, to the rich
Cathaian Coast. The aggregated Soil
 Death with his Mace petrifick, cold and dry,
 295 As with a Trident smote, and fix'd as firm
 As *Delos* floating once; the rest his look
 Bound with *Gorgonian* rigour not to move,
 And with *Asphaltick* slime; broad as the Gate,
 Deep to the Roots of Hell the gather'd beach
 300 They fasten'd, and the Mole immense wrought on
 Over the foaming deep high Arch'd, a Bridge
 Of length prodigious joyning to the Wall
 Immovable of this now fenceless World
 Forfeit to Death; from hence a passage broad,
 305 Smooth, easie, inoffensive down to Hell.
 So, if great things to small may be compar'd,
Xerxes, the Liberty of *Greece* to yoke,
 From *Susa* his *Memnonian* Palace high
 Came to the Sea, and over *Hellespont*
 310 Bridging his way, *Europe* with *Asia* joyn'd,
 And scourg'd with many a stroke th' indignant waves.
 Now had they brought the work by wondrous Art
Pontifical, a ridge of pendent Rock,
 Over the vex'd Abyss, following the track
 315 Of *Satan*, to the self same place where he
 First lighted from his Wing, and landed safe,
 From out of *Chaos* to the outside bare

Of this round World: with Pins of Adamant,
 And chains they made all fast, too fast they made
 320 And durable; and now in little space
 The Confines met, of Empyrean Heav'n,
 And of this World, and on the left hand Hell
 With long reach interpos'd; three sev'ral ways
 In sight, to each of these three places led.
 325 And now their way to Earth they had descry'd,
 To Paradise first tending, when behold
Satan in likeness of an Angel bright
 Betwixt the *Centaure* and the *Scorpion* steering
 His *Zenith*, while the Sun in *Aries* rose:
 330 Disguis'd he came, but those his Children dear
 Their Parent soon discern'd, though in disguise.
 He after *Eve* seduc'd, unminded slunk
 Into the Wood fast by, and changing shape
 T' observe the sequel, saw his guileful act
 335 By *Eve*, though all unweeting, seconded
 Upon her Husband, saw their shame that fought
 Vain covertures; but when he saw descend
 The Son of God to judge them terrifi'd
 He fled, not hoping to escape, but shun
 340 The present, fearing guilty what his wrath
 Might suddenly inflict; that past, return'd
 By Night, and listening where the hapless Pair
 Sate in their sad discourse, and various plaint,
 Thence gather'd his own doom, which understood
 345 Not instant, but of future time. With joy
 And tidings fraught, to Hell he now return'd,
 And at the brink of *Chaos*, near the foot
 Of this new wondrous *Pontifice*, unhop'd
 Met, who to meet him came his Offspring dear.
 350 Great joy was at their meeting, and at sight
 Of that stupendious Bridge his joy encreas'd.

Long, he admiring stood, till Sin, his fair
 Inchanting Daughter, thus the silence broke.

O Parent, these are thy magnifick deeds,
 355 Thy Trophies, which thou view'st as not thine own,
 Thou art their Author and prime Architect:
 For I no sooner in my Heart divin'd,
 My Heart, which by a secret harmony
 Still moves with thine, joyn'd in connexion sweet,
 360 That thou on Earth had'st prosper'd, which thy looks
 Now also evidence, but streight I felt,
 Though distant from thee Worlds between, yet felt
 That I must after thee with this thy Son;
 Such fatal consequence unites us three:
 365 Hell could no longer hold us in her bounds,
 Nor this unvoyageable Gulf obscure,
 Detain from following thy illustrious track.
 Thou hast atchiev'd our liberty, confin'd
 Within Hell Gates till now, thou us impow'rd
 370 To fortifie thus far, and overlay
 With this portentous Bridge the dark Abyss.
 Thine now is all this World; thy virtue hath won
 What thy hands builded not, thy Wisdom gain'd
 With odds what War hath lost, and fully aveng'd
 375 Our Foil in Heav'n; here thou shalt Monarch reign,
 There did'st not; there let him still Victor sway,
 As Battel hath adjudg'd, from this new World
 Retiring, by his own doom alienated,
 And henceforth Monarchy with thee divide
 380 Of all things parted by th' Empyrean bounds,
 His Quadrature, from thy Orbicular World;
 Or try thee now more dang'rous to his Throne.

Whom thus the Prince of Darknes answer'd glad
 Fair Daughter, and thou Son and Grandchild both
 385 High proof ye now have giv'n to be the Race
 Of *Satan* (for I glory in the name,
 Antagonist of Heav'n's Almighty King)
 Amply have merited of me, of all
 Th' infernal Empire, that so near Heav'n's door
 390 Triumphal with triumphal act have met,
 Mine with this glorious Work, and made one Realm
 Hell and this World, one Realm, one Continent
 Of ease thorough-fare. Therefore while I
 Descend through Darknes, on your Road with ease
 395 To my associate Powers, them to acquaint
 With these successes, and with them rejoyce,
 You two this way, among these numerous Orbs
 All yours, right down to Paradise descend;
 There dwell and Reign in blis, thence on the Earth
 400 Dominion exercise, and in the Air,
 Chiefly on Man, sole Lord of all declar'd,
 Him first make sure your thrall, and lastly kill.
 My Substitutes I send you, and Create
 Plenipotent on Earth, of matchless might
 405 Issuing from me: on your joynt vigour now
 My hold of this new Kingdom all depends,
 Through Sin to Death expos'd by my exploit.
 If your joynt power prevails, th' affairs of Hell
 No detriment need fear, go and be strong.

410 So saying he dismiss them, they with speed
 Their course through thickest Constellations held
 Spreading their bane; the blasted Stars look'd with
 And Planets, Planet-struck, real Eclipse
 Then suffer'd. Th' other way *Satan* went down

415 The Causey to Hell Gate; on either side
 Disparted *Chaos* over built exclaim'd,
 And with rebounding surge the bars assail'd,
 That scorn'd his Indignation: through the Gate,
 Wide open and unguarded, *Satan* pass'd,
 420 And all about found desolate; for those
 Appointed to sit there, had left their charge,
 Flown to the upper World; the rest were all
 Far to th' Inland retir'd, about the Walls
 Of *Pandæmonium*, City and proud Seat
 425 Of *Lucifer*, so by allusion call'd,
 Of that bright Star to *Satan* Paragond.
 There kept their Watch the Legions, while the Grand
 In Council sat, solicitous what chance
 Might intercept their Emperour sent, so he
 430 Departing gave command, and they observ'd.
 As when the *Tartar* from his *Russian* Foe
 By *Astracan* over the Snowy Plains
 Retires, or *Bactrian* Sophy from the Horns
 Of *Turkish* Crescent, leaves all waste beyond
 435 The Realm of *Aladule*, in his retreat
 To *Tauris* or *Casbeen*. So these the late
 Heav'n-banish'd Host, left desert utmost Hell
 Many a dark League, reduc'd in careful Watch
 Round their Metropolis, and now expecting
 440 Each hour their great adventurer from the search
 Of Foreign Worlds: he through the mid'st unmark'd,
 In shew Plebeian Angel militant
 Of lowest order, past; and from the door
 Of that *Plutonian* Hall, invisible
 445 Ascended his high Throne, which under state
 Of richest texture spread, at th' upper end
 Was plac'd in regal lustre. Down a while
 He sat and round about him saw unseen:

At last as from a Cloud his fulgent head
 450 And shape Star bright appear'd, or brighter, clad
 With what permissive Glory since his fall
 Was left him, or false glitter: All amaz'd
 At that so sudden blaze the *Stygian* throng
 Bent their aspect, and whom they wish'd beheld,
 455 Their mighty Chief return'd: loud was th' acclaim
 Forth rush'd in haste the great consulting Peers,
 Rais'd from their Dark *Divan*, and with like joy
 Congratulant approach'd him, who with hand
 Silence, and with these words attention won.

460 Thrones, Dominations, Princedoms, Virtues, Powers
 For in possession such, not only of right,
 I call you and declare you now, return'd
 Successful beyond hope, to lead you forth
 Triumphant out of this infernal Pit

465 Abominable, accurs'd, the house of woe,
 And dungeon of our Tyrant: Now possess,
 As Lords, a spacious World to our native Heaven
 Little inferior, by my adventure hard
 With peril great achiev'd. Long were to tell

470 What I have done, what suffer'd, with what pain
 Voyag'd th' unreal, vast, unbounded deep
 Of horrible confusion, over which

By Sin and Death a broad way now is pav'd
 To expedite your glorious march; but I
 475 Toil'd out my uncouth passage, forc'd to ride
 Th' untractable Abyss, plung'd in the Womb
 Of unoriginal *Night* and *Chaos* wild,

That jealous of their secrets fiercely oppos'd
 My journey strange, with clamorous uproar
 480 Protesting Fate supreme; thence how I found
 The new created World, which fame in Heav'n

Long had foretold, a Fabrick wondrous
 Of absolute perfection, therein Man
 Plac'd in a Paradise, by our exile
 485 Made happy: Him by fraud I have seduc'd
 From his Creatour, and the more t' increase
 Your wonder, with an Apple; he thereat
 Offended, worth your laughter, hath giv'n up
 Both his beloved Man and all his World,
 490 To Sin and Death a prey, and so to us,
 Without our hazard, labour or alarm,
 To range in, and to dwell, and over Man
 To rule, as over all he should have rul'd.
 True is, me also he hath judg'd, or rather
 495 Me not, but the brute Serpent in whose shape
 Man I deceiv'd: that which to me belongs,
 Is enmity, which he will put between
 Me and Mankind; I am to bruise his heel;
 His Seed, when is not set, shall bruise my head:
 500 A World who would not purchase with a bruise,
 Or much more grievous pain? Ye have th' account
 Of my performance: What remains, ye Gods,
 But up and enter now into full bliss?

So having said, a while he stood, expecting
 505 Their universal shout and high applause
 To fill his ear, when contrary he hears
 On all sides, from innumerable tongues
 A dismal universal hiss, the sound
 Of publick scorn; he wonder'd, but not long
 510 Had leisure, wondring at himself now more;
 His Visage drawn he felt to sharp and spare,
 His Arms clung to his Ribs, his Legs entwining
 Each other, till supplanted down he fell
 A monstrous Serpent on his Belly prone,

Reluctant

515 Reluctant, but in vain, a greater power
 Now rul'd him, punish'd in the shape he sinn'd,
 According to his doom: he would have spoke,
 But his for his return'd with forked tongue
 To forked tongue, for now were all transform'd
 520 Alike, to Serpents all as accessories
 To his bold Riot: dreadful was the din
 Of hissing through the Hall, thick swarming; now
 With complicated Monsters Head and Tail,
 Scorpion and Asp, and *Amphisbæna* dire,
 525 *Cerastes* horn'd, *Hydrus* and *Ellops* drear,
 And *Dipsas* (not so thick swarm'd once the Soil
 Bedropt with blood of *Gorgon*, or the Isle
Ophiusa) but still greatest he the mid'st,
 Now Dragon grown, larger than whom the Sun
 530 Ingender'd in the *Pythian* Vale on slime,
 Huge *Python*, and his Power no less he seem'd
 Above the rest still to retain; they all
 Him follow'd issuing forth to th' open Field,
 Where all yet left of that revolted Rout
 535 Heav'n-fall'n, in station stood or just array,
 Sublime with expectation when to see
 In Triumph issuing forth their glorious Chief;
 They saw, but other sight instead, a crowd
 Of ugly Serpents; horror on them fell,
 540 And horrid Sympathy; for what they saw,
 They felt themselves now changing; down their Arms
 Down fell both Spear and Shield, down they as fall,
 And the dire hiss renew'd, and the dire form
 Catch'd by Contagion, like in punishment,
 545 As in their Crime. Thus was th' applause they meant
 Turn'd to exploding hiss, triumph to shame
 Cast on themselves from their own mouths. There rose
 A Grove hard by, sprung up with this their change

His Will who reigns above, to aggravate
 550 Their Penance, laden with Fruit like to that
 Which grew in Paradise, the bait of *Eve*
 Us'd by the Tempter: on that prospect strange
 Their earnest eyes they fix'd, imagining
 For one forbidden Tree a multitude
 555 Now ris'n, to work them farther woe or shame;
 Yet parcht with scalding thirst and hunger fierce,
 Though to delude them sent, could not abstain,
 But on they roll'd in heaps, and up the Trees
 Climbing, sat thicker than the snaky locks
 560 That curl'd *Megara*: greedily they pluck'd
 The Fruitage fair to sight, like that which grew
 Near that bituminous Lake where *Sodom* flam'd;
 This more delusive, not the touch, but taste
 Deceiv'd; they fondly thinking to allay
 565 Their appetite with gust, instead of Fruit
 Chewd bitter Ashes, which th' offended taste
 With spattering noise rejected: oft they assay'd,
 Hunger and thirst constraining, drag'd as oft,
 With hatefullest disrelish writh'd their jaws
 570 With soot and cinders fill'd; so oft they fell
 Into the same illusion, not as Man
 Whom they triumph'd once lapst. Thus were they plagu'd
 And worn with Famine long and ceaseless hiss,
 Till their lost shape, permitted, they resum'd,
 575 Yearly enjoyn'd, some say, to undergo
 This annual humbling certain number'd days,
 To dash their pride, and joy for Man seduc'd.
 However some tradition they dispers'd
 Among the Heathen of their purchase got,
 580 And Fabl'd how the Serpent, whom they call'd
Ophion with *Eurynome*, the wide-
 Encroaching *Eve* perhaps, had first the rule

Of high *Olympus*, thence by *Saturn* driv'n
 And *Ops*, e'er yet *Diæan Jove* was born.
 585 Mean while in *Paradise* the hellish pair
 Too soon arriv'd, *Sin* there in power before,
 Once actual, now in body, and to dwell
 Habitual habitant; behind her *Death*
 Close following pace for pace, not mounted yet
 590 On his pale Horse: to whom *Sin* thus began.

Second of *Satan* sprung, all conquering *Death*,
 What think'st thou of our Empire now, though call'd
 With Travel difficult, not better far
 Than still at Hells dark threshold t' have sat watch,
 595 Unnam'd, undreaded, and thy self half starv'd?

Whom thus the Sin-born Monster answer'd soon.
 To me, who with eternal Famine pine,
 Alike is Hell, or *Paradise*, or Heaven,
 There best, where most with ravin I may meet;
 600 Which here, though plenteous, all too little seems
 To stuff this Maw, this vast unhide-bound Corps

To whom th' incestuous Mother thus reply'd.
 Thou therefore on these Herbs, and Fruits, and Fleas
 Feed first, on each Beast next, and Fish, and Fowl,
 605 No homely morsels, and whatever thing,
 The Sythe of Time mowes down, devour unspar'd.
 Till I in Man residing through the Race,
 His thoughts, his looks, words, actions all infect,
 And season him thy last and sweetest prey.

610 This said, they both betook them several ways,
 Both to destroy, or unimmortal make
 All kinds, and for destruction to mature

Sooner or later; which th' Almighty seeing,
 From his transcendent Seat the Saints among,
 615 To those bright Orders utter'd thus his voice.

See with what heat these Dogs of Hell advance
 To waste and havock yonder World, which I
 So fair and good created; and had still
 Kept in that State, had not th' folly of Man
 620 Let in these wasteful Furies, who impute
 Folly to me, so doth the Prince of Hell
 And his Adherents, that with so much ease
 I suffer them to enter and possess
 A place so Heav'nly, and conniving seem
 625 To gratifie my scornful Enemies,
 That laugh, as if transported with some fit
 Of Passion, I to them had quitted all,
 At random yielded up to their misrule;
 And know not that I call'd and drew them thither,
 630 My Hell-hounds, to lick up the draff and filth,
 Which Man's polluting Sin, with taint hath shed
 On what was pure; till cramm'd and gorg'd, nigh burst
 With suck'd and glutted offal, at one sling
 Of thy victorious Arm, well-pleasing Son,
 635 Both *Sin*, and *Death*, and yawning *Grave* at last,
 Through *Chaos* hurl'd, obstruct the mouth of Hell,
 For ever, and seal up his ravenous Jaws.
 Then Heav'n and Earth renew'd, shall be made pure
 To sanctity, that shall receive no stain:
 640 Till then the Curse pronounc'd on both precedes.

He ended, and the heav'nly Audience loud
 Sung *Hallelujah*, as the sound of Seas,
 Through multitude that sung: Just are thy ways,
 Righteous are thy Decrees on all thy Works;

645 Who can extenuate thee? Next, to the Son,
 Destin'd restorer of Mankind, by whom
 New Heav'n and Earth shall to the Ages rise,
 Or down from Heav'n descend. Such was their song,
 While the Creator calling forth by name,
 650 His mighty Angels, gave them several charge,
 As sort'd best with present things. The Sun
 Had first his precept so to move, so shine,
 As might affect the Earth, with cold and heat,
 Scarce tolerable, and from the North to call
 655 Decrepit Winter, from the South to bring
 Solstitial Summers heat. To the black Moon
 Her office they prescrib'd, to th' other five,
 Their Planetary Motions and Aspects,
 In *Sextile*, *Square*, and *Trine*, and *Opposite*,
 660 Of noxious efficacy, and when to joyn
 In Synod unbenign, and taught the fix'd,
 Their influence malignant when to showre,
 Which of them rising with the Sun, or falling,
 Should prove tempestuous: To the Winds they set
 665 Their corners, when with bluster to confound
 Sea, Air and Shoar, the Thunder when to rowl
 With terror through the dark Aerial Hall.
 Some say, he bid his Angels turn ascanse,
 The Poles of Earth twice ten degrees, and more,
 670 From the Sun's Axle; they with labour push'd
 Oblique the Centric Globe: Some say the Sun,
 Was bid, turn from the Equinoctial Road,
 Like distant breadth to *Taurus*, with the Seav'n
Atlantick Sisters, and the *Spartan* Twins,
 675 Up to the *Tropick* Crab, thence down amain,
 By *Leo*, and the *Virgin*, and the *Scales*,
 As deep as *Capricorn*; to bring in change
 Of Seasons to each Clime; else had the Spring

Perpetual smil'd on Earth, with vernant Flowers,
 680 Equal in Days and Nights, except to those
 Beyond the polar Circles; to them Day
 Had unbenighted shone, while the low Sun
 To recompence his distance, in their sight
 Had rounded still th' *Horizon*, and not known
 685 Or East or West, which had forbid the Snow
 From cold *Eskotiland*, and South as far
 Beneath *Magellan*. At that tasted Fruit
 The Sun, as from *Thyestean* Banquet, turn'd
 His course intended; else how had the World
 690 Inhabited, though sinless, more than now,
 Avoided pinching cold and scorching heat?
 These changes in the Heav'ns, though slow, produc'd
 Like change on Sea and Land, fideral blast,
 Vapour, and Mist, and Exhalation hot,
 695 Corrupt and Pestilent: Now from the North
 Of *Norumbega*, and the *Samoed* Shoar,
 Bursting their brazen Dungeon, arm'd with Ice,
 And Snow, and Hail, and Stormy Gust, and flaw,
Boreas, and *Cacias*, and *Argestes* loud,
 700 And *Thrascias* rend the Woods, and Seas up-turn;
 With adverse blast, up-turns them from the South,
Notus, and *Afer* black, with thundrous Clouds
 From *Serraliona*; thwart of these as fierce,
 Forth rush the *Levant*, and the *Ponent* Winds,
 705 *Eurus*, and *Zephir*, with their lateral noise,
Siocco, and *Libecchio*. Thus began
 Outrage from liveless things; but Discord first
 Daughter of Sin, among th' irrational,
 Death introduc'd, through fierce antipathy:
 710 Beast now with Beast'gan War, and Fowl with Fowl:
 And Fish with Fish; to graze the Herb all leaving
 Devour'd each other: nor stood much in awe,

Of Man, but fled him, or with count'nance grim
 Glar'd on him passing: these were from without
 715 The growing Miseries, which *Adam* saw,
 Already in part, though hid in gloomiest shade,
 To sorrow abandon'd, but worse felt within,
 And in a troubl'd Sea of passion tost,
 Thus to disburden fought with sad complaint.

720 O miserable of happy! is this the end
 Of this new glorious World, and me so late
 The Glory of that Glory, who now become
 Accurst of blessed, hide me from the face
 Of God, whom to behold was then my height
 725 Of happiness? yet well, if here would end
 The Misery, I deserv'd it, and would bear
 My own deservings; but this will not serve;
 All that I Eat or Drink, or shall beget,
 Is propagated Curse. O voice once heard
 730 Delightfully, *Encrease* and *Multiply*,
 Now Death to hear! for what can I encrease
 Or multiply, but Curses on my Head?
 Who of all Ages to succeed, but feeling
 The Evil on him brought by me, will curse
 735 My Head, ill fare our Ancestor impure,
 For this we may thank *Adam*; but his thanks
 Shall be the execration; so besides
 Mine own that hide upon me, all from me
 Shall with a fierce reflux on me redound.
 740 On me as on their natural centre light
 Heavy, though in their place. O fleeting joys
 Of Paradise, dear bought with lasting woes!
 Did I request thee, Maker, from my Clay
 To mould me Man, did I sollicite thee
 745 From darkness to promote me, or here place

In this delicious Garden? as my will
 Concurr'd not to my being, it were but right
 And equal to reduce me to my dust,
 Desirous to resign, and render back
 750 All I receiv'd, unable to perform
 Thy terms too hard, by which I was to hold
 The good I fought not. To the loss of that,
 Sufficient penalty, why hast thou added
 The sense of endless woes? inexplicable
 755 Thy Justice seems; yet to say truth, too late,
 I thus contest; then should have been refus'd
 These terms whatever, when they were propos'd:
 Thou didst accept them; wilt thou enjoy the good,
 Then cavil the conditions? and though God
 760 Made thee without thy leave; what if thy Son,
 Prove disobedient, and reprov'd, retort,
 Wherefore didst thou beget me? I fought it not;
 Wouldst thou admit for his contempt of thee
 That proud excuse? yet him not thy election,
 765 But natural necessity begot.
 God made thee of choice his own, and of his own
 To serve him, thy reward was of his Grace,
 Thy punishment then justly's at his Will,
 Be't so, for I submit, his doom is fair,
 770 That dust I am, and shall to dust return:
 O welcome hour whenever! why delays
 His hand to execute what his Decree
 Fix'd on this day? why do I overlive,
 Why am I mock'd with death, and length'nd out
 775 To deathless pain? how gladly would I meet
 Mortality my sentence, and be Earth
 Insensible, how glad would lay me down
 As in my Mothers lap? there I should rest
 And sleep secure; his dreadful voice no more

Would

780 Would thunder in my ears, no fear of worse
 To me, and to my Offspring, would torment me,
 With cruel expectation. Yet one doubt
 Pursues me still, lest all I cannot die,
 Lest that pure breath of Life, the Spirit of Man
 785 Which God inspir'd, cannot together perish
 With this corporeal Clod; then in the Grave,
 Or in some other dismal place who knows
 But I shall die a living Death? O thought
 Horrid, if true! yet why? it was but breath
 790 Of Life that sinn'd; what dies, but what had life
 And sin? the Body properly hath neither,
 All of me then shall die: let this appease
 The doubt, since humane reach no farther knows.
 For though the Lord of all be infinite,
 795 Is his wrath also? be it, man is not so,
 But mortal doom'd. How can he exercise
 Wrath without end on Man whom Death must end:
 Can he make deathless Death? that were to make
 Strange contradiction, which to God himself
 800 Impossible is held, as Argument
 Of weakness, not of Pow'r. Will he draw out,
 For angers sake, finite to infinite
 In punish'd man, to satisfy his rigour
 Satisfi'd never? that were to extend
 805 His Sentence beyond dust and Nature's Law,
 By which all Causes else, according still
 To the reception of their matter act,
 Not to th' extent of their own Sphere. But say
 That Death be not one stroke, as I suppos'd,
 810 Bereaving sense, but endless misery
 From this day onward, which I feel begun
 Both in me, and without me, and so last
 To perpetuity; Ay me, that fear

Comes thundring back, with dreadful revolution
 815 On my defenceless head; both Death and I
 Am found Eternal, and incorporate both;
 Nor I on my part single, in me all
 Posterity stands curst: Fair Patrimony
 That I must leave you, Sons; O were I able
 820 To waste it all my self, and leave you none!
 So disinherited, how would you bless
 Me now ye curse! Ah, why should all Mankind
 For one Man's fault thus guiltless be condemn'd,
 If guiltless? But from me what can proceed,
 825 But all corrupt, both Mind and Will deprav'd,
 Not to do only, but to will the same
 With me? how can they then acquitted stand
 In sight of God? Him after all Disputes
 Forc'd I absolve: all my evasions vain,
 830 And reasonings, though through Mazes, lead me still
 But to my own conviction: first and last
 On me, me only, as the source and spring
 Of all corruption, all the blame lights due;
 So might the wrath. Fond wish! couldst thou support
 835 That burthen, heavier than the Earth to bear,
 Than all the World much heav'ier, though divided
 With that bad Woman? Thus what thou desir'st
 And what thou fear'st, alike destroys all hope
 Of refuge, and concludes thee miserable,
 840 Beyond all past example and future,
 To Satan onely like both crime and doom.
 O Conscience, into what Abyss of fears
 And horrors hast thou driv'n me; out of which
 I find no way, from deep to deeper plung'd!
 845 Thus Adam to himself lamented loud
 Through the still Night, not now, as e'er Man fell,

Wholeſom and cool, and mild, but with black Air
 Accompani'd, with damps and dreadful gloom,
 Which to his evil Conſcience repreſented
 850 All things with double terrour: on the Ground
 Outſtretch'd he lay, on the cold ground, and oft
 Curs'd his Creation, Death as oft accus'd
 Of tardy execution, ſince denounc'd
 The day of his Offence. Why comes not Death,
 855 Said he, with one thrice-acceptable ſtroke
 To end me? ſhall Truth fail to keep her word,
 Juſtice Divine not haſt'n to be juſt?
 But Death comes not at call, Juſtice Divine
 Mends not her ſloweſt pace for prayers or cries.
 860 O Woods, O Fountains, Hillocks, Dales and Bow'ns
 With other eccho late I taught your Shades
 To answer, and reſound far other Song.
 Whom thus afflicted when ſad *Eve* beheld
 Deſolate where ſhe ſate, approaching nigh,
 865 Soft words to his fierce paſſion ſhe aſſay'd,
 But her with ſtern regard he thus repell'd.

Out of my ſight, thou Serpent, that name beſt
 Befits thee, with him leagu'd, thy ſelf as falſe
 And hateful; nothing wants, but that thy ſhape,
 870 Like his, and colour Serpentine may ſhew
 Thy inward fraud, to warn all Creatures from thee
 Henceforth; leſt that too heav'nly form, pretended
 To helliſh falſhood, ſnare them. But for thee
 I had perſiſted happy, had not thy Pride
 875 And wandring vanity, when leaſt was ſafe,
 Rejected my forewarning, and diſdain'd
 Not to be truſted, longing to be ſeen
 Though by the Devil himſelf, him overweening
 To over-reach, but with the Serpent meeting

880 Fool'd and beguil'd, by him thou, I by thee!
 To truſt thee from my ſide, imagin'd wiſe,
 Conſtant, mature, proof againſt all aſſaults,
 And underſtood not all was but a ſhew,
 Rather than ſolid Vertue, all but a Rib
 885 Crooked by nature, bent, as now appears,
 More to the part ſiniſter from me drawn,
 Well if thrown out as ſupernumerary
 To my juſt number found. O why did God
 Creator wiſe, that peopl'd higheſt Heav'n,
 890 With Spirits Maſculine, create at laſt
 This novelty on Earth, this fair defect
 Of Nature, and not fill the World at once
 With Men, as Angels without Feminine,
 Or find ſome other way to generate
 895 Mankind? this miſchief had not then befall'n,
 And more that ſhall befall, innumerable
 Diſturbances, on Earth, through Female ſnares,
 And ſtrait conjunction with this Sex: for either
 He never ſhall find out fit Mate, but ſuch
 900 As ſome miſfortune brings him, or miſtake,
 Or whom he wiſhes moſt ſhall ſeldom gain
 Through her perverſeneſs, but ſhall ſee her gain'd
 By a far worſe, or if ſhe love, withheld
 By Parents, or his happieſt choice too late
 905 Shall meet, already link'd and Wedlock-bound
 To a fell adverſary, his hate or ſhame:
 Which infinite calamity ſhall cauſe
 To humane Life, and houſhold peace confound.
 He added not, and from her turn'd, but *Eve*
 910 Not ſo repulſ'd, with Tears that ceaſ'd not flowing,
 And treſſes all diſorder'd, at his feet
 Fell humble, and embracing them, beſought
 His Peace, and thus proceeded in her plaint.

Forfake me not thus, *Adam*, witness Heav'n
 915 What love, sincere, and reverence, in my Heart
 I bear thee, and unwitting have offended,
 Unhappily deceiv'd; thy suppliant
 I beg, and clasp thy knees; bereave me not,
 Whereon I live, thy gentle looks, thy aid,
 920 Thy counsel in this uttermost distress,
 My only strength and stay: forlorn of thee,
 Whither shall I betake me, where subsist?
 While yet we live, scarce one short hour perhaps
 Between us two let there be Peace, both joyning,
 925 As joy'd in Injuries, one enmity
 Against a Foe, by doom express assign'd us,
 That cruel Serpent: On me exercise not
 Thy hatred for this misery befall'n,
 On me already lost, me than thy self
 930 More miserable; both have sinn'd, but thou
 Against God only, I against God and thee,
 And to the place of judgment will return,
 There with my cries importune Heaven, that all
 The sentence from thy head remov'd may light
 935 On me, sole cause to thee, of all this woe,
 Me, me only just Object of his Ire.

She ended weeping, and her lowly plight,
 Immoveable till Peace obtain'd, from fault
 Acknowledg'd and deplor'd, in *Adam* wrought
 940 Commiseration; soon his heart relented
 Tow'rd her, his life so late and sole delight,
 Now at his feet submissive in distress,
 Creature so fair his reconciliation seeking,
 His Counsel whom she had displeas'd, his aid;
 945 As one disarm'd, his anger all he lost,

And thus with peaceful words, uprais'd her soon.

Unwary, and too desirous, as before
 So now, of what thou know'st not who desir'st
 The punishment all on thy self; alas,
 950 Bear thine own first, ill able to sustain
 His full Wrath, whose thou feel'st as yet least part,
 And my displeasure bear'st so ill. If Prayers
 Could alter high Decrees, I to that place
 Would speed before thee, and be louder heard,
 955 That on my head all might be visited,
 Thy frailty and infirmer Sex forgiv'n,
 To me committed, and by me expos'd.
 But rise, let us no more contend, nor blame
 Each other, blam'd enough elsewhere, but strive
 960 In offices of Love, how we may light'n
 Each others burthen, in our share of woe;
 Since this days Death denounc'd, if ought I see,
 Will prove no sudden, but a slow-pac'd evil,
 A long days dying to augment our pain,
 965 And to our Seed (O hapless Seed!) deriv'd.

To whom thus *Eve*, recovering Heart, reply'd.
Adam, by sad experiment I know,
 How little weight my words with thee can find,
 Found so erroneous, thence by just event
 970 Found so unfortunate; nevertheless,
 Restor'd by thee, vile as I am, to place
 Of new acceptance, hopeful to regain
 Thy Love, the sole contentment of my Heart,
 Living or dying, from thee I will not hide
 975 What thoughts in my unquiet breast are ris'n,
 Tending to some relief of our extremities,
 Or end, though sharp and sad, yet tolerable,

As in our Evils, and of easier choice,
 If care of our descent perplex us most,
 980 Which must be born to certain woe, devour'd
 By Death at last, and miserable it is
 To be to others cause of misery,
 Our own begotten, and of our Loins to bring
 Into this cursed World a woful Race,
 985 That after wretched Life must be at last
 Food for so foul a Monster, in thy power
 It lies, yet e're Conception to prevent
 The Race unblest, to being yet unbegot.
 Childless thou art, Childless remain: so Death
 990 Shall be deceiv'd his glut, and with us two
 Be forc'd to satisfy his Rav'nous Maw.
 But if thou judge it hard and difficult,
 Converse, looking, loving, to abstain
 From Love's due Rites, Nuptial embraces sweet,
 995 And with desire to languish without hope,
 Before the present object languishing
 With like desire, which would be misery,
 And torment, less than none of what we dread.
 Then both our selves and Seed at once to free
 1000 From what we fear for both, let us make short,
 Let us seek Death, or he not found, supply
 With our own hands his Office on our selves;
 Why stand we longer shivering under fears,
 That shew no end but Death, and have the power,
 1005 Of many ways to die the shortest choosing,
 Destruction with destruction to destroy?

She ended here, or vehement despair
 Broke off the rest; so much of Death her thoughts
 Had entertain'd, as dy'd her Cheeks with pale.
 1010 But Adam with such counsel nothing sway'd,

To better hopes, his more attentive mind
 Labouring had rais'd, and thus to Eve reply'd.

Eve, thy contempt of life and pleasure, seems
 To argue in thee something more sublime
 1015 And excellent, than what thy mind contemns;
 But self-destruction therefore sought, refutes
 That excellence thought in thee, and implies,
 Not thy contempt, but anguish and regret
 For loss of life, and pleasure overlov'd.
 1020 Or if thou covet death, as utmost end
 Of misery, so thinking to evade
 The penalty pronounc'd, doubt not but God
 Hath wiselier arm'd his vengeful ire, than so
 To be forestall'd; much more I fear lest Death
 1025 So snatch'd will not exempt us from the pain
 We are by doom to pay; rather such acts
 Of contumacy, will provoke the highest
 To make Death in us live: Then let us seek
 Some safer resolution, which methinks
 1030 I have in view, calling to mind with heed
 Part of our Sentence, that thy Seed shall bruise
 The Serpent's head; piteous amends, unless
 Be meant, whom I conjecture, our grand Foe
 Satan, who in the Serpent hath contriv'd
 1035 Against us this deceit: to crush his head
 Would be revenge indeed; which will be lost
 By Death brought on our selves, or Childless days
 Resolv'd as thou proposest; so our Foe
 Shall 'scape his punishment ordain'd, and we
 1040 Instead shall double ours, upon our heads.
 No more be mention'd then of violence
 Against our selves, and wilful barrenness
 That cuts us off from hope, and favours onely

Rancour

Rancour and pride, impatience and despite,
 1045 Reluctance against God and his just yoke
 Laid on our Necks. Remember with what mild
 And gracious temper he both heard and judg'd
 Without wrath or reviling; we expected
 Immediate dissolution, which we thought
 1050 Was meant by Death that day, when lo, to thee
 Pains onely in Child-bearing were foretold,
 And bringing forth, soon recompenc'd with joy,
 Fruit of thy Womb: On me the Curse aslope
 Glanc'd on the ground, with labour I must earn
 1055 My bread; what harm? Idleness had been worse;
 My labour will sustain me; and lest Cold
 Or Heat should injure us, his timely care
 Hath unbefought provided, and his hands
 Cloath'd us unworthy, pitying while he judg'd;
 1060 How much more, if we pray him, will his ear
 Be open, and his heart to pity incline?
 And teach us farther by what means to shun
 Th' inclement Seasons, Rain, Ice, Hail and Snow,
 Which now the Sky, with various Face, begins
 1065 To shew us in this Mountain, while the Winds
 Blow moist and keen, shattering the graceful locks
 Of these fair spreading Trees; which bids us seek
 Some better shroud, some better warmth to cherish
 Our Limbs benumm'd, e'er this diurnal Star
 1070 Leave cold the Night, how we his gather'd Beams
 Reflected, may with matter sere foment,
 Or by collision of two bodies grind,
 The Air attrite to Fire, as late the Clouds
 Justling, or push'd with Winds, rude in their shock
 1075 Tine the flant Lightning, whose thwart flame driv'n down
 Kindles the gummy bark of Firr or Pine,
 And sends a comfortable heat from far,

Which might supply the Sun: Such Fire to use,
 And what may else be remedy or Cure,
 1080 To evils which our own misdeeds have wrought,
 He will instruct us praying, and of Grace
 Beseeching him, so as we need not fear
 To pass commodiously this life, sustain'd
 By him with many comforts, till we end
 1085 In dust, our final rest and native home.
 What better can we do, than to the place
 Repairing where he judg'd us, prostrate fall
 Before him reverent, and there confess
 Humbly our faults, and pardon beg, with Tears
 1090 Watering the ground, and with our sighs the Air
 Frequenting, sent from Hearts contrite, in sign
 Of sorrow unfeign'd, and humiliation meek?
 Undoubtedly he will relent and turn
 From his displeasure; in whose look serene,
 1095 When angry most he seem'd and most severe,
 What else but favour, grace, and mercy shone?

So spake our Father Penitent, nor Eve
 Felt less remorse: they forthwith to the place
 Repairing, where he judg'd them, prostrate fell
 1100 Before him reverent, and both confess'd
 Humbly their faults, and pardon beg'd with Tears
 Watering the ground, and with their sighs the Air
 Frequenting, sent from Hearts contrite, in sign
 Of sorrow unfeign'd, and humiliation meek.

The End of the Tenth Book.

the first of the year
the second of the year
the third of the year
the fourth of the year
the fifth of the year
the sixth of the year
the seventh of the year
the eighth of the year
the ninth of the year
the tenth of the year
the eleventh of the year
the twelfth of the year
the thirteenth of the year
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the twenty-fourth of the year
the twenty-fifth of the year
the twenty-sixth of the year
the twenty-seventh of the year
the twenty-eighth of the year
the twenty-ninth of the year
the thirtieth of the year
the thirty-first of the year

The first of the year



Paradise Lost.

BOOK XI.

The ARGUMENT.

The Son of God presents to his Father the Prayers of our first Parents now repenting, and intercedes for them: God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a Band of Cherubims to dispossess them; but first to reveal to Adam future things: Michael's coming down. Adam shews to Eve certain ominous signs; he discerns Michael's approach, goes out to meet him: The Angel denounces their departure, Eve's Lamentation. Adam pleads, but submits: The Angel leads him up to a high Hill, sets before him in vision what shall happen till the Flood.

THUS they in lowliest plight repentant stood
Praying, for from the Mercy-seat above,
Prevenient Grace descending had remov'd
The stony from their Hearts, and made new flesh
Regenerate grow instead, that sighs now breath'd
Unutterable, which the Spirit of Prayer
Inspir'd and wing'd for Heav'n, with speedier flight
Than loudest Oratory: yet their Port
Not of mean suiters, nor important less
Seem'd their Petition, than when th'ancient Pair
In Fables old, less ancient yet than these,
Deucalion and chaste Pyrrha to restore
The Race of Mankind drown'd, before the Shrine
Of Themis stood devout. To Heav'n their Prayers

Q q 2

Flew

15 Flew up, nor miss'd the way, by envious Winds
Blown Vagabond or frustrate: in they pass'd
Dimensionless through Heav'nly doors; then clad
With incense, where the Golden Altar fum'd,
By their great Intercessor, came in sight
20 Before the Father's Throne: Them the glad Son
Presenting, thus to intercede began.

See, Father, what first Fruits on Earth are sprung
From thy implanted Grace in Man, these Sighs
And Prayers, which in this Golden Censer, mix'd
25 With Incense, I thy Priest before thee bring,
Fruits of more pleasing savour from thy seed
Sow'n with contrition in his Heart, than those
Which his own hand manuring all the Trees
Of Paradise could have produc'd, e're fall'n
30 From Innocence. Now therefore bend thine ear
To supplication, hear his sighs though mute;
Unskilful with what words to pray, let me
Interpret for him, me his Advocate
And propitiation, all his works on me
35 Good or not good ingraft, my Merit those
Shall perfect, and for these my Death shall pay.
Accept me, and in me from these receive
The smell of Peace tow'rd Mankind, let him live
Before thee reconcil'd, at least his days
40 Number'd though sad, till Death, his doom (which I
To mitigate thus plead, not to reverse)
To better life shall yield him, where with me
All my redeem'd may dwell in joy and bliss,
Made one with me as I with thee am one.

45 To whom the Father, without Cloud, serene.
All thy request for Man, accepted Son,

Obtain, all thy request was my Decree:
But longer in that Paradise to dwell,
The Law I gave to Nature him forbids:
50 Those pure immortal Elements that know
No gross, no unharmonious mixture foul,
Eject him tainted now, and purge him off
As a distemper, gross to air as gross,
And mortal Food, as may dispose him best
55 For dissolution wrought by Sin, that first
Distemper'd all things, and of incorrupt
Corrupted. I at first with two fair gifts
Created him endow'd, with Happiness
And Immortality: that fondly lost,
60 This other serv'd but to eternize woe;
Till I provided Death; so Death becomes
His final remedy, and after Life
Try'd in sharp tribulation, and refin'd
By Faith and faithful Works, to second Life,
65 Wak'd in the renovation of the just,
Reigns him up with Heav'n and Earth renew'd.
But let us call to Synod all the Blest
Through Heav'n's wide bounds; from them I will not hide
My Judgments, how with Mankind I proceed,
70 As how with peccant Angels late they saw;
And in their state though firm, stood more confirm'd.

He ended, and the Son gave signal high
To the bright Minister that watch'd, he blew
His Trumpet, heard in *Oreb* since perhaps
75 When God descended, and perhaps once more
To sound a general Doom. Th' Angelick blast
Fill'd all the Regions: from their blissful Bow'rs
Of *Amarantin* Shade, Fountain or Spring,
By the waters of Life, where e're they sat

80 In fellowships of joy: the Sons of Light,
Hasted, resorting to the Summons high,
And took their Seats; till from his Throne supreme
Th' Almighty thus pronounc'd his sov'reign Will.

O Sons, like one of us Man is become
85 To know both Good and Evil, since his taste
Of that defended Fruit; but let him boast
His knowledge of Good lost, and Evil got,
Happier, had it suffic'd him to have known
Good by it self, and Evil not at all.

90 He sorrows now, repents, and prays contrite,
My motions in him, longer than they move,
His Heart I know, how variable and vain
Self-left. Left therefore his now bolder hand
Reach also of the Tree of Life, and eat,
95 And live for ever, dream at least to live
For ever, to remove him I decree,
And send him from the Garden forth to Till
The Ground whence he was taken, fitter soil.

Michael, this my behest have thou in charge,
100 Take to thee from among the Cherubim
Thy choice of flaming Warriours, lest the Fiend
Or in behalf of Man, or to invade
Vacant possession some new trouble raise.
Haste thee, and from the Paradise of God
105 Without remorse drive out the sinful Pair,
From hallow'd ground th' unholy, and denounce
To them and to their Progeny from thence
Perpetual banishment. Yet lest they faint
At the sad Sentence rigorously urg'd,
110 For I behold them softn'd and with Tears
Bewailing their excess, all terror hide.

If patiently thy bidding they obey,
Dismiss them not disconsolate; reveal
To Adam what shall come in future days,
115 As I shall thee enlighten, intermix
My Cov'nant in the Woman's seed rencw'd;
So send them forth, though sorrowing, yet in peace:
And on the East-side of the Garden place,
Where entrance up from Eden easiest climbs,
120 Cherubick watch, and of a Sword the flame
Wide waving, all approach far off to fright,
And guard all passage to the Tree of Life:
Left Paradise a receptacle prove
To Spirits foul, and all my Trees their prey,
125 With those stol'n Fruit Man once more to delude.

He ceas'd; and th' Archangelick Pow'r prepar'd
For swift descent, with him the Cohort bright
Of watchful Cherubim; four faces each
Had, like a double Janus, all their shape
130 Spangl'd with eyes more numerous than those
Of Argus, and more wakeful than to drouze,
Charm'd with Arcadian Pipe, the Pastoral Reed
Of Hermes, or his opiate Rod. Mean while
To re-salute the World with sacred Light
135 Leucothea wak'd, and with fresh dew imbalm'd
The Earth, when Adam and first Matron Eve
Had ended now their Orisons, and found
Strength added from above, new hope to spring
Out of despair, joy but with fear yet link'd;
140 Which thus to Eve his welcome words renew'd.

Eve, easily may Faith admit, that all
The good which we enjoy, from Heav'n descends;
But that from us ought should ascend to Heav'n

So prevalent as to concern the Mind
 145 Of God high-blest, or to incline his Will,
 Hard to belief may seem; yet this will Prayer,
 Or one short sigh of humane breath, up-born
 Ev'n to the Seat of God. For since I sought
 By Prayer th'offended Deity to appease,
 150 Kneel'd, and before him humb'd all my Heart,
 Methought I saw him placable and mild,
 Bending his Ear; perswasion in me grew
 That I was heard with favour; peace return'd
 Home to my Breast, and to my Memory
 155 His promise, that thy Seed shall bruise our Foe;
 Which then not minded in dismay, yet now
 Assures me that the bitterness of death
 Is Past, and we shall live. Whence Hail to thee
Eve rightly call'd, Mother of all Mankind,
 160 Mother of all things living, since by thee
 Man is to live, and all things live for Man.

To whom thus *Eve*, with sad demeanour meek.
 Ill worthy I such Title should belong
 To me transgressor, who for thee ordain'd
 165 A help, became thy snare; to me reproach
 Rather belongs, distrust and all dispraise:
 But infinite in pardon was my Judge,
 That I who first brought Death on all, am grac'd
 The source of Life; next favourable thou,
 170 Who highly thus to entitle me vouchsaf'st,
 Far other name deserving. But the Field
 To labour calls us now with sweat impos'd,
 Though after sleepless Night; for see the Morn
 All unconcern'd with our unrest, begins
 175 Her rosie progress smiling, let us forth,
 I never from thy side henceforth to stray,

Where e're our days work lies, though now enjoyn'd
 Laborious, till day droop; while here we dwell,
 What can be toilsom in these pleasant Walks?
 180 Here let us live, though in fall'n state content.

So spake, so wish'd much humb'd *Eve*, but Fate
 Subscrib'd not; Nature first gave Signs, impress'd
 On Bird, Beast, Air, Air suddenly eclips'd
 After short blush of Morn; nigh in her sight
 185 The Bird of *Jove*, stoop'd from his airy tour,
 Two Birds of gayest plume before him drove:
 Down from a Hill the Beast that reigns in Woods,
 First Hunter then pursu'd a gentle brace,
 Goodliest of all the Forest, Hart, and Hind;
 190 Direct to th' Eastern Gate was bent their flight.
Adam observ'd, and with his Eye the chase
 Pursuing, not unmov'd to *Eve* thus spake.

O *Eve*, some farther change awaits us nigh,
 Which Heav'n by these mute signs in Nature shews
 195 Forerunners of his purpose, or to warn
 Us haply too secure of our discharge
 From penalty, because from death releas'd
 Some days; how long and what till then our life,
 Who knows, or more than this, that we are dust,
 200 And thither must return and be no more.
 Why else this double Object in our sight
 Of flight pursu'd in th' Air and o're the ground
 One way the self-same hour? why in the East
 Darkness e're Days mid-course, and Morning light
 205 More orient in yon Western Cloud that draws
 O're the blew Firmament a radiant white,
 And slow descends, with something heav'nly fraught.

He err'd not, for by this the heav'nly Bands
Down from a Sky of Jasper lighted now
210 In Paradise, and on a Hill made alt;
A glorious Apparition, had not doubt
And carnal fear that day dimm'd *Adam's* Eye.
Not that more glorious, when the Angels met
Jacob in *Mahanaim* where he saw
215 The field Pavilion'd with his Guardians bright;
Nor that which on the flaming Mount appear'd
In *Dorhan*, cover'd with a Camp of Fire,
Against the *Syrian* King, who to surprize
One Man, Assassine-like, had levied War,
220 War unproclaim'd. The Princely Hierarch
In their bright stand, there left his Pow'rs to seize
Possession of the Garden; he alone,
To find where *Adam* shelter'd, took his way,
Not unperceiv'd of *Adam*, who to *Eve*,
225 While the great Visitant approach'd, thus spake

Eve, now expect great tidings, which perhaps
Of us will soon determine, or impose
New Laws to be observ'd; for I descry
From yonder blazing Cloud that veils the Hill
230 One of the heav'nly Host, and by his Gate
None of the meanest, some great Potentate
Or of the Thrones above, such Majesty
Invests him coming; yet not terrible,
That I should fear, nor sociably mild,
235 As *Raphael*, that I should much confide,
But solemn and sublime, whom not to offend,
With reverence I must meet, and thou retire.
He ended; and th' Arch-Angel soon drew nigh,
Not in his shape Celestial, but as Man

240 Glad to meet Man; over his lucid Arms
A military Vest of purple flow'd
Livelier than *Melibean*, or the grain
Of *Sarra*, worn by Kings and Heroes old
In time of Truce; *Iris* had dipt the wooff;
245 His starry Helm unbuckl'd shew'd him prime
In Manhood where Youth ended; by his side
As in a glistering *Zodiack* hung the Sword;
Satan's dire dread, and in his hand the Spear.
Adam bow'd low, he Kingly from his State
250 Inclined not, but his coming thus declar'd.

Adam, Heav'n's high behest no Preface needs;
Sufficient that thy Prayers are heard, and Death,
Then due by sentence when thou did'st transgress,
Defeated of his seizure many days
255 Giv'n thee of Grace, wherein thou may'st repent,
And one bad Act with many Deeds well done
May'st cover; well may then thy Lord appeas'd
Redeem thee quite from Death's rapacious claim;
But longer in this Paradise to dwell
260 Permits not; to remove thee I am come,
And send thee from the Garden forth to till
The ground whence thou wast tak'n, fitter Soil.

He added not, for *Adam* at the news
Heart-struck with chilling gripe of sorrow stood;
265 That all his senses bound; *Eve*, who unseen
Yet all had heard, with audible lament
Discover'd soon the place of her retire.

O unexpected stroke, worse than of Death!
Must I thus leave thee, Paradise? thus leave
270 Thee, Native Soil, these happy Walks and Shades;

Fit haunt of Gods? where I had hope to spend,
 Quiet though sad, the respite of that day
 That must be mortal to us both. O flow'rs,
 That never will in other Climate grow,
 275 My early visitation, and my last
 At Ev'n, which I bred up with tender hand
 From the first op'ning bud, and gave you Names,
 Who now shall rear you to the Sun, or rank
 Your Tribes, and water from th' ambrosial Fount?
 280 Thee lastly, nuptial Bowre, by me adorn'd
 With what to sight or smell was sweet; from thee
 How shall I part and whither wander down
 Into a lower World, to this obscure
 And wild, how shall we breathe in other Air
 285 Less pure, accusom'd to immortal Fruits?

Whom thus the Angel interrupted mild.
 Lament not, *Eve*, but patiently resign
 What justly thou hast lost; nor set thy Heart,
 Thus over-fond, on that which is not thine;
 290 Thy going is not lonely, with thee goes
 Thy Husband, him to follow thou art bound;
 Where he abides, think there thy Native soil.

Adam by this from the cold sudden damp
 Recovering, and his scatter'd spirits return'd,
 295 To *Michael* thus his humble words address'd.

Celestial, whether among the Thrones, or nam'd
 Of them the Highest, for such of shape may seem
 Prince above Princes, gently hast thou told
 Thy Message, which might else in telling wound.
 300 And in performing end us; what besides
 Of sorrow and dejection and despair

Our frailty can sustain, thy tydings bring,
 Departure from this happy place, our sweet
 Recess, and only consolation left
 305 Familiar to our Eyes, all places else
 Inhospitable appear and desolate,
 Nor knowing us nor known: and if by prayer
 Incessant I could hope to change the will
 Of him who all things can, I would not cease
 310 To weary him with my assiduous cries:
 But Prayer against his absolute Decree
 No more avails than breath against the Wind,
 Blown stifling back on him that breaths it forth:
 Therefore to his great bidding I submit.
 315 This most afflicts me, that departing hence,
 As from his face I shall be hid, depriv'd
 His blessed count'nance; here I could frequent,
 With worship, place by place where he vouchsaf'd
 Presence Divine, and to my Sons relate;
 320 On this Mount he appear'd, under this Tree
 Stood visible, among these Pines his voice
 I heard, here with him at this Fountain talk'd:
 So many grateful Altars I would rear
 Of grassie Turf, and pile up every Stone
 325 Of lustre from the brook, in memory,
 Or monument to Ages, and thereon
 Offer sweet smelling Gums and Fruits and Flow'rs:
 In yonder nether World where shall I seek
 His bright appearances, or footstep trace?
 330 For though I fled him angry, yet recall'd
 To life prolong'd and promis'd Race, I now
 Gladly behold though but his utmost skirts
 Of glory, and far off his steps adore.

To

To whom thus *Michael* with regard benign,
 335 *Adam*, thou know'st Heav'n his, and all the Earth,
 Not this Rock only; his Omnipresence fills
 Land, Sea and Air, and every kind that lives,
 Fomented by his virtual power and warm'd;
 All th' Earth he gave thee to possess and rule,
 340 No despicable gift; surmise not then
 His presence to these narrow bounds confin'd
 Of Paradise or *Eden*: this had been
 Perhaps thy Capital Seat, from whence had spread
 All Generations, and had hither come
 345 From all the ends of th' Earth, to celebrate
 And reverence thee their great Progenitor.
 But this præminence thou hast lost, brought down
 To dwell on even ground now with thy Sons;
 Yet doubt not but in Valley and in Plain
 350 God is as here, and will be found alike
 Present, and of his presence many a sign
 Still following thee, still compassing thee round
 With goodness and paternal Love, his Face
 Express, and of his steps the track Divine.
 355 Which that thou may'st believe, and be confirm'd
 E're thou from hence depart, know I am sent
 To shew thee what shall come in future days
 To thee and to thy Offspring; good with bad
 Expect to hear, supernal Grace contending
 360 With sinfulness of Men; thereby to learn
 True patience, and to temper joy with fear
 And pious sorrow, equally enur'd
 By moderation, either state to bear,
 Prosperous or adverse: so shalt thou lead
 365 Safest thy life, and best prepar'd endure
 Thy mortal passage when it comes. Ascend

This Hill; let *Eve* (for I have drench'd her eyes)
 Here sleep below while thou to foresight wak'st,
 As once thou slep'st, while She to life was form'd.
 370 To whom thus *Adam* gratefully reply'd.
 Ascend, I follow thee, safe Guide, the path
 Thou lead'st me, and to th' hand of Heav'n submit,
 However chastning, to the evil turn
 My obvious breast, arming to overcome
 375 By suff'ring, and earn rest from labour won,
 If so I may attain. So both ascend
 In the Visions of God: It was a Hill
 Of Paradise the highest, from whose top
 The Hemisphere of Earth in clearest Ken
 380 Stretch'd out to th' amplest reach of prospect lay.
 Not higher that Hill nor wider looking round,
 Whereon for different cause the Tempter set
 Our second *Adam* in the Wilderness,
 To shew him all Earth's Kingdoms and their Glory.
 385 His Eye might there command wherever stood
 City of old or modern Fame, the Seat
 Of mightiest Empire, from the destin'd Walls
 Of *Cambalu*, seat of *Cathain Can*;
 And *Samarchand* by *Oxus*, *Temirs* Throne,
 390 To *Paquin* of *Sinean* Kings; and thence
 To *Agra*, and *Lahor*, of great *Mogul*,
 Down to the golden *Chersonese*, or where
 The *Persian* in *Ecbatan* sat, or since
 In *Hispahan*, or where the *Russian Ksar*
 395 In *Mosco*, or the Sultan in *Bizance*,
Turchestan-born; nor could his eye not ken
 Th' Empire of *Negus* to his utmost Port
Ereocco and the less *Maritim* Kings
Mombaza, and *Quiloa*, and *Melind*,

And

- 400 And *Sofola* thought *Ophir*, to the Realm
Of *Congo*, and *Angola* farthest South;
Or thence from *Niger* Flood to *Atlas* Mount
The Kingdoms of *Almansor*, *Fez* and *Sus*,
Morocco and *Algiers*, and *Tremisen*:
405 On *Europe* thence, and where *Rome* was to sway
The World: in Spirit perhaps he also saw
Rich *Mexico* the seat of *Montezume*,
And *Cusco* in *Peru*, the richer seat
Of *Atibalipa*, and yet unspoil'd
410 *Guiana*, whose great City *Geryons* Sons
Call *El Dorado*: but to nobler fights,
Michael from *Adam's* Eyes, the Film remov'd,
Which that false Fruit that promis'd clearer sight
Had bred; then purg'd with *Euphrasie* and *Rue*
415 The Visual Nerve, for he had much to see;
And from the Well of Life three drops instill'd,
So deep the power of these Ingredients pierc'd,
Even to the inmost seat of mental sight,
That *Adam* now enforc'd to close his Eyes,
420 Sunk down and all his Spirits became intranc'd:
But him the gentle Angel by the hand
Soon rais'd, and his attention thus recall'd,

Adam, now ope thine Eyes, and first behold
Th' effects, which thy Original Crime hath wrought
425 In some to spring from thee, who never touch'd
Th' excepted Tree, nor with the Snake conspir'd,
Nor sinn'd thy sin, but yet from that derive
Corruption to bring forth more violent deeds.

His Eyes he open'd, and beheld a field,
430 Part Arable and Tith, whereon were Sheaves
New reap'd, the other part Sheep-walks and Folds

- Ith' midst an Altar, as the Land-mark stood,
Rustick of grassie ford; thither anon
A sweaty Reaper from his Tillage brought
435 First Fruits, the green Ear, and the yellow Sheaf
Uncull'd, as came to hand; a Shepherd next
More meek, came with the Firstlings of his Flock
Choicest and best, then sacrificing, laid
The Inwards and their Fat, with Incense strew'd
440 On the cleft Wood, and all due Rites perform'd.
His Offering soon, propitious Fire from Heav'n,
Consum'd with nimble glance, and grateful steam;
The others not, for his was not sincere;
Whereat he inly rag'd, and as they talk'd,
445 Smote him into the Midriff with a stone,
That beat out life; he fell, and deadly pale
Groan'd out his Soul with gushing blood effus'd.
Much at that sight was *Adam* in his heart
Dismay'd, and thus in haste to th' Angel cry'd.
450 O Teacher, some great mischief hath befall'n
To that meek Man, who well had sacrific'd;
Is Piety thus and pure Devotion paid?
T' whom *Michael* thus, he also mov'd, reply'd.
These two are Brethren, *Adam*, and to come
455 Out of thy loins; th' unjust the just hath slain,
For envy that his Brother's Offering found
From Heav'n acceptance; but the bloody Fact
Will be aveng'd, and th' others Faith approv'd
Lose no reward, thou here though see him dye,
460 Rowling in dust and gore. To which our Sire.

Alas, both for the deed and for the cause!
But have I now seen Death? Is this the way

S f

I must

I must return to native dust? O fight
Of terrour, foul and ugly to behold,
465 Horrid to think, how horrible to feel!

To whom thus *Michael*. Death thou hast seen
In his first shape on Man; but many shapes
Of Death, and many are the ways that lead
To his grim Cave, all dismal; yet to sense
470 More terrible at th' entrance than within.
Some, as thou saw'st, by violent stroke shall dye,
By Fire, Flood, Famine, by Intemperance more
In Meats and Drinks, which on the Earth shall bring
Diseases dire, of which a monstrous crew
475 Before thee shall appear; that thou mayst know
What misery th' inabstinence of *Eve*
Shall bring on men. Immediately a place
Before his eyes appear'd, sad, noysom, dark,
A Lazar-house it seem'd, wherein were laid
480 Numbers of all diseas'd, all maladies
Of ghastly Spasm, or racking torture, qualms
Of heart-sick Agony, all feverous kinds,
Convulsions, Epilepsies, fierce Catarrhs,
Intestine Stone and Ulcer, Cholick pangs,
485 Demoniac Phrenzie, moaping Melancholly
And Moon-struck madness, pining Atrophy,
Marasmus, and wide-wasting Pestilence,
Dropries, and Asthmaes, and Joynt-racking Rheum
Dire was the tossing, deep the groans, Despair
490 Tended the sick busiest from Couch to Couch;
And over them triumphant Death his Dart
Shook, but delay'd to strike, though oft invoc'd
With vows, as their chief good, and final hope.
Sight so deform what heart of Rock could long
495 Dry-ey'd behold? *Adam* could not, but wept

Though not of Woman born; compassion quell'd
His best of Man, and gave him up to Tears
A space, till firmer thoughts restrain'd excess,
And scarce recovering words his plaint renew'd.

500 O miserable Mankind, to what fall
Degraded, to what wretched state reserv'd?
Better end here unborn. Why is life giv'n
To be thus wrested from us? rather why
Obtruded on us thus? who if we knew
505 What we receive, would either not accept
Life offer'd, or soon beg to lay it down,
Glad to be so dismiss'd in Peace. Can thus
Th' Image of God, in Man created once
So goodly and crect, though faulty since,
510 To such unsightly sufferings be debas'd
Under inhumane pains? Why should not Man,
Retaining still Divine similitude
In part, from such deformities be free,
And for his Maker's Image sake exempt?

515 Their Maker's Image, answer'd *Michael*, then
Forsook them, when themselves they vilifi'd
To serve ungovern'd appetite, and took
His Image whom they serv'd, a brutish Vice,
Inductive mainly to the sin of *Eve*.
520 Therefore so abject is their Punishment,
Disfig'ring not God's likeness but their own;
Or if his likeness, by themselves defac'd,
While they pervert pure Nature's healthful rules
To loathsome sickness, worthily, since they
525 God's Image did not reverence in themselves.

I yield it just, said *Adam*, and submit.
But is there yet no other way, besides
These painful passages, how we may come
To Death, and mix with our connatural dust?

530 There is, said *Michael*, if thou well observe
The rule of not too much, by temperance taught
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight,
Till many Years over thy head return:

535 So may'st thou live, till like ripe Fruit thou drop
Into thy Mother's lap, or be with ease
Gather'd, not harshly pluck'd, for death mature:
This is old age; but then thou must outlive
Thy youth, thy strength, thy beauty, which will change

540 To wither'd, weak and gray; thy Senses then
Obtuse, all taste of pleasure must forgo,
To what thou hast, and for the Air of youth
Hopeful and chearful, in thy blood will reign,
A melancholly damp of cold and dry,

545 To weigh thy Spirits down, and last consume
The Balm of Life. To whom our Ancestor.

Henceforth I fly not Death, nor would prolong
Life much, bent rather how I may be quit
Fairest and easiest of this combrous charge,
550 Which I must keep till my appointed day
Of rendring up, and patiently attend
My dissolution. *Michael* reply'd.

Nor love thy Life, nor hate; but what thou liv'st
Live well, how long or short permit to Heav'n:
555 And now prepare thee for another fight.

He look'd and saw a spacious Plain, whereon
Were tents of various hue; by some were Herds
Of Cattel grazing: others, whence the sound
Of Instruments that made melodious chime

560 Was heard, of Harp and Organ; and who mov'd
Their stops and chords was seen: his volant touch
Instinct through all proportions, low and high,
Fled and pursu'd transverse the resonant fugue.
In other part stood one who at the Forge

565 Labouring, two massie clods of Iron and Brass
Had melted (whether found where casual fire,
Had wasted Woods on Mountain or in Vale,
Down to the veins of Earth, thence gliding hot
To some Caves mouth, or whether wash'd by stream

570 From underground) the liquid Ore he drein'd
Into fit moulds prepar'd; from which he form'd
First his own Tools, then, what might else be wrought
Fusil or grav'n in Metal. After these,
But on the hither side a different sort,

575 From the high neighbouring Hills, which was their Seat
Down to the Plain descended; by their guise
Just Men they seem'd, and all their study bent
To worship God aright, and know his Works
Not hid, nor those things last which might preserve

580 Freedom and Peace to Men: they on the Plain
Long had not walk'd, when from the Tents behold
A Beavie of fair Women, richly gay
In Gems and wanton drefs; to the Harp they sung
Soft amorous Ditties, and in dance came on:

585 The Men though grave, cy'd them, and let their eyes
Rove without Rein, till in the amorous Net
First caught, they lik'd, and each his liking chose;
And now of Love they treat till th' Evening Star

Love's

Love's Harbinger appear'd; then all in heat
 590 They light the Nuptial Torch, and bid invoke
Hymen, then first to marriage Rites invok'd:
 With Feast and Musick all the Tents resound.
 Such happy interview and fair event
 Of love and youth not lost, Songs, Garlands, Flow'rs
 595 And charming Symphonies attach'd the Heart
 Of *Adam*, soon inclin'd to admit delight,
 The bent of Nature; which he thus express'd.

True opener of mine Eyes, prime Angel blest,
 Much better seems this Vision, and more hope
 600 Of peaceful days portends, than those two past;
 Those were of Hate and Death, or pain much worse;
 Here Nature seems fulfil'd in all her ends.
 To whom thus *Michael*. Judge not what is best
 By pleasure, though to Nature seeming meet,
 605 Created, as thou art, to nobler end
 Holy and pure, conformity divine.
 Those Tents thou saw'st so pleasant, were the Tents
 Of wickedness, wherein shall dwell his Race
 Who slew his Brother; studious they appear
 610 Of Arts that polish Life, Inventers rare,
 Unmindful of their Maker, though his Spirit
 Taught them, but they his gifts acknowledg'd none.
 Yet they a beauteous Offspring shall beget;
 For that fair Female Troop thou saw'st, that seem'd
 615 Of Goddesses, so blithe, so smooth, so gay
 Yet empty of all good wherein consists
 Woman's domestick honour and chief praise;
 Bred only and compleated to the taste
 Of lustful appetite, to sing, to dance,
 620 To dress, and trouble the Tongue, and rouse the Eye
 To these that sober Race of Men, whose lives

Relig-

Religious titl'd them the Sons of God,
 Shall yield up all their vertue, all their fame
 Ignobly, to the trains and to the smiles
 625 Of these fair Atheists, and now swim in joy,
 (E'rlong to swim at large) and laugh; for which
 The world e'rlong a world of tears must weep.

To whom thus *Adam* of short joy bereft.
 O pity and shame, that they who to live well
 630 Enter'd so fair, should turn aside to tread
 Paths indirect, or in the mid way faint!
 But still I see the tenour of Man's woe
 Holds on the same, from Woman to begin.

From Man's effeminate slackness it begins,
 635 Said th' Angel, who should better hold his place
 By wisdom, and superiour gifts receiv'd.
 But now prepare thee for another Scene.

He look'd and saw wide Territory spread
 Before him, Towns, and Rural works between,
 640 Cities of Men with lofty Gates and Towers,
 Concourse in Arms, fierce Faces threatening War,
 Giants of mighty Bone, and bold emprise;
 Part wield their Arms, part curb the foaming Steed,
 Single, or in Array of Battel rang'd,
 645 Both Horse and Foot, nor idly mustering stood;
 One way a Band select from forage drives
 A Herd of Beeves, fair Oxen and fair Kine
 From a fat Meadow ground; or fleecy Flock,
 Ewes and their bleating Lambs over the Plain
 650 Their Booty; scarce with Life the Shepherds flye,
 But call in aid, which makes a bloody Fray;
 With cruel Turnament the Squadrons joyn;

Where

Where Cattle pastur'd late, now scatter'd lies
 With Carcasses and Arms th' ensanguin'd Field
 Deserted: Others to a City strong
 655 Lay Siege, encamp'd; by Battery, Scale, and Mine
 Assaulting; others from the Wall defend
 With Dart and Jav'lin, Stones and sulphurous Fire
 In other part the scepter'd Heralds call
 660 To Council in the City Gates: anon
 Grey-headed men and grave, with Warriours mix'd
 Assemble, and Harangues are heard, but soon
 In factious opposition, till at last
 Of middle Age one rising, eminent
 665 In wise deport, spake much of Right and Wrong
 Of Justice, of Religion, Truth and Peace,
 And Judgment from above: him old and young
 Exploded and had seiz'd with violent hands,
 Had not a Cloud descending snatch'd him thence
 670 Unseen amid the throng: so violence
 Proceeded, and Oppression, and Sword-Law
 Through all the Plain, and refuge none was found.
 Adam was all in tears, and to his guide
 Lamenting turn'd full sad; O what are these,
 675 Death's Minister's, not Men, who thus deal Death
 Inhumanely to men, and multiply
 Ten thousand fold the sin of him who slew
 His Brother: for of whom such massacre
 Make they but of their Brethren, men of men?
 680 But who was that Just Man, whom had not Heav'n
 Rescu'd, had in his Righteousness been lost?

To whom thus *Michael*. These are the produce
 Of those ill mated Marriages thou saw'st:
 Where good with bad were match'd, who of them
 685 Abhor to joyn: and by imprudence mix'd,

Produce prodigious Births of Body or Mind,
 Such were these Giants, Men of high Renown;
 For in those days Might only shall b' admir'd,
 690 And Valour and Heroick Vertue call'd;
 To overcome in Battel, and subdue
 Nations, and bring home spoils with infinite
 Man-slaughter, shall be held the highest pitch
 Of humane Glory, and for Glory done
 695 Of triumph, to be styl'd great Conquerors,
 Patrons of Mankind, Gods, and Sons of Gods:
 Destroyers rightlier call'd and Plagues of Men.
 Thus Fame shall be achiev'd, renown on Earth,
 And what most merits Fame, in silence hid.
 700 But he the seventh from thee, whom thou beheld'st
 The only righteous in a World perverse,
 And therefore hated, therefore so beset
 With Foes for daring single to be just,
 And utter odious Truth, that God would come
 705 To judge them with his Saints: Him the most High
 Rapp'd in a balmy Cloud with winged Steeds
 Did, as thou saw'st, receive, to walk with God,
 High in Salvation and the Climes of bliss
 Exempt from Death; to shew thee what reward
 710 Awaits the good, the rest what Punishment:
 Which now direct thine Eyes, and soon behold.

He look'd, and saw the face of things quite chang'd,
 The brazen Throat of War had ceas'd to roar;
 All now was turn'd to Jollity and Game,
 715 To Luxury and Riot, Feast and Dance,
 Marrying, or prostituting as befit,
 Rape or Adultery, where passing fair
 Allur'd them; thence from Cups to civil Broils.
 At length a Reverend Sire among them came,

T t

And

720 And of their doings great dislike declar'd,
 And testifi'd against their ways; he oft
 Frequented their Assemblies, where so met,
 Triumphs or Festivals, and to them preach'd
 Conversion and Repentance, as to Souls
 725 In Prison under Judgments imminent:
 But all in vain: which when he saw he ceas'd
 Contending, and remov'd his Tents far off;
 Then from the Mountain hewing Timber tall,
 Began to build a Vessel of huge bulk,
 730 Measur'd by Cubit, length and breadth, and height,
 Smear'd round with Pitch, and in the side a door
 Contriv'd, and of Provisions laid in large
 For Man and Beast: when lo a wonder strange!
 Of every Beast and Bird, and Insect small
 735 Came sevens, and pairs, and enter'd in, as taught
 Their order: last the Sire, and his three Sons
 With their four Wives; and God made fast the door.
 Mean while the South Wind rose, and with black wings
 Wide hovering, all the Clouds together drove
 740 From under Heav'n; the Hills to their supply
 Vapour, and Exhalation dusk and moist,
 Sent up amain; and now the thickn'd Sky
 Like a dark Ceiling stood; down rush'd the Rain
 Impetuous, and continu'd till the Earth
 745 No more was seen; the floating Vessel swum
 Uplifted; and secure with beaked prow
 Rode tilting o're the Waves, all dwellings else
 Flood overwhelm'd, and them with all their pomp
 Deep under Water rowl'd; Sea cover'd Sea,
 750 Sea without shoar; and in their Palaces
 Where luxury late reign'd: Sea-monsters whelp'd
 And stabl'd; of Mankind, so numerous late,
 All left, in one small bottom swum imbarck'd.

How did'st thou grieve then, *Adam*, to behold
 755 The end of all thy Offspring, end so sad,
 Depopulation; thee another Flood,
 Of Tears and Sorrow, a Flood thee also drown'd,
 And sunk thee as thy Sons; till gently rear'd
 By th' Angel, on thy feet thou stood'st at last,
 760 Though comfortless; as when a Father mourns
 His Children, all in view destroy'd at once;
 And scarce to th' Angel utter'd'st thus thy plaint.

 O Visions ill foreseen! better had I
 Liv'd ignorant of future, so had born
 765 My part of evil only, each days lot
 Enough to bear; those now that were dispens'd
 The burth'n of many Ages, on me light
 At once by my foreknowledge gaining Birth
 Abortive, to torment me e're their being,
 770 With thought that they must be. Let no Man seek
 Henceforth to be foretold what shall befall
 Him or his Children, evil he may be sure,
 Which neither his foreknowing can prevent;
 And he the future evil shall no less
 775 In apprehension than in substance feel
 Grievous to bear: but that care now is past,
 Man is not whom to warn: those few escap'd,
 Famine, and anguish, will at last consume,
 Wandring that watry Desert: I had hope
 780 When violence was ceas'd, and War on Earth,
 All would have then gone well, peace would have crown'd
 With length of happy days the race of Man,
 But I was far deceiv'd; for now I see,
 Peace to corrupt no less than War to waste.
 785 How comes it thus; unsoul'd, Celestial Guide,
 And whether here the Race of Man will end.

To whom thus *Michael*. Those whom last thou saw'st
 In Triumph and luxurious Wealth, are they
 First seen in acts of Prowess eminent,
 790 And great exploits, but of true vertue void;
 Who having spilt much blood, and done much waste,
 Subduing Nations, and achiev'd thereby
 Fame in the World, high Titles, and rich Prey;
 Shall change their course to pleasure, ease and sloth.
 795 Surfeit and lust, till wantonness and pride
 Raise out of friendship, hostile deeds in Peace.
 The conquer'd also, and enslav'd by War,
 Shall with their freedom lost, all vertue loose,
 And fear of God, from whom their Piety feign'd
 800 In sharp contest of Battel found no aid
 Against Invaders; therefore cold in zeal,
 Thenceforth shall practise how to live secure,
 Worldly or dissolute, on what their Lords
 Shall leave them to enjoy; for th' Earth shall bear
 805 More than enough, that temperance may be try'd:
 So all shall turn degenerate, all deprav'd,
 Justice and Temperance, Truth and Faith forgot,
 One Man except, the only Son of Light
 In a dark Age, against example good,
 810 Against allurements, custom, and a World
 Offended; fearless of reproach and scorn,
 Or violence, he of their wicked ways
 Shall them admonish, and before them set
 The paths of Righteousness, how much more safe.
 815 And full of Peace, denouncing Wrath to come
 On their impenitence; and shall return
 Of them derided, but of God observ'd
 The one just Man alive; by his command
 Shall build a wondrous Ark, as thou beheld'st,
 820 To save himself and household from amid'st

A world devote to universal rack.
 No sooner he with them, of Man and Beast
 Select for life, shall in the Ark be lodg'd,
 And shelter'd round; but all the Cataracts
 825 Of Heav'n set open, on the Earth shall powre
 Rain day and night, all Fountains of the Deep
 Broke up, shall heave the Ocean to usurp
 Beyond all bounds, till inundation rise
 Above the highest Hills: then shall this Mount
 830 Of Paradise, by might of Waves be mov'd
 Out of his place, push'd by the horned flood,
 With all his verdure spoil'd, and Trees adrift,
 Down the great River to the opening Gulf,
 And there take root an Island salt and bare,
 835 The haunt of Seals and Orcs, and Sea-mews clang;
 To teach thee that God attributes to place
 No sanctity, if none be thither brought
 By Men, who there frequent, or therein dwell.
 And now what farther shall ensue, behold.
 840 He look'd, and saw the Ark hull on the flood,
 Which now abated; for the Clouds were fled,
 Driv'n by a keen North-wind, that blowing dry
 Wrinkl'd the face of Deluge, as decay'd;
 And the clear Sun on his wide watry Glasse
 845 Gaz'd hot, and of the fresh wave largely drew,
 As after thirst; which made their flowing shrink,
 From standing Lake, to tripping ebb, that stole
 With soft foot towards the deep, who now had stop'd
 His Sluces, as the Heav'n his Windows shut.
 850 The Ark no more now flotes, but seems on ground,
 Fast on the top of some high Mountain fix'd.
 And now the top of Hills as Rocks appear;
 With clamour thence the rapid Currents drive

Towards

Tow'rs the retreating Sea their furious tyde,
 855 Forthwith from out the Ark a Raven flies,
 And after him, the surer Messenger,
 A Dove, sent forth, once and again to spy
 Green Tree or ground, whereon his foot may light,
 The second time returning, in his Bill
 860 An Olive leaf he brings, pacifick sign:
 Anon dry ground appears, and from his Ark
 The ancient Sire descends with all his Train;
 Then with uplifted hands, and eyes devout,
 Grateful to Heav'n, over his head beholds
 865 A dewy Cloud, and in the Cloud a Bow,
 Conspicuous with three lifted colours gay;
 Betok'ning peace from God, and Cov'nant new.
 Whereat the heart of Adam erst so sad
 Greatly rejoyc'd, and thus his joy broke forth.

870 O thou who future things canst represent,
 As present, Heav'nly Instructor, I revive
 At this last sight, assur'd that Man shall live
 With all the Creatures, and their seed preserve.
 Far less I now lament for one whole World
 875 Of wicked Sons destroy'd, than I rejoyce
 For one Man found so perfect and so just,
 That God vouchsafes to raise another World
 For him, and all his anger to forget.
 But say what mean those colour'd streaks in Heaven,
 880 Distended as the Brow of God appeas'd,
 Or serve they as a flowry verge to bind
 The fluid Skirts of that same watry Cloud,
 Left it again dissolve and show'r the Earth?

To whom th' Archangel, Dextrously thou aim'st
 885 So willingly doth God remit his Ire,

Though late repenting him of Man deprav'd,
 Griev'd at his Heart, when looking down he saw
 The whole Earth fill'd with violence, and all flesh
 Corrupting each their way; yet those remov'd,
 890 Such Grace shall one just Man find in his sight,
 That he relents, not to blot out Mankind,
 And makes a Covenant never to destroy
 The Earth again by Flood, nor let the Sea
 Surpass his bounds, nor Rain to drown the World
 895 With Man therein or Beast; but when he brings
 Over the Earth a Cloud, will therein set
 His triple-colour'd Bow, whereon to look
 And call to mind his Cov'nant: Day and Night,
 Seed time and Harvest, Heat and hoary Frost,
 900 Shall hold their course, till Fire purge all things new,
 Both Heav'n and Earth, wherein the just shall dwell.

The End of the Eleventh Book.

Para-



Paradise Lost.

BOOK XII.

The ARGUMENT.

The Angel Michael continues from the Flood to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain, who that Seed of the Woman shall be, which was promised Adam and Eve in the Fall; his Incarnation, Death, Resurrection and Ascension: The state of the Church till his Second Coming. Adam greatly satisfied and recomfited by these Relations and Promises, descends the Hill with Michael; wakens Eve, who all this while had slept, but with gentle Dreams compos'd to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery Sword waving behind them, and the Cherubim taking their Stations to guard the Place.

AS one who in his journey bates at Noon,
 Though bent on spend; so here th' Arch-angel paus'd
 Betwixt the world destroy'd, and world restor'd,
 If Adam aught perhaps might interpose;
 5 Then with transition sweet new Speech resumes.

Thus thou hast seen one World begin and end;
 And Man as from a second stock proceed.
 Much thou hast yet to see, but I perceive
 Thy mortal sight to fail; objects divine
 10 Must needs impair and weary humane sense:
 Henceforth what is to come I will relate,

U u

Thou

Thou therefore give due audience, and attend.
 This second sourse of Men, while yet but few;
 And while the dread, of judgment past, remains
 15 Fresh in their Minds, fearing the Deity,
 With some regard to what is just and right,
 Shall lead their lives, and multiply apace,
 Labouring the Soil, and reaping plenteous crop,
 Corn, Wine, and Oyl; and from the herd or flock,
 20 Oft sacrificing Bullock, Lamb or Kid,
 With large Wine-offerings pour'd, and sacred Feast,
 Shall spend their days in joy unblam'd, and dwell
 Long time in peace by Families and Tribes
 Under paternal Rule; till one shall rise
 25 Of proud ambitious Heart, who not content
 With fair equality, fraternal state,
 Will arrogate Dominion undeserv'd
 Over his Brethren, and quite dispossess
 Concord and law of Nature from the Earth,
 30 Hunting (and Men, not Beasts shall be his game)
 With War, and hostile snare, such as refuse
 Subjection to his Empire tyrannous:
 A mighty Hunter thence he shall be styl'd
 Before the Lord, and in despite of Heav'n,
 35 Or from Heav'n claiming second Sovereignty;
 And from Rebellion shall derive his name,
 Though of Rebellion others he accuse.
 He with a crew, whom like Ambition joyns
 With him, or under him to tyrannize;
 40 Matching from *Eden*, towards the West, shall find
 The Plain, wherein a black bituminous gurge
 Boils out from under ground, the mouth of Hell;
 Of Brick, and of that stuff, they cast to build
 A Cit' and Tower, whose top may reach to Heav'n.
 45 And get themselves a name, lest far dispers'd

In foreign Lands, their memory be lost,
 Regardless whether good or evil fame.
 But God, who oft descends to visit Men
 Unseen, and through their Habitations walks
 50 To mark their doings, them beholding soon,
 Comes down to see their City, e're the Tower
 Obstruct Heav'n Towers, and in derision sets
 Upon their Tongues, a various Spirit to raise
 Quite out their Native Language, and instead
 55 To sow a jangling noise of words unknown:
 Forthwith a hideous gabble rises loud
 Among the Builders; each to other calls
 Not understood, till hoarse, and all in rage,
 As mock'd they storm; great laughter was in Heav'n
 60 And looking down, to see the hubbub strange
 And hear the din; thus was the building left
 Ridiculous, and th' work Confusion nam'd,

Whereto thus *Adam* fatherly displeas'd,
 O execrable Son so to aspire
 65 Above his Brethren, to himself assuming
 Authority usurp'd, from God not giv'n:
 He gave us only over Beast, Fish, Fowl,
 Dominion absolute; that right we hold
 By his donation; but Man over Men
 70 He made not Lord; such title to himself
 Reserving, humane left from humane free.
 But this Ufurper his encroachment proud
 Stays not on Man; to God his Tower intends
 Siege and defiance: wretched Man! what food
 75 Will he convey up thither to sustain
 Himself and his rash Army, where thin Air
 Above the Clouds will pine his entrails gross,
 And famish him of Breath, if not of Bread?

To whom thus *Michael*. Justly thou abhorrest
 80 That Son, who on the quiet state of Men
 Such trouble brought, affecting to subdue
 Rational Liberty; yet know withal,
 Since thy original lapse, true Liberty
 Is lost, which always with right Reason dwells
 85 Twinn'd, and from her hath no divid'al being:
 Reason in Man obscur'd, or not obey'd,
 Immediately inordinate desires,
 And upstart Passions, catch the Government
 From Reason; and to servitude reduce
 90 Man till then free. Therefore since he permits
 Within himself unworthy Powers to reign
 Over free Reason, God in judgment just
 Subjects him from without to violent Lords;
 Who oft as undeservedly enthrall
 95 His outward freedom: Tyranny must be,
 Though to the Tyrant thereby no excuse.
 Yet sometimes Nations will decline so low
 From vertue, which is reason, that no wrong,
 But Justice, and some fatal Curse annex'd
 100 Deprives them of their outward liberty,
 Their inward lost: Witness th' irreverent Son
 Of him who built the Ark, who for the shame
 Done to his Father, heard this heavy Curse,
Servant of Servants, on his vitious Race.
 105 Thus will this latter, as the former World,
 Still tend from bad to worse, till God at last
 Wearied with their Iniquities, withdraw
 His presence from among them, and avert
 His holy Eyes; resolving from thenceforth,
 110 To leave them to their own polluted ways;
 And one peculiar Nation to select,

From all the rest, of whom to be invoc'd,
 A Nation from one faithful Man to spring:
 Him on this side *Euphrates* yet residing,
 115 Bred up in Idol-worship; O that Men
 (Canst thou believe?) should be so stupid grown,
 While yet the Patriarch liv'd, who scap'd the Flood,
 As to forsake the living God, and fall
 To worship their own work in Wood and Stone
 120 For Gods! yet him God the most High vouchsafes,
 To call by Vision from his Father's house,
 His kindred and false Gods, into a Land
 Which he will shew him, and from him will raise
 A mighty Nation, and upon him showre
 125 His Benediction so, that in his Seed
 All Nations shall be blest; he straight obeys,
 Not knowing to what Land, yet firm believes;
 I see him, but thou canst not, with what Faith
 He leaves his Gods, his Friends, and native Soil
 130 Or of *Chaldea*, passing now the Ford
 To *Haran*, after him a cumbrous Train
 Of Herds and Flocks, and numerous servitude;
 Not wandring poor, but trusting all his Wealth
 With God, who call'd him, in a Land unknown.
 135 *Canaan* he now attains, I see his Tents
 Pitch'd about *Sechem*, and the neighbouring Plain
 Of *Moreh*, there by promise he receives
 Gift to his Progeny of all that Land;
 From *Hamath* Northward to the Desert South,
 140 (Things by their names I call, though yet unnam'd)
 From *Hermon* East, to the great Western Sea,
 Mount *Hermon*, yonder Sea, each place behold
 In prospect, as I point them; on the shoar
 Mount *Carmel*; here the double-founted stream
 145 *Jordan*, true limit Eastward; but his Sons

Shall

Shall dwell to *Senir*, that long ridge of Hills.
 This ponder, that all Nations of the Earth
 Shall in his Seed be blessed; by that Seed
 Is meant thy great deliverer, who shall bruise
 150 The Serpent's head; whereof to thee anon
 Plainly shall be reveal'd. This Patriarch blest,
 Whom faithful *Abraham* due time shall call,
 A Son, and of his Son a Grand-child leaves,
 Like him in Faith, in Wisdom, and Renown;
 155 The Granchild with twelve Sons increas'd, departs
 From *Canaan*, to a Land hereafter call'd
Egypt, divided by the River *Nile*;
 See where it flows, disgorging at seven mouths
 Into the Sea: to sojourn in that Land
 160 He comes invited by a younger Son
 In time of dearth, a Son, whose worthy deeds,
 Raise him to be the second in that Realm
 Of *Pharaoh*: there he dies, and leaves his Race
 Growing into a Nation, and now grown
 165 Suspected to a frequent King, who seeks
 To stop their overgrowth, as inmate guests
 Too num'rous; whence of guests he makes them slaves
 Inhospitably, and kills their infant Males:
 Till by two Brethren (those two Brethren call
 170 *Moses* and *Aaron*) sent from God to claim
 His People from enthralment, they return
 With glory and spoil back to their promis'd Land.
 But first the lawless Tyrant, who denies
 To know their God, or message to regard,
 175 Must be compell'd by Signs and Judgments dire:
 To blood unshed the Rivers must be turn'd;
 Frogs, Lice and Flies must all his Palace fill
 With loath'd Intrusion, and fill all the Land;
 His Cattel must of Rot and Murrain dye:

180 Botches and blains must all his flesh imbosc,
 And all his People; Thunder mix'd with Hail,
 Hail mix'd with fire must rend th' *Egyptian* Sky,
 And wheel on th' Earth, devouring where it rous;
 What it devours not, Herb, or Fruit, or Grain,
 185 A darksome Cloud of Locusts swarming down
 Must eat, and on the ground leave nothing green:
 Darkness must overshadow all his bounds,
 Palpable darkness, and blot out three days;
 Last with one midnight stroke all the first-born
 190 Of *Egypt* must lie dead. Thus with ten wounds
 The River-dragon tam'd at length submits,
 To let his sojourners depart, and oft
 Humbles his stubborn Heart, but still as Ice
 More hardn'd after thaw; till in his rage
 195 Pursuing whom he late dismiss'd, the Sea
 Swallows him with his Host, but them lets pass
 As on dry Land between two Crystal walls,
 Aw'd by the Rod of *Moses* so to stand
 Divided, till his rescu'd gain their shoar;
 200 Such wondrous power God to his Saint will lend,
 Though present in his Angel, who shall go
 Before them in a Cloud, and Pillar of Fire,
 (By day a Cloud, by night a Pillar of Fire,)
 To guide them in their journey, and remove,
 205 Behind them, while th' obdurate King pursues:
 All night he will pursue, but his approach
 Darkness defends between, till morning Watch;
 Then through the Fiery Pillar and the Cloud
 God looking forth will trouble all his Host
 210 And craze their Chariot wheels: when by command
Moses once more his potent Rod extends
 Over the Sea; the Sea his Rod obeys;
 On their imbattel'd ranks the Waves return,
 And overwhelm their War: the Race elect

Safe

215 Safe towards *Canaan* from the shoar advance,
Through the wild Defart; not the readiest way,
Lest entring on the *Canaanite* allarm'd,
War terrifie them inexpert, and fear
Return them back to *Egypt*, choosin' rather
220 Inglorious Life with servitude; for life
To noble and ignoble is more sweet,
Untrain'd in Arms, where rashness leads not on.
This also shall they gain by their delay
In the wide Wilderness, there they shall found
225 Their Government, and their great Senate choose
Through the twelve Tribes, to rule by Laws ordain'd:
God from the Mount of *Sinai*, (whose gray top
Shall tremble, he descending) will himself
In Thunder, Lightning and loud Trumpets found
230 Ordain them Laws; part such as appertain
To civil Justice, part religious Rites
Of sacrifice, informing them, by types
And shadows, of that destin'd Seed to bruiſe
The Serpent, by what means he shall atchieve
235 Mankind's deliverance. But the voice of God
To mortal ear is dreadful; they beseech
That *Moses* might report to them his will,
And terrour cease; he grants what they besought,
Instructed that to God is no access
240 Without Mediatour, whose high Office now
Moses in figure bears, to introduce
One greater, of whose day he shall foretell,
And all the Prophets in their Age, the times
Of great *Messiah* shall sing. Thus Laws and Rites
245 Establish'd, such delight hath God in Men
Obedient to his will, that he vouchsafes
Among them to set up his Tabernacle,
The holy One with mortal Men to dwell:

By his prescript, a Sanctuary is fram'd
250 Of Cedar, overlaid with Gold, therein
An Ark, and in the Ark his Testimony,
The Records of his Cov'nant, over these
A Mercy-seat of Gold, between the wings,
Of two bright Cherubim; before him burn
255 Seven Lamps, as in a Zodiack representing
The Heav'nly fires; over the Tent, a Cloud
Shall rest by Day, a fiery gleam by Night,
Save when they journey, and at length they come,
Conducted by his Angel to the Land
260 Promis'd to *Abraham* and his Seed: the rest
Were long to tell, how many Battels fought,
How many Kings destroy'd, and Kingdoms won;
Or how the Sun shall in mid Heav'n stand still
A day entire, and Nights due course adjourn,
265 Man's voice commanding; Sun in *Gibeon* stand,
And thou Moon in the Vale of *Ajalon*,
Till *Israel* overcome; so call the third
From *Abraham*, Son of *Isaac*, and from him
His whole descent, who thus shall *Canaan* win.
270 Here *Adam* interpos'd. O sent from Heav'n,
Enlightner of my darkness, gracious things
Thou hast reveal'd, those chiefly which concern
Just *Abraham* and his Seed: now first I find
Mine eyes true op'ning, and my heart much eas'd,
275 E'rewhile perplex'd with thoughts what would become
Of me and all Mankind; but now I see
His day, in whom all Nations shall be blest,
Favour unmerited by me, who fought
Forbidd'n knowledge by forbidd'n means.
280 This yet I apprehend not, why to those
Among whom God will deign to dwell on Earth,
So many and so various Laws are giv'n;

So many Laws argue so many sins
Among them; how can God with such reside?

285 To whom thus *Michael*. Doubt not but that sin
Will reign among them, as of thee begot;
And therefore was Law given them to evince
Their nat'ral pravity, by stirring up
Sin against Law to fight: that when they see

290 Law can discover sin, but not remove,
Save by those shadowy expiations weak,
The blood of Bulls and Goats, they may conclude
Some blood more precious must be paid for Man,
Just for unjust, that in such righteousness

295 To them by Faith imputed, they may find
Justification towards God, and peace
Of Conscience, which the Law by Ceremonies
Cannot appease, nor Man the moral part
Perform, and not performing cannot live.

300 So Law appears imperfect, and but giv'n
With purpose to resign them in full time
Up to a better Cov'nant, disciplin'd
From shadowy Types to Truth, from Flesh to Spirit
From imposition of strict Laws, to free

305 Acceptance of large Grace, from servile fear
To filial, works of Law to works of Faith.
And therefore shall not *Moses*, though of God
Highly belov'd, being but the Minister
Of Law, his People into *Canaan* lead;

310 But *Joshua* whom the Gentiles *Jesus* call,
His Name and Office bearing, who shall quell
The adversary Serpent, and bring back
Through the World's wilderness long wander'd
Safe to eternal Paradise of rest.

315 Mean while they in their earthly *Canaan* plac'd

Long time shall dwell and prosper, but when sins
National interrupt their publick Peace,
Provoking God to raise them Enemies:
From whom as oft he saves them penitent

320 By Judges first, then under Kings; of whom
The second, both for Piety renown'd
And puissant Deeds, a promise shall receive
Irrevocable, that his Regal Throne
For ever shall endure; the like shall sing

325 All Prophecy, That of the Royal Stock
Of *David* (so I name this King) shall rise
A Son, the Woman's Seed to thee foretold,
Foretold to *Abraham*, as in whom shall trust
All Nations, and to Kings foretold, of Kings

330 The last, for of his Reign shall be no end.
But first a long Succession must ensue,
And his next Son for Wealth and Wisdom fam'd,
The clouded Ark of God till then in Tents
Wandering, shall in a glorious Temple enshrine.

335 Such follow him, as shall be register'd
Part good, part bad, of bad the longer scroll,
Whose foul Idolatries, and other faults
Heap'd to the popular sum, will so incense
God, as to leave them, and expose their Land,

340 Their City, his Temple, and his holy Ark
With all his sacred things, a scorn and prey
To that proud City, whose high Walls thou saw'st
Left in confusion, *Babylon* thence call'd.
There in captivity he lets them dwell

345 The space of seventy Years, then brings them back,
Remembring Mercy, and his Cov'nant sworn
To *David*, stablish'd as the days of Heav'n.
Return'd from *Babylon* by leave of Kings
Their Lords, whom God dispos'd, the house of God

350 They first re-edifice, and for a while
 In mean estate live moderate, till grown
 In wealth and multitude, factious they grow;
 But first among the Priests dissension springs,
 Men who attend the Altar, and should most
 355 Endeavour Peace: their strife pollution brings
 Upon the Temple it self: at last they seize
 The Sceptre, and regard not *David's* Sons,
 Then lose it to a stranger, that the true
 Anointed King *Messiah* might be born
 360 Barr'd of his Right; yet at his Birth a Star
 Unseen before in Heav'n proclaims him come,
 And guides the Eastern Sages, who enquire
 His place, to offer Incense, Myrrh and Gold;
 His place of Birth a solemn Angel tells
 365 To simple Shepherds, keeping watch by night;
 They gladly thither haste, and by a Quire
 Of Squadron'd Angels hear his Carol sung.
 A Virgin is his Mother, but his Sire
 The Pow'r of the Most High; he shall ascend
 370 The Throne Hereditary, and bound his Reign
 With Earth's wide bounds, his glory with the Heav'n

He ceas'd, discerning *Adam* with such joy
 Surcharg'd, as had like grief been dew'd in Tears,
 Without the vent of words, which these he breath'd

375 O Prophet of glad tidings, finisher
 Of utmost hope! now clear I understand
 What oft my steadiest thoughts have search'd in vain
 Why our great expectation should be call'd
 The seed of Woman: Virgin Mother, Hail,
 380 High in the love of Heav'n, yet from my Loins
 Thou shalt proceed, and from thy Womb the Son

Of God most High; So God with Man unites.
 Needs must the Serpent now his capital bruise
 Expect with mortal pain: say where and when
 385 Their fight, what stroke shall bruise the Victor's heel.

To whom thus *Michael*. Dream not of their fight,
 As of a Duel, or the local wounds
 Of head or heel: not therefore joyns the Son
 Manhood to God-head, with more strength to foil
 390 Thy Enemy; nor so is overcome
Satan, whose fall from Heav'n, a deadlier bruise,
 Disabl'd not to give thee thy Deaths wound:
 Which he, who comes thy Saviour, shall recure,
 Not by destroying *Satan*, but his works
 395 In thee and thy Seed: nor can this be,
 But by fulfilling that which thou did'st want,
 Obedience to the Law of God, impos'd
 On penalty of Death, and suffering death,
 The penalty to thy transgression due,
 400 And due to theirs which out of thine will grow:
 So only can high Justice rest appaid.
 The Law of God exact he shall fulfil
 Both by obedience and by love, though love
 Alone fulfil the Law; thy punishment
 405 He shall endure by coming in the Flesh
 To a reproachful Life and cursed Death,
 Proclaiming Life to all who shall believe
 In his redemption, and that his obedience
 Imputed becomes theirs by Faith, his merits
 410 To save them, not their own, though legal works.
 For this he shall live hated, be blasphem'd,
 Seis'd on by force, judg'd, and to death condemn'd
 A shameful and accurs'd, nail'd to the Cross
 By his own Nation, slain for bringing Life;

But

415 But to the Cross he nails thy Enemies.
 The Law that is against thee, and the sins
 Of all Mankind, with him there crucifi'd,
 Never to hurt them more who rightly trust
 In this his satisfaction; so he dies,
 420 But soon revives, Death over him no power
 Shall long usurp; ere the third dawning Light
 Return, the Stars of Morn shall see him rise
 Out of his Grave, fresh as the dawning Light,
 Thy ransom paid, which Man from Death redeems.
 425 His Death for Man, as many as offer'd Life
 Neglect not, and the benefit imbrace
 By Faith not void of works: this God-like act
 Annuls thy doom, the death thou should'st have dy'd
 In sin for ever lost from Life; this act
 430 Shall bruise the head of *Satan*, crush his strength
 Defeating Sin and Death, his two main Arms,
 And fix far deeper in his head their stings,
 Than temporal Death shall bruise the Victor's heel,
 Of theirs whom he redeems, a death like sleep;
 435 A gentle wafting to Immortal Life.
 Nor after Resurrection shall he stay
 Longer on Earth, than certain times to appear
 To his Disciples, Men who in his Life
 Still follow'd him; to them shall leave in charge
 440 To teach all Nations, what of him they learn'd,
 And his Salvation; them who shall believe
 Baptizing in the profluent stream, the sign
 Of washing them from guilt of sin to Life
 Pure, and in mind prepar'd, if so befall,
 445 For death, like that which the Redeemer dy'd.
 All Nations they shall teach; for from that day
 Not only to the Sons of *Abraham's* Loins
 Salvation shall be Preach'd, but to the Sons

Of *Abraham's* Faith, where-ever through the World;
 450 So in his seed all Nations shall be blest.
 Then to the Heav'n of Heav'ns he shall ascend
 With Victory, triumphing through the Air
 Over his foes and thine; there shall surprise
 The Serpent, Prince of Air, and drag in Chains
 455 Through all his Realm, and there confounded leave;
 Then enter into Glory, and resume
 His Seat at God's right hand, exalted high
 Above all names in Heav'n; and thence shall come,
 When this World's dissolution shall be ripe,
 460 With glory and power to judge both quick and dead,
 To judge th' unfaithful dead, but to reward
 His faithful, and receive them into bliss,
 Whether in Heav'n or Earth, for then the Earth
 Shall all be Paradise, far happier place
 465 Than this of *Eden*, and far happier days.

So spake th' Arch-angel *Michael*, then paus'd,
 As at the World's great period: and our Sire
 Replete with joy and wonder thus reply'd.

O goodness infinite, goodness immense!
 470 That all this good of evil shall produce,
 And evil turn to good; more wonderful
 Than that which by creation first brought forth
 Light out of Darkness! full of doubt I stand,
 Whether I should repent me now of sin
 475 By me done and occasion'd, or rejoice
 Much more, that much more good thereof shall spring:
 To God more Glory, more good will to Men
 From God, and over Wrath Grace shall abound.
 But say, if our deliverer up to Heav'n
 480 Must reascend, what will betide the few

His

His faithful, left among th' unfaithful Herd,
The enemies of truth? who then shall guide
His People, who defend? will they not deal
Worse with his followers than with him they dealt.

- 485 Be sure they will, said th' Angel; but from Heaven
He to his own a Comforter will send,
The promise of the Father, who shall dwell
His Spirit within them, and the Law of Faith,
Working through Love, upon their Hearts shall wait.
490 To guide them in all truth, and also arm
With spiritual Armour, able to resist
Satan's Assaults, and quench his fiery Darts;
What Man can do against them, not afraid,
Though to the death, against such Cruelties
495 With inward consolations recompenc'd,
And oft supported so as shall amaze
Their proudest Persecutors: for the Spirit
Pour'd first on his Apostles, whom he sends
To evangelize the Nations, then on all
500 Baptis'd, shall them with wondrous gifts endue,
To speak all Tongues, and do all Miracles;
As did their Lord before them. Thus they win
Great numbers of each Nation to receive
With joy, the tidings brought from Heav'n: at length
505 Their Ministry perform'd, and race well run,
Their doctrine and their story written left,
They dye; but in their room, as they forewarn,
Wolves shall succeed for teachers, grievous Wolves
Who all the sacred mysteries of Heav'n,
510 To their own vile advantages shall turn
Of lucre and ambition, and the Truth
With Superstitions and Traditions taint,
Left only in those written Records pure,

- Though not but by the Spirit understood.
515 Then shall they seek to avail themselves of Names,
Places and Titles, and with these to joyn
Secular Power, though feigning still to act
By spiritual, to themselves appropriating
The Spirit of God, promis'd alike and giv'n
520 To all Believers; and from that pretense,
Spiritual Laws by carnal Power shall force
On every Conscience; Laws which none shall find
Left them inrol'd, or what the Spirit within
Shall on the Heart engrave. What will they then
525 But force the Spirit of Grace it self, and bind
His consort Liberty; what, but unbuild
His living Temples, built by Faith to stand,
Their own Faith, not anothers? for on Earth
Who against Faith and Conscience can be heard
530 Infallible? yet many will presume:
Whence heavy persecution shall arise
On all who in the Worship persevere
Of Spirit and Truth; the rest, far greater part,
Well deem in outward Rites and specious forms
535 Religion satisfi'd; Truth shall retire
Bestuck with slanderous Darts, and works of Faith
Rarely be found: so shall the World go on,
To good malignant, to bad Men benign,
Under her own weight groaning till the day
540 Appear of respiration to the just,
And vengeance to the wicked, at return
Of him so lately promis'd to thy aid,
The Woman's Seed, obscurely then foretold,
Now amplier known thy Saviour and thy Lord;
545 Last in the Clouds from Heav'n to be reveal'd
In glory of the Father, to dissolve

Satan with his perverted World, then raise
From the conflagrant mass, purg'd and refin'd,
New Heavens, new Earth, Ages of endless date
550 Founded in Righteousness, and Peace, and Love,
To bring forth fruits Joy and eternal Bliss.

He ended; and thus *Adam* last reply'd,
How soon hath thy prediction, Seer blest,
Measur'd this transient World, the Race of time,
555 Till time stand fix'd: beyond is all abyss,
Eternity, whose end no eye can reach.
Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge what this Vessel can contain;
560 Beyond which was my folly to aspire.
Henceforth I learn, that to obey is best,
And love with fear the only God, to walk
As in his presence, ever to observe
His providence, and on him sole depend;
565 Merciful over all his works, with good
Still overcoming evil, and by small
Accomplishing great things, by things deem'd weak
Subverting worldly strong, and worldly wise
By simply meek; that suffering for Truth's sake
570 Is fortitude to highest victory,
And to the faithful Death the Gate of Life;
Taught this by his Example whom I now
Acknowledge my Redeemer ever blest.

To whom thus also th' Angel last reply'd:
575 This having learn'd, thou hast attain'd the sum
Of Wisdom; hope no higher, though all the Scars
Thou knew'st by name, and all th' ethereal Powers

All secrets of the deep, all Natures Works,
Or works of God in Heav'n, Air, Earth, or Sea,
580 And all the riches of this World enjoy'dst,
And all the rule, one Empire; only add
Deeds to thy knowledge answerable, add Faith,
Add Virtue, Patience, Temperance, add Love,
By name to come call'd Charity, the soul
585 Of all the rest: then wilt thou not be loth
To leave this Paradise, but shalt possess
A Paradise within thee, happier far.
Let us descend now therefore from this top
Of Speculation; for the hour precise
590 Exacts our parting hence; and see the Guards,
By me encamp'd on yonder Hill, expect
Their motion, at whose Front a flaming Sword,
In signal of remove, waves fiercely round;
We may no longer stay: go, waken *Eve*;
595 Her also I with gentle Dreams have calm'd
Portending good, and all her Spirits compos'd
To meek submission: thou at season fit
Let her with thee partake what thou hast heard;
Chiefly what may concern her Faith to know,
600 The great deliverance by her Seed to come,
(For by the Woman's Seed) on all Mankind.
That ye may live, which will be many days,
Both in one Faith unanimous though sad,
With cause for evils past, yet much more cheer'd
605 With meditation on the happy end.

He ended, and they both descend the Hill;
Descended, *Adam* to the Bowre where *Eve*
Lay sleeping: ran before, but found her wak'd;
And thus with words not sad she him receiv'd.

610 Whence thou return'ft, and whither went'ft, I know
 For God is also in sleep, and Dreams advise,
 Which he hath sent propitious, some great good
 Prefaging, since with sorrow and hearts distress
 Wearied I fell asleep: but now lead on;
 615 In me is no delay; with thee to go
 Is to stay here; without thee here to stay,
 Is to go hence unwilling; thou to mee
 Art all things under Heav'n, all places thou,
 Who for my wilful Crime art banish'd hence.
 620 This farther Consolation yet secure
 I carry hence; though all by me is lost,
 Such favour I unworthy am vouchsaf'd,
 By me the Promis'd Seed shall all restore,

So spake our Mother *Eve*, and *Adam* heard
 625 Well pleas'd, but answer'd not; for now too nigh
 Th' Arch-angel stood, and from the other Hill
 To their fix'd Station, all in bright array
 The Cherubim descended; on the ground
 Gliding metecorous, as Ev'ning Mist
 630 Ris'n from a River o'er the marsh glides,
 And gathers ground fast at the Labourers heel
 Homeward returning. High in Front advanc'd,
 The brandish'd Sword of God before them blaz'd
 Fierce as a Comet; which with torrid heat,
 635 And vapour as the *Libyan* Air adust,
 Began to parch that temperate Clime; whereat
 In either hand the hastning Angel caught
 Our lingring Parents, and to th' Eastern Gate
 Led them direct, and down the Cliff as fast
 640 To the subjected Plain; then disappear'd,

They looking back, all th' Eastern side beheld
 Of Paradise, so late their happy seat,
 Wav'd over by that flaming Brand, the Gate
 With dreadful Faces throng'd and fiery Arms:
 645 Some natural tears they dropp'd, but wip'd them soon;
 The World was all before them, where to choose
 Their place of rest, and Providence their guide:
 They hand in hand with wandring steps and slow,
 Through *Eden* took their solitary way.

THE END.

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Of the most remarkable Parts of
MILTON's Paradise Lost,

Under the Three Heads of
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ANNOTATIONS

ON

MILTON's
Paradise Lost.

WHEREIN

The Texts of Sacred Writ, relating to the POEM,
are Quoted; The Parallel Places and Imitations of
the most Excellent *Homer* and *Virgil*, Cited and
Compared; All the Obscure Parts render'd in
Phrases more Familiar; The Old and Obsolete
Words, with their Originals, Explain'd and made
Easie to the *English* Reader.

By P. H. ΦΙΛΟΠΟΙΗΤΗΣ.

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Gate in Fleet-street, MDCXCV.

F I N I S.

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NOTES

On MILTON'S

PARADISE Lost.

BOOK I.

PARADISE, *Eden*, is a word of Persian Extraction, whence the Jews borrowed it, and of them the Greeks: Though they who affect such Gingles, derive it from *Paradus*, to water round about; because it was a Place, according to the Description of *Moses*, watered by some of the most famous Rivers of the World. This adopted Hebrew word is found but in three places in the Old Testament, *Eccles.* 2. v. 5. *Nehem.* 2. v. 8. and *Cantic.* 8. v. 13. where it is styled a *Paradise of Pomegranates*; expressive every where of a Place of the greatest Perfection, Beauty, Plenty and Delight imaginable. *Xenophon* tells us of divers *Paradises*, (like Fortunate Islands) encompassed by *Euphrates*; and *Phil.* in *Vir. Apoll.* mentions Many, in which are only the choicest Trees and Fruits, the most sweet and beautiful Flowers, the most fragrant and lasting Greens, but Multitudes of living Creatures of the selectest sort were enclosed; whence *Aul. Gell.* *Est autem Paradisus, unum locum amantissimum, & voluptatum plenissimum, quem etiam vivaria dici à Latinis, l. 2. c. 20. Noll. Att.*

That *Paradise* was not Allegorical or Figurative, (according to *Origen*, *St. Ambrose* and others) is not only confirmed by the general Consent of the *Greek* and *Latin* Fathers; not Facultical, according to the *Jewish* Cabbala; But a part of *Asia*, where *Babylon* was afterwards built, and known by the Name of *Mesopotamia*, as lying between the *Euphrates* and the *Tygrus*; both the Description of *Moses*, the Name of the Soil, and the Comparisons of many places of Scripture most evidently make out. Of the Fertility of the Country, *Q. Curtius* gives this Testimony, *Refusa toto fere solo humat, qui ex utroque anne (Euphrate & Tigri) manat per aquarum venas, & solo Babylonico felicitatem offert maximam.*

In this Garden of God, as it is called *Gen.* 13. 10. abounding with all things, the choicest and most excellent the Earth ever bore, God seated our great Progenitors in a Condition so superlatively happy, that our blessed Saviour was pleased by it to typify the high and happy State of Everlasting Life, *Luk.* 23. 43. *This day thou shalt be with me in Paradise.*

The Possession of this Innocent and Blissful Seat, by the Disobedience of our first Parents, and their deserved Expulsion out of this *Paradise*, is the sad Subject of this unparallel'd Poem.

V. 1. The Fruit of that Forbidden Tree. It imports not much to know, nor can it be determined, what kind this Interdicted Tree was of, the Prohibition having no regard to its Nature, its Fruit, more than that it was made the Trial of Man's entire Obedience to his Maker. *Miser Babelus* endeavours to prove it a Fig-Tree, because the Offenders had in Leaves so ready at hand to cover their Nakedness, *Gen.* 3. 7. But this implies no more, than that a Tree of that kind, stood in its dangerous Neighborhood. It seemeth on the contrary, not reasonable to imagine, *Adam* should presume to cloath his Nakedness, the Consequence of his Offence, with the Leaves of the same Tree, the Eating of

whole Fruit had been the cause of his Offending; especially when according to Gen. 3. 3. the Prohibition was so strict and severe, that it had been a Daring second to his sinning Sin, but to have touch'd that sacred Tree; sacred (as our Author tells us) to Abstinence, secluded and set apart from all Enjoyment.

The common Opinion, That this Tree so set apart, and secluded by God's Command, was an Apple-Tree, is weakly grounded on Cantab. 5. *ἡ δὲ φῶν ἡ δὲ φῶν* &c. *sub arbore* &c. *ἡ δὲ φῶν* &c. *ibi corrupta est mater tua, ibi violata est genetrix tua*, more expressive of the Original than our Translation, I raised thee up under an Apple-Tree, there thy Mother conceived thee, there she conceived that bore thee: But this excellent Song is wholly Allegorical, and not to be literally understood.

V. 2. *Muse mortal taste*; *Mortalis*, Lat. deadly: The taste of this Forbidden Fruit is called Deadly, not as such in its own Nature, and therefore prohibited; but by the Prohibition, being made the Test of Man's Obedience, became pernicious to him by violating his Creator's Command, and brought forth Death and Hell.

V. 4. *With bliss of EDEN*; Of *Paradise*, which by God was planted Eastward in Eden, as to the place where *Moses* wrote, Gen. 2. 8. though *ἡδὴ*, signifies Pleasure and Delight, from whence perhaps the Greek *ἡδὴ*, and also *Adonai bori*, from some knowledge of the Ancient Poets had of the Writings of *Moses* and this Garden of Eden. And although *St. Hieron*, and after him *Cajetan* and others; and in some places the LXX (though not in this) translate Eden, Pleasure, as Gen. 2. 8. *Plantaverat autem Dominus Deus Paradisum voluptatis*, yet undoubtedly Eden is here the proper Name of a Region, as will be more evident from Gen. 4. 16. *Egech. 27. 23. Isai. 37. 12.*

Divers have been the Opinions of Men, and Many, even of the Learned, absurd enough, concerning the Site of this Terrestrial Paradise: Some have fancied it in the Moon, others beyond an Unnavigable Ocean, others under the Equinox; some, near the North-Pole; others, above the middle Region of the Air: But the Learned Sir *Wm. Ramo* plainly proves, God planted this Delightful Garden in Eden, (Eastward in respect of *Judas*) which was afterwards called *Mesopotamia*, where *Tigris* and *Euphrates* join their Streams, and taking several Courses water *Chai* and *Havilah* according to *Moses*, the Seat of *Chai* and his Sons being then in the Valley of *Shinar*, where *Nimrod* built *Babel*. A Climate of all others the most temperate, 35 Degrees from the Equinoctial, and 55 from the Pole; abounding with most Excellent Wines, Fruits, Oyl, and Grain of all sorts, where, as the most perfect proof of Fertility, Palm-Trees grow in great numbers at this Day, without Care or Cultivation.

Ibid. *One greater Man*, the Man Christ Jesus, much greater than the Protoplast *Adam*, as being both God and Man, the perfect Image of his Father, who fulfill'd all Righteousness, and was made a Propitiation for us.

V. 6. *Sing, Heavenly Muse*: Inform me, Heavenly Muse, who didst instruct the Shepherd *Moses*, who first taught the Sons of *Israel*, how the Heavens and Earth were made, and how this Beauteous Universe arose in such bright various Forms out of Confusion.

The Poets, Ancient and Modern, in the beginning of their most Considerable Works, call some one, or all, the Muses to their Assistance:

Μῦσος ἀνδρὶ δῖα. Id. A.

Ἐάντις σου μὲν μῦθος ἐλπίσιν ἀνδρῶν ὕμνος. Id. B.

Musa, mihi causa memora. Id. 1. Nunc age qui Reges Erato, &c. Tu vatem, tu, dea, memora. Id. 7. Pandite nunc Helicon, dea, centisque movent, Id. 10.

So one of our own: *Begin then, O my dearest, sacred Dame, Daughter of Phebus and of Memory, Teat dost Ennoble, with Immortal Name, The Warlike Worthies of Antiquity, In thy great Volume of Eternity. Begin, O Clio, &c. Spem. B. 3. C. 3.*

As our Author has attempted a greater Undertaking than that of either of those two Master-Poets, so he had need to invoke this Heavenly Muse, whom a little after he explains by God's Holy Spirit, to inspire and assist him: And well he might, being to sing, not only of the Beauteous Universe, and all Created Beings, but of the Creator Himself, and all those Revelations and Dispensations He had been pleased to make to Falo Man through the Great Redeemer of the World, His Son. This Argument might need a Divine Assistance, preferable to any of their Invoked Assistants, though styled *ἀνδρῶν* &c. the Daughters of *Jove*.

The Christian Poet, the famous *Torquato Tasso*, the Darling of discerning Italy, begins his *Eurotium*.

*O Musa, tu che di caducé allori,
Non citemi la fronte in Helicon
Ma in nel Cielo infra i brati Chori,
Hai di stelle immortali aurea-Corona,
Tu spira al petto mio Celsi ardore, &c.*

These are the choicest Lines that adorn his Invocation; in which, though he calls to his Assistance the same Heavenly Spirit, yet we shall find him tall short of our Poet, both as to the Sublimity of his Thoughts and Argument, as much as *Helicon* is inferior to *Horeb*, and that he had but too just occasion to ask Pardon (as he does in the end of this Stanza) for mixing and intangling Truth with vain Fiction.

Ibid. *Muse*, Lat. *Musa*, from Greek *Μῦς*, *ἀνδρῶν* &c. *ab inquisitione*.

V. 7. *Oreb*, or of *Sinai*. The Poets use to mention their *Parnassus*, the Famous Haunt of the Muses; ours opposes to it his *Oreb*, Nam neque *Parnassus* nobis *jura*, nam neque *Pindus* *As muram fecere*, Virg. *Ecl. 10.* *Horeb* and *Sinai*, are not two distinct Mountains, but One variously so called, as *Deut. 5. 2.* The Lord our God made a Covenant with us in *Oreb*; and *Exod. 19. 2. 3. 4.* &c. the same Place, in which the Law (God's Covenant with the Jews) was given and promulgated, is named *Sinai*. It is a Mountain of *Arabia Petraea*, placed at the top into two Hills, of which *Sinai* is much the highest. The Jews tell us, this later Appellation was given the Mountain, in Memory of the Bush in which God appeared to *Moses*, *Exod. 3. 2.* who calls Himself *יְהוָה*, *Ishabimim rubum*, *Deut. 34. 16.* And the *Rabbins* confidently assure us, the very Fragments of Stones gathered on this Mountain, shew the Image of that Incombustible Bush, whence it was named *יְהוָה* before that called only *Horeb*.

In Top or Summitry is said to be secret, either as hid among the Clouds, or rather from that thick Darkness which cover'd the Mount, when God spake there with his Servant *Moses*, as in private. *Exod. 19. 16.* In Memory of which, it is by the *Arabians* named at this Day *Gibel-Musa*, the Mountain of *Moses*.

V. 8. *That Shepherd, Moses*, *Exod. 3. 1.* though he was also in *Homer's* sense *Παρθένος* &c. &c. God having led his People through the Wilderness by the Hands of *Moses* and *Aaron*.

Ibid. *Who first taught*, That the Mosiacal Philosophy is most Ancient, is not only very ancient, but that all the Heathen Poets, and their greatest Philosophers too, borrowed their Description of the *Chaos*, and what they delivered of the first Formation of Matter from the Creation, as delineated by *Moses*, whose Writings many of them saw, though they did not understand them. Hence *Mercur. Trismegist.* in his *Pimand.* 3. gives us this Relation: *Exant Tenebra infinite in Abyss & Aqua, & Spiritum tenuem intelligibilem, que diuina virtute erant in ipso Chaos.* And *Plato* in *Timon*, discounting of the Fabrication of the World; *Quicquid erat tum tranquillum & quietum, sed immoderate agitatum & quasi fluctuans, id assumpsit, & ex inordinato ad ordinem adduxit, &c.* These, and many such, are the obscure Comments on the *וְהָיָה* of *Moses*, Gen. 1. 2. signifying Desolation and Empiness, though we read it without form and void, and the LXX translate it *ἄβυσσος*, *abyssus*.

Ibid. *The chosen Seed*, the *Israelites*, the Seed of *Abraham*, God's chosen People. *Exod. 19. 5.*

V. 10. *Roll out of Chaos*. *Chaos* is a wide, dark, gaping Gulph, a vast unfathomable Deep, by which the Poets express the Confusion of uninformed Matter, out of which, at the Creator's Word, this Wonderful World arose.

Unus erat tota Natura volut in Orbe

Quem dixere Chaos, rudis indigestaque Males.

Et Chaos innumeros avidum confondere Mundos.

Antiquum repetent iterum Chaos omnia, &c.

Meta. Li. 1.

Loc. Li. 6.

Luc. Li. 1.

Chaos is, by *Hesiod* in his *Θεογονία*, made the Ancestor of the Gods, whose Progenitors he names *Chaos*, the *Earth* and *Love*; thereby intimating the Beginning of all things, as *Poet* uses the word, *aque Chaos densus divum numerabat amorem.* Geo. Li. 4.

This Original *Chaos* is by some fancied from *χαῖος*, to gap; by *Philo* demanded from *καῖος*, as being a Mixture of fluid Matter. *Eugub.* in his *Cosmopolis*, take notice of the small difference between *ἄλως*, (the word the Greek Philosophers express the Worlds first Matter by) and *ἄλως*; Mud and Stime, where all things lay wrapt and swallowed up in the Womb of Water.

Ibid.

Ibid. *Sion-Hill*, a Mountain in *Jerusalem*: On this Hill stood the Strong-hold of the *Jebusites*, which King *David* took, 2 Sam. 5. 7. and made it the place of his Residence, and named it *The City of David*; which, when *Jerusalem* was in its greatest Glory, was called the Upper City.

V. 11. Silba was a small Brook, as appears by *Ilat.* 8. 6. arising on the East-side of the Temple in *Jerusalem*; of which, the Tower our Saviour mentions *Luc.* 13. 4. probably took its Name.

V. 12. *Faith by the Oracle of God, close by God's Temple, (as before) where he gave his Sacred Oracles; Oracula, Lat.*

V. 13. *Intoke*, pray, call upon, from *invocate*, Lat. to call for help, *adventurous*, bold, daring, from Fr. *adventueux*, courageous.

V. 14. To *far*, to get up, to take a high flight, from *far are*, It. to fly high.

V. 15. To *Aonia Mousi*, is in *Bœotia*, (a Province of Greece) made famous by the Poets for a Meeting of the Muses. The Country was first named *Aonia* from *Aon*, Son of *Heptæ* and the Muses, thence styled *Aonides*. *Primum ege in Patriam mectoris, (made famous for the Muses)* *Aonia rediens deducam vertice Mufas.* Geor. L. 3.

V. 16. *Things unattempted yet, to Flora.* Non usitata nec remis feror penna; but not in so fulmine a Subject as this, nor undertaken as yet by any Poet: As in the beginning of the Ninth Book, he says of himself, he was not sedulous by Nature to indite Wars, hitherto the only Argument, Heroic deem'd, — *trita vatibus orbita.* So *Virg.* on a Subject much inferior makes his Brags,

*Sed me Parnassi deserta per ardua, dulcem
Raptat amor: Zuvat ire iugum, qua nulla priorum
Cassaliam molli dixerintur orbita clio.* *Geor. 3.*

libid. *In Prose or Rime*, either in Prose or Poetry. *Prosa*, Lat. for that free and easy way of writing and speaking, unshackled and unconfin'd in its Parts and Periods, used by Orators, Historians, and all Men in common Conversation, styled *Soluta Oratio*, as opposite to Rime, deriv'd of the Greek *ῥυθμός*, consisting of a more exact Measure and Quantity of Syllables of which *Aristotle* says, *Ῥυθμὸς ὁ καλεσθῆναι δὴ τὸ ῥυθμίζεσθαι ἢ τιμολογεῖσθαι ἀεὶ μὲν ἔχοντες ὅτι κείνη ὁμοία τῶν συλλαβῶν*, in Probl. Κωνσταντ. *autem* longissimūm, ὁμαλοτάτου καὶ ὁμοειδέου, longior mensura vocem Ῥυθμὸς dicitur, alitior μολος, *Aut*, Gell. 4. 15. c. 18. *Scriptum* includi, numerum esse, hic pede liber, *Perf.* Sat. 1.

Poetry (of which Rhime is a Modern part) is tied up to certain Measures and Quantities, as the *Greek* and *Latin* Poets, (all the times of Monkish Ignorance) were filled in an Harmonious Modulation of Numbers, that implied nothing less than the convenient jingle and chime at the ends of Verses, which we falsely call Rhime; is severely disdained by our Author, for the shackles it puts upon Sense; & no Comparisons better hitting such Recrassers than that of Tagging of Polins in a Garret.

V. 17. *O Spirit.* Divers are the Opinions concerning the meaning of *Gen. 1. 2. The Spirit of God moved upon the Waters.* *Jerom, Basil, Theodoret, Athanasius,* and many of the Fathers, understand it of the third Person of the Trinity: From hence the Heathen Philosophers coined their quinquen and intellectual Spirit, that diffused it self through the Universe, as *Seneca* and *Heracitus*, which Origen calls *Πνεύματι*, a fiery Breath: Hence the Platonists borrowed their *Αἰθήρ Μῦδος*, and the Pythagoreans learnt this great Truth: That God was all in all, in all Things and all Places; admirably exprest by the sublime *Verbs*:

— Deum namque ire per omnes
Terrasque traiecitque Mari, Caelumque profundum. Geor. 4.
Principia Caelum, & Terras, Campisque liquentes,
Luceatque Globum Lunæ, Teneatque Astra
Spiritus totius alit, totamque insusa per artia
Mens agitans Molem, & Magna se corpore miscet. Æn. 6.

That this Spirit was not a Wind, which God made to move the Waters into a Separation, as *Tefid*, against *Homer*; nor a quickening enlivening Power straight with *Fecondity*, so *St. Chrysostom*. Nor Angels (as *Cyprian* imagines) setting the *Prisoners* *Mails* on work! But the Spirit of God, is manifest from other Texts of the Divine Writ: He *spoke* the *world* *into* the *Heaven*, *Job* 26. 13. And *Psal* 104. 30. *If thou sendest forth thy Spirit, they are created, &c.* And to this our Author's meaning is conformable here.

V. 21. *Three-like full brooding. Spiritus Dei fovebuntur super aquas*, Gen. 1. 2. *which*
Basil, out of a Syrian Doctor, interprets by incubabunt and fovebunt, a Mother taking her
Birds sitting and hatching their young ones, which is here extremely heightened by *super*.

like, God's Holy Spirit having visibly descended on his Son, the Blessed Jesus, in that sole
 Similitude, the Emblem of Meekness and Innocence, *Matth. 3. 16.*

Abd. On the east Abyss. A Quarr, Gr. Bottomless, the Immeasurable Deep, a Bottomless Profundity, the vast Gulph and wide Womb of Nature, out of which the Created World arose, from the primitive *ā* and *bu* *bu*, Bottom. Others fetch it from *Bōa*, to co- Water, the meaning of it in this place, and that of Gen. 1. 2.

V. 22. *Mad'ji* is pregnant; Fruitful, productive of all.

V. 25. *Affert Eternal Providence*; Prove and make plain, *Illumine, I*

V. 25. *Affert Eternal Providence*; Prove and make plain the wise, just and equal Administration of all things, by God's Eternal Providence: Affert, from *affert*, Lat.

Ibid. Providence; Providentia, Lat. the Infinite Knowledge and Wisdom of God Almighty, by which he foresees all things, and orders and disposes them, as seemeth best to his unaccountable Distributions.

Cicero acquaints us, the *Exordium* and Beginnings of all great Works, should be plain, easy and modest; *Principia verecunda, non elata interjici verba, &c.* That, which our Author has in his exactly observed. Now, if we cast our Eyes on the stern *Achilles*, and with all his Cunning, after Ten Years Ramble, brought home no Body but himself, weary, weather-beaten and old: We must confess, both these to be very imperfect and unfinished Heroes. *Virgil's Aeneas* is a more Correct and Manly Piece, the Lines are not so gross, and the Features more fine and exact, yet this must be allowed much inferior to the Promptall, who, as the first, and finish'd by the great Creator, must needs be the most accomplish'd of his kind.

If we carry our Consideration to the Fields of Battel, our Myriads of Immortal Spirits, all, in endless Strife, out-do all the Heroick Havock of their Rage, who fought at *Thebes* or *Troy*. But when we reflect how shamefully the one exposes all his Duties, though the other in that respect much better observes the *piety*, it must be acknowledged, a harder Task to form a right *Idea* of that Eternal Being, which made the *Universe*; to observe with all due Veneration, and Awful Respect, the great *Deumum* requisite to speaking of the True God; and to offend in nothing against the Revelations he has pleased to make of himself; and yet to manage all this under the Heats and Heights of *Towering Fancy*; than either *Homer* or *Virgil* undertook, a Task, by none, but him attempted, (as he may justly boast) and impossible to be, by any Undertaker, but performed.

27. *Say first*; Tell me first, O Thou Supreme Spirit, from whose vast View, nor Hell Heaven, nor the dark deep Vaults of Hell, can any thing conceal.

Ἐσπευτε οὖν μοι μέγα ὀλέμπα δίδμας ἔχευε.
 Ὑμῶς γάρ θεαί εἰσι, πέρις δὲ γῆ, ἔσσι τε πάντα. IA. B.

23. *The deep Traß of Hell*; The low dark Region and Place of Everlasting Punishment, which many imagine to be in the Center of the Earth; *Traß*, Lat. for Coal-country.

19. Moved our grand Parents; Persuaded our great Ancestors, our Progenitors, the
of Human Kind, Adam and Eve. Grand, Fr. Great, Parents, Lat. Father.

For the restraint; or the Fruit of one Tree forbidden. *Lords of the World* be-
lieve, Words highly aggravating the Crime of our first Parents, who having all the World
ruled, could not undergo one restraint, laid, by their Mighty Maker, on their Sensual
nature, as a trial of their Homage and Obedience to him, who had made 'em Lords of
the World, and all the Creatures in it; for this prohibited Tree had, probably, nothing
more alluring, to fight or favour, than many others, left free and open to enjoyment.

33. *Who first seduc'd them;* Who first mislead them to the base Rebellion; and
imitation of *Homer*:

The 2nd of 1000 2000 3000 4000 5000 6000 7000 8000 9000 10000
 11000 12000 13000 14000 15000 16000 17000 18000 19000 20000

Lat. to lead astray, to deceive. *Revolte*, Fr. Rebellion.

34. *The Infernal Serpent* : The Devil, who entered into the Serpent, and actuating
 him, deceived our Mother Eve, therefore call'd the *Old Serpent*, *Revel. 12. 9.* *Melanch.*
Relation of Satan's Attempt, takes no notice of the Arch Fiend, but barely reports
 the

the Matter of Poet: the Serpent entertaining and tempting Eve, who discovered not the Seducer, *Gen.* 3. 1. He relates, but does not interpret. So *Gen.* 18. 3. the Angels entertained by *Abraham*, are call'd Men, because such in outward appearance.

Miser. Berophilus Chap. 27. *de Parad.* affirms, it was not so much out of choice, as necessity, that *Satan* entered into the Serpent; God permitting him to make use of no other Animal, that Eve might be the more amazed and startled, at so strange and bold an attempt, from such a base and creeping Worm, and with the greater horror detail and tremble at the Temptation, urged by so vile a Creature, against the express Command of her Creator.

This Old Serpent imposed long after upon the *Greeks* and *Romans* in the same shape; the later of which, lending to *Epidæum* for *Esculapion* (a *Grecian* God) to stop the Plague that had almost desolated their City; the Serpent, in the form he was there worshipp'd, is said to have followed the Ambassadors, of its own accord, into the Ship that transported it to *Rome*, where it was infirm'd in a Temple, built in the Isle of *Tiberina*, *Val. Max.* 1. 1. c. 6. Read the end of *Metamorph.* l. 15.

Ibid. *Infernal.* *Infernal.* Lat. *Hellish.* *Serpens*, Lat. a *Serpens*, from creeping.

Ibid. *Wise Guile*; Whole Craft and Cunning, an old word from the Fr. *Guis*, deceiver, Originally from the Sax. *Galian*, to bewitch or enchant.

V. 36. The Master of Mankind. Eve, from whom the whole Race of Mankind derive their being, *Gen.* 3. 20.

V. 37. With all his Host; With his whole Power, with all his Army. *Host*, or *Op*, an old Fr. word for an Army, from *Hostis*, Lat. Enemy, because prepared against such.

V. 38. Rebel-Angels, of Disobedient Spirits; Angel, of *ἄγγελος*, Gr. a Messenger.

V. 39. By whose Aid aspiring; By whose Assistance endeavouring. *Aspro*, Lat. to attempt.

V. 39. Above his Peers; Above his Equals. *Parci*, Lat. for the Fr. *Pairs*, and our Peers.

V. 41. Against the Monarchy of God; Against the Sovereignty of Heaven, the Absolute Government of God Almighty. *Monarchia*, the Supreme Power placed in a single Person from *mon*, One; and *Archia*, Principality, Rule.

V. 44. Th' Almighty Power; God Almighty, well express'd by the boundless and infinite Power he has, to do whatever pleaseth him.

V. 45. From th' Ethernal Sky; From the Lofly Firmament, out of Heaven, *ἄϊθερος*, belonging to the *Æther*, *ἄϊθερ*, used by the Poets for the Habitation of the Gods.

Cui Rex Aetherei horretur sic fatum Olympi. *Æn.* 10.

V. 45. With hideous Ruine, &c. With terrible Destruction and everlasting Burning, threw headlong flaming out of Heaven, down to endless Desolation. *Hideous*, Fr. frightful; *Ruina*, Lat. downfall; *Perditio*, Lat. Destruction, Combustion, Burning, Lat. *Combustio*.

Whether Angels were Created before, or with the World, no Text of Holy Writ that I know, does declare. *St. Austin* affirms the later in l. 11. c. 32. *de Civit. Dei*. But *Thom.* in 3. q. *sup. Gen.* after he has endeavour'd to support the same Opinion, concludes, *Quia pars fore necesse est, omnia quaecumque Extant, (excepta Sancta Trinitate) Naturam habent Creationis obnoxiam; hoc autem concessi, fignat Angelorum turbas, ante Cælum & Terram conditas esse dixerit, non offendit verbum Pierati.*

That Angels were Created concurrently with the World, the *Latean* Council receives, because there could be no place of Destruction, no Hell to hurl the offending Spirits into, before there was any place in Nature; Everlasting Fire being said to be prepar'd for the Devil and his Angels, *Matth.* 25. 41. But our Narrow Capacities are in no proportion to the Copious of the Creation. Of the Rebellion and Overthrow of these rebel Spirits in Heaven, and of their Expulsion thence, we read *Revel.* 12. 7, 8, 9, whose station for their Pride and Disobedience, most probably was not unrevealed to *Adam*, by its terrible Example, to fright him from offending his Maker, and to determine him steadfast and unflinching in his Duty.

V. 48. In Adamantine Chains, &c. In Bonds Eternal, and afflicting Fire. *Adamantine*, made of *Adamant*; so *Hor.* *Eripit Adamantinas, dira necessitat Clavos*; a Stone so named in its hardness, from the *Pyraones* *A* and *Daxadon*, to *tau*, as hardly to be cut by any Tool. Thus *Virgil* describes one of the Gates of Hell:

*Porta adeersa, tegem, solidoque Adamantia Columnas,
Ut ex melle vitrum, non ipsi exstinguere possit
Callicola valeant.* *Æn.* 1. 5. *Durum vocat Adamantia.* *Lat.* 1. 5.

Ibid. *Pend*; *Pendulo*, Lat. painful, torturing, from *Pena*, punishment.

V. 49. Omnipotent; Almighty; Lat. *Omnipotens*.

V. 50. Nine times the Space; A certain, for an uncertain time, is usual with the Poets, who are fond of the Number Nine, whether in respect to that of the Muses, or as being the Square of the Ternary, made famous by *Pythagoras*, and by *Aristot.* and *Blasius*. Styled the most excellent of all Numbers, as containing, in itself, the beginning, middle and end; to Christians much more renown'd, as expressive of the Mysterious Trinity.

ἑννὰς ἡδὲ δὲ πέντε ὀγδοὺ κῆλα θύοις. *IA.* A.

ἑννὰς ἡδὲ ὅμῃς ἄνευ πύκτου πρὸς ἡμᾶς. *OD.* K.

ἑννὰς ἑξήκοντα ἔβηλα ἑξήκοντα. *IA.* 2.

Which last *Virg.* imitates,

Jenque dici epulata novem Genemini. *Æ.* 1. 5.

V. 52. In the Fiery Gulf; In the Flaming Flood, from the *Gr.* *Gulf*, and that perhaps from *κλύπη*, *sinu* *Mari*, or from the *Lat.* *Gula*, because like a Whirlpool, it swallows up every thing.

V. 55. Of lost Happiness; According to the received Opinion, that the Torments of the Damned consist in *pæna damni*, the loss of the Beatific Vision of God, (in whose presence we flourish for evermore) as well as in *pæna sensus*, the Punishments of more gross sensibility.

V. 56. His Baleful Eyes; His sorrowful sad Eyes, weighed down and overwhelmed with Grief, from the *Dutch.* *Baleis* a Burden; Grief being deductible a gravitate; Sorrow is a heavy Burden, and hard to be born. So the *Baleful Sound*, *F. R. Cant.* 7. St. 25.

V. 57. Dismal; Astonishment, from the old Fr. *Estray*, an overwhelming Grief and Affliction.

V. 58. Mixt with Obdurate Pride, &c. Supported by insensible Pride, and unrelenting Rancor, the short, but severe and true, Character of the Arch-Rebel *Satan*, next from *mixt*, Lat. mingled with, *Obdurate*, Lat. *Obduratus*, hardened, stiff-neck'd, unalterable.

V. 59. At Angels Eyes; At once he views around as far as Angels Eyes can see. *Rom.* 13. to discern, from the *Sax.* *Cremen*, to know, to discover, whence cunning Knowledge Experience.

V. 60. The Dismal Situation; The sad ghastly Seat; *Situation*, Fr. the site or standing of a place, Lat. *Situs*, dismal, horrid, dark, frightful. *Dismal*, *Sax.* obscure.

V. 61. A Dungeon horrible; A frightful Prison, filled and surrounded on all sides with Everlasting Flames, from the Fr. *Dungen*, the strongest place in the middle of a Fort, the last Retreat, where the Belieged made their utmost Effort, and thence used for the strongest place in a Prison. *Horribili*, Lat. dreadful.

V. 62. As one great Furnace; Like one great red-hot Oven flamed. *Fornax*, Lat.

V. 63. Darkest visible, seems nearer a Contradiction, than that *Express'd* Darkness sent in *Paradise*, which was such as to be felt, *Exod.* 10. 21. But a Mist is often the cause of Darkness that may be palpable, though that in the Text was preternatural: But our Poet meaning by this *Darkest visible*, is only, that from Hell's flaming Dungeon there issued no Light, but such a Darkness, as through it might be discovered those dismal Seats and Seats of Everlasting Woe.

V. 64. Regions of Sorrow, Doleful Shades; The Realms of Grief, and Seats of Everlasting Sorrow. *Regio*, Lat. Country, doleful, woful, sorrowful, from *dole*, an old word from *dole*, Lat. grief. The Description of this vast flaming Furnace, may (if we consider the gloomy Darkness which our Poet arrays it in) admit of these sad Shades, without the least allay to its Eternal Burnings; though I conceive this Verse, and the two subsequent, not to relate so much to the Topography of Hell, as to the Persons of its hopeless Inhabitants. The dark Regions of the Dead, are, by all the Poets, delineated by Shades; *Te sub umbra*, is, in *Virgil's* phrase, to die, *Vitæque cum genitu fugit indignæ sub umbra*. And Hell is so by him described,

—*Tim Tætarum ipse.*

Qui patitur in præceptis tantum, Tenditque sub umbra. *Æn.* 6.

V. 67. Hope never comes, that comes to all; Except the Damned, who are past all hopes, which on this side the Grave courts all Conditions, and under the worst, careless life. *Dum curæ ambigue, dum spes incerta futuri.* *Æn.* 8.

Ibid. But Torment without end; The never-ceasing Stings and Lashes of Conscience, that put the wicked to Eternal Torments, *affiduum quætorum animæ torrens flagellum.* *Jov.* 1. Torment, Lat. Torment.

- V. 68. *Still urges*; Continually presses and pursues 'em: *Urgeo*, Lat. to vex.
Ibid. And a *Fiery Deluge* fed, &c. A Flood of flaming Brimstone, which, though at
 ways burning, will never be consumed. *Deluge*, from *Diluvium*, Lat. for an Inunda-
 tion. *Sulphur*, Lat. Brimstone; *late circum loca Sulfure fumant*. *Aen.* 2.
 V. 73. *Their Portion set*; Their Lot, their appointed Place, from Lat. *Portio*, a Por-
 tion, a Share.
 V. 74. *As from the Center thrice*. Outcasts of Heaven, banish'd from its pure and ever-
 lasting Light, and the glorious Presence of God Almighty, three times as far as either
 Pole is distant from the Center: An Imitation of *Homer*.

Ἦσαν δ' αὖτε πῶς ἐς πέντε διέστησαν,
 Τῶν αὖτ', ἧς βάθυντο καὶ γὰρ ἐν βάσι δ' ἔσται.
 Ἐν δὲ καθύπερθε πάλαι, ὡς ἀλλοῖον ἔσται,
 Τῶν δ' ἔσται αὖτε, ὅταν ἔσται ἐς ἀπὸ γαίης. *Il.* 6.

Tum Tartarus ipse.
 Bū patet in præceptis tantum, tenditque sub umbras;
 Quantum ad Ætherum Cæli suspensus Olympum. *Aen.* 6.

In *Homer*, *Jupiter* threatens to throw any of the Gods that shall dare to aid either
 the Trojan or Grecian Army contrary to his Command, down very far into gloomy Hell,
 where is the deepest Pit beneath the Earth, whose Gates are Iron, and its pavement
 as far beneath Hell, as Heaven is above the Earth.

Virg. tells us, Hell goes headlong down twice as deep, as the prospect thence up into
 Heaven.

Our Author says, God, in his Justice, had appointed the dark Infernal Dungeon for
 these Disobedient Spirits, thrice as far from Heavens cheerful Light, and his own bliss-
 ful Abode, as is Earth's Center from the utmost Pole: Which of 'em has measured the Dis-
 tance most Mathematically, is hard to determine; but *Milton's* Description of this Infe-
 rnal Region, far exceeds both the *Tartarus* of *Homer*, of the one, and the *Palæstra* of
Virg. of the other; neither of 'em having ventured on so large a
 Survey of that sad Seat. *Tasso's* Description is curt and inconsiderable;

Bene maledetti al vostro Regno,
 Regno di pena, e di perpetua morte. *Cant.* 9. St. 64.

Ibid. Center: Lat. *Centrum*, from *κέντρον*, Gr. the middle point in a Circle, from
 which the Circumference is equidistant.

Ibid. Poles. The Poles (or Vertical Points) of the World are two, the North and
 South, so call'd from *Πολύς*, to turn round, because on them the Daily Motion from
 East to West is made, for the same Reason by the Lat. termed *Vertices* à *Vertendo*.

Hic vertex nobis semper sublimis, at illum
 Sub pedibus Styx atra videt, manesque profundi. *Georg.* 1.

V. 77. *Whirlwinds of Tempestuous Fire*: A Noble Expression of the flaming Hurricanes
 of Hell, taken doubtless from *Psal.* 11. 6. *Fire and Brimstone, and an Inextinguishable*

V. 78. *Welling*; Wallowing, rolling and tumbling up and down by his side, from *Fl.*
Veulerer, of the Lat. *Palusare*.

V. 79. *Next in Power and next in Crime*; One of his associate Angels, the greatest next
 to himself both as to Authority and Transgression. *Crime*, fault; Lat. *Crimen*, Sin, Of-
 fence.

V. 80. *Palestine*; *Palestina*, Lat. so named from the *Philistines*, its old and famous
 Inhabitants; since *Judea*, of the *Jews* who dispossessed them: It is a Province in Asia
 bounded with *Euphrates*, *Arabia*, *Phoenicia*, and the *Mediterranean Sea*, called by *Cleopatra*
 the Holy Land.

V. 81. *Beelzebub*; The Lord of Flies, of *בעל* Lord, and *בז* a Fly, an Idiot worth-
 less at *Bezon*, a City of the *Philistines*, 2 *King.* 1. 2. most probably a *Talisman* made against
 Flies, in Imitation of the freedom from those Insects, which is reported to have belonged
 to the Slaughtering-place of the Jewish Sacrifices; the more remarkable, because the con-
 stant Effusion of so much Blood, must naturally have bred, or, at least, have brought
 and kept together, vast Swarms of those troublesome Creatures. *Math.* 12. 24. *Be-*
zebub is called Prince of the Devils; therefore deservedly here made second to *Satan* him-
 self.

- V. 82. *The Arch Enemy called Satan*; the chief Enemy, and therefore in Heaven call'd *Satan*
 the Enemy, *αὐτὸς ἑχέμενος*. Arch is an additional Particle, by way of Preeminence set before
 many words; as Arch Duke, Arch Rogue, from the Gr. *ἄρχος*, chief, principal, (Cf. *Satan*
 an Adversary from *שָׂטָן*; to be against, to hate, the Enemy of God and Man.
 V. 83. *The horrid silence*; The dismal, the dreadful silence, which, under the Astonishment
 and Amazement they were overwhelmed with, till now was never broken. *Horridus*, Lat. for
 rough, ugly; *Horrida jussa*, severe Commands, *Aeneid.* 4.
 V. 84. *If thou best he*; If thou beest my Companion; But how disguised, how changed
 and alter'd by thy fall, from him, who in the happy Region of the Day, invested with excel-
 lence Brightness, didst outline Millions tho' bright! So *Virg.*

Hic mihi qualis erat! Quantum mutatus ab illo
 Hecore, qui redit exuvias induit Achilli.
 Vel Danaon Phrygiæ jaculatus poppibus ignes! *Aen.* 2.

V. 85. *Regions*; Regions: *Royaulme*, Fr. Kingdom, the Realms of Light, in Heaven.

V. 86. *Transcendent Brightness*; Excessive Glory; *Transcendere*, Lat. to exceed, surpass.

V. 87. *Myriads*; Millions, from *Μυρία*, Gr. for Ten Thousand, from *Μυρίος*, infinite, in-
 numerable, a certain for an incertain Number, familiar with the Poets.

Ibid. If he whom *Mutual League*; If thou beest he, whom Solemn League and Covenant,
 agreeing Thoughts and Resolutions, mutual Hope and Danger in the Gallant Undertaking,
 made my Companion once, and now the same Misfortune has made my Miserable Associate in
 this fatal Downfall.

League; *Ligue*, Fr. à *ligando*: A Confederacy or siding of Factions Subjects against their
 Sovereign, of which the Holy League in France, and its Spawn the Solemn League and Cove-
 nant in our Country, are two abominable Instances.

Mutual; *Mutuo*, Lat. for alternate, by turns; *Mutuaque inter se læti convivia curant*, *Georg.*
 They make merry, and entertain one another by turns.

V. 88. *United Thoughts and Councils*; Designs and Counsel chosen and agreed to between us;
 from *unus*, agreed, joyned together.

V. 89. *Enterprise*; An Undertaking, Fr. *Entreprise*, an Attempt, an Exploit.

V. 91. *How what Pit thou seest*; Thou seest how we are fallen, from Heavens bright Battle-
 place, into this low dark Dungeon.

V. 94. *The force of those dire Arms*; Till taught by sad Experience, who knew the fatal
 force of his hot Thunderbolts, those dreadful Engines? *Dirus*, Lat. Cruel.

V. 95. *The Potent Visitor*; The Powerful Conqueror, his Pride was still too superlative to
 show God to be Omnipotent, although he found him such to his ruine: *Potens*, Lat. mighty;
Visitor, Lat. Conqueror.

V. 96. *Can esse inflat*; Nor for what ever more he can lay on, or load me with, do I re-
 lent or alter my unchanged Mind, though as to my Brightness and outward Lustre altered and
 shamed: *Inflato*, Lat. to inflat, to punish.

V. 97. *In outward Lustre*; Though alter'd as to my External Brightness, the abatement of
 my Beauty has not at all impair'd the Gallantry of my Mind: *Lustre*, Fr. shining, glittering.

Ibid. That fixt Mind, &c. I alter not my firm Resolution, nor that Noble Scorn,
 proceeding from a sense of despised Defect, which raised in me the Ambition to engage with
 the most Highest, and to the furious Encounter brought along infinite Aid of Angels number-
 less, who boldly blamed his Government; and preferring me before him, with all their Might,
 his utmost Strength attack'd, in doubtful Battle on the Heavenly Plains, and took his Seat. A
 van boast of the Father of Lyes, whom the Lord of Hosts had in derision.

V. 98. *Fixt*; *Fixus*, Lat. firm, stable, steadfast.

V. 99. *Injur'd Merit*; Wrong'd Desert, abused Merit; *Injurius*, or *injuris*, Lat. to do
 wrong to; *Meritum*, Lat. Desert, Merit.

V. 99. *To contend*; To strive with; *Contendere*, Lat. to make earnest Opposition, so Contem-
 tion for Strife, Encounter.

Abnuat, aut tecum malis contendere Bello? *Aen.* 4.

V. 101. *Innumerable*; Without Number, numberless: *Innumabili*, Lat.

V. 102. *Regns*; Government, Power, from *Regner*, Fr. to Rule, and both from *Regnum*, Lat.
Regis *Me* preferring; Esteeming me before him, from *prefero*, Lat. to set by, to make esteem
 of.

V. 103. *With adverse Power oppos'd*; With open Force resisted: *Adversus*, from *adversus*, Lat.
 against, opposite to; *opposui*, Lat. *Opposui*, to place, or stand against.

V. 104. *Dubious*; *Dubius*, Lat. doubtful, uncertain.

V. 105. *His Throne*; His Royal Seat, his Kingdom, *Θρόνος*, Gr. Heaven is call'd *ὁ οὐρανός*,
 the Throne of God, *Θρόνος* *Θεοῦ* *ὁ οὐρανός*, *Theocr.* *Idl.* Z. But more truly by our Saviour
 the Throne of God, *Math.* 5. 34.

Ibid. — *How though the Field be lost*; What though we have lost the Battle? All is
 not

not gone, our Wills inflexible, th' Eternal Study of Revenge, and Hatred irreconcilable, and dauntless Resolution ne'er to yield, remain our own, and still within our Power; and what he does, may not be overturned.

V. 107. *Immortal*; *Immutabilis*, Lat. not subject to death or decay.
V. 108. *Submits*; Yield, *submittere*, Lat. to yield to, to humble ones self to.
V. 110. *That Glory*, &c. A Submission, to glorious for him, and hale in me, neither his Anger, nor his Power shall force from me: *Gloria*, Lat.

V. 111. *Extort*; Force from: *Extorqueo*, Lat. to wrest by force.
Ibid. *To bow and sue for Grace*: To cringe, and like a Suppliant sue for Pardon, on bended Knee, and own him for my God, who from th'affright this armed Hand of mine, so lately put him in, doubted his Imperial Power; that were base and mean, that were an Infamy and a Disgrace more vile and low than is this fatal Downfall. Another of *Satan's* blasphemous Boastings, and suiting well his curled Character, which our Poet holds up to the height of Luciferian Pride.

Grace; Fr. Pardon.
V. 112. *Suppliant*; Begging, entreating: *Supplicare*, Lat. to beseech.
Ibid. *Desire*; *Desire*, Lat. to make a God of, from *Deus*, God, and *facio*, to make.
V. 113. *Terror*; Fright, a Dread; *Terror*, Lat.
V. 114. *Empire*; *Imperium*, Lat. Command, Power.
V. 115. *Ignominy*; Disgrace, Dishonour: *Ignominia*, Lat. Infamy.
V. 116. *Since by Fate*; Since by th'unalterable Laws of Nature, we that are Gods, and live our Heavenly Substante is not subject to decay.

Fate by the Heathen was used to express that Unchangeable and Eternal Series of Things, which the Gods themselves could not disturb or alter: Thus *Junus*, *Hoc regnum dei gentium est*, *si quis fata sinant*, &c.

Fatum is fated, as if it were; *Quid de unaqueque fatus est Deus*, Heavens Decree: But *Homer* describes it better. An Obedience of second Causes to the first. *Fate* therefore is the Exaltation of Fools, who charge it with the greatest of their Follies, Sin: For if *Fate*, or any irresistible Influence of the Heavenly Bodies, or Cogency of the Stars, did over-rule our Wills, or over-reach our Reason, just were that Impious Evation of those that say, *Accusandum potius debuerem fiderem, quam Commissem fœderum*.

Ibid. *The Strength of Gods*: The Vigour and Power of Angels, or Angels themselves, after the Grecian manner: *Heavenly* *filii*, for *Priam* himself: *Αἰὲρ* *ἰσχυρὸς* *ἦν*, *ἡμῶν* *αἰὲρ* *αἰὲρ*, Bring *Priam* with you, that he himself may swear. T. A. D. &c. *Εὐχόμενος* *τὴν* *ἰσχυρὰν* *τῆς* *ἡμετέρας* *θεῶν*, the Strength of Heavens, &c., whom *Virg.* imitates, *Vinque Deum Infernum*, &c. 12, the Infernal Gods.

V. 117. *The Empyreal Substance*: This Heavenly Being, this glorious shining Substante from *ἐμπερὶς*, burning like Fire; hence *Calum Empyrium*, the Firmament adorned with Everlasting Lamps.

V. 122. *Irreconcilable*; Not to be made Friends, implacable: *Irreconciliabilis*, Lat. not to be appeased.

V. 123. *How now Triumphs*, of the Lat. *Triumphare*, to ride in Pomp after a Conquest made.

Excess, of *Excessus*, Lat. abundance, overmuch.

V. 124. *Self-reigning*, &c. Reigning without a Rival, is absolute above.

Sole, of *Solus*, Lat. alone, without any Companion or Competitor of his Power.
Ibid. *Under the Tyranny*; Exerts his Arbitrary Power on high: *Tyranni*, Gr. for Government, is most commonly expressive of an unjust and cruel Domination; so its Derivative *tyrannus*, is by *Plato*, *Thucydides*, and the Greek Tragedians, used for a good Prince; by *Virg.* both senses, *Pars mihi pacis erit dextram tetigisse Tyranni*, of *Aeneas*, &c. 7, and *Quam cruda Tyranni*, of *Pisyllus*, &c. 1.

V. 125. *The Apostate Angel*; The Disloyal, the Defector, fallen from his Faith and Allegiance: *Apostata*, a Renegade, from *ἀποστατός*, to stand on the other side; one who quits his Party, and runs over to the Enemy.

V. 126. *Vaulting aloud*, &c. Though in torment, making vain boastings, from *ἰσχυρὰ*, to brag.

Ibid. *Rack*; Tormented and torn in pieces by dire Despair, that rackt his Soul.

— *Cuiusque ingenuus pater*,
Spernatus simulat, perire a tota corda dolorem, &c. 1.
Soft and expressive of a less-sized Sorrow.

V. 127. *Compeer*; Companion, Mate: *Compar*, Lat. a Second.

V. 128. *Chief of many Thrones*; O Leader of many mighty Angels, that heretofore Heaven sat on Thrones. Angels and Superior Beings are in Scripture express'd by Powers and Thrones. *Εἰς ὅσους ἦν ἐκκλησίαι, ὡς ἄγγελος, ὡς ἑξουσία*, Col. 1. 16.

V. 129. *The Embodied Seraphim*; The Embodied Angels, ὡς Ἀγγέλων Ἀγγελικὴ Ἀρμόνη, *שרפים* *Seraphim*, is the usual Appellation given the Angels, *Isa.* 6. 2, where they are

scribed attending on Gods Throne: 'Tis a Derivative of *שרף* to burn, or flame like Fire, alluding to the brightness of those Celestial Beings, or to their wonderful Activity, as *Psal.* 104. 4, *Making his Angels Spirits, his Ministers a flame of fire*.

V. 130. *Under thy Conduct*; Under thy Care and Guidance, from *Conductus*, Lat.

V. 131. *Heaven's Perpetual King*; God Almighty, the Everlasting Ruler in Heaven: *Perpetuum*, Lat. *Belzebub* here diminisheth as much as he may of Gods Everlasting Empire, not saying him *Heaven's Eternal*, but *Perpetual King*, a word not of so Comprehensive Significance.

V. 132. *To prove his high Supremacy*; Made trial of his Title to that vast and absolute Dominion he assumed unto himself, whether supported by his mighty Power, by Fortune, or the Fates. *Supremacy*, absolute Power, from *Supremus*, Lat. Highest, Gods frequent Title in the Scripture being the *Myth High*.

V. 134. *For the dice Event*; Lament the sad Success, from the Gr. *ῥῆμα*, to repent of, perhaps of the Gr. *ῥῆμα*, to bewail. *Eventus*, Consequence, Success; *Eventus*, Lat. from *evenire*, to happen, to come to pass.

V. 138. *Heavenly Essences*; Spirits, Angelick Beings, Inhabitants of Heaven: *Essentia*, Lat. the Being and Existence of any thing. He arrogantly calls his Fellow-Subjects Gods, in Denegation of the one Almighty.

V. 140. *Invincible, and Vigour*; For the Mind and Soul remain unconquerable, and Strength and Courage are soon recovered: *Invincibilis*, Lat. *Vigor*, Lat. Courage.

V. 141. *Though all our Glory extinct*; Notwithstanding all our Glory be decayed and lost.

Extinct; *Extinctus*, Lat. put out, as a Flame, or any thing that burns and shines, a word well expressing the loss of that Angelick Beauty, which like a Glory attended on their Innocency, which by their foul Rebellion they had forfeited, covered now with Shame and black Corruption. *Extinctus* is used in the same Metaphorical manner by *Virg.*

— *Te propter enim in Extinctus poteris*, &c. 4.

V. 148. *Suffice in Vengeful Ire*; That we may be able long to suffer and endure his Revenge: *Wreath*, *Vengeful*, *Vindicative* from *Venger*, Fr. to revenge. *Ire*, an old word for *Anger*, from *ira*, Lat.

V. 149. *Thralls*; An old Danish word for Slaves, or Captives.

V. 152. *His Errands*; His Messages, *Sax. Errand*; a Messenger, *ab errando*, journeying to and fro.

Ibid. *In the gloomy Deep*; In the obscure, the dark Abyss, an Interval our Poet supposes between Heaven and Hell, corresponding well enough with *Virgil's*, *Pallentes umbras Erebi*, *nocturnae profundam*, &c. 4. *Gloomy*, from *Sax. Glomum*, Twilight.

V. 153. *What can it then avail*; What does it profit, or advantage us? *Valere*, Lat. to help or conduce to.

V. 154. *Strength undiminished*; Our Vigour unabated; *Indimittimus*, Lat. unbroken. What will all our Strength, unbroken and undecayed, nay, our Everlasting Being, what will these aid us, if given us only to encrease our Woes, by undergoing Everlasting Punishment? A Question that baffles *Satan*, and to which he makes a quick Reply.

V. 156. *Arch-Fiend*; The chief Devil, *Satan*, our chief Enemy, *Fiend*, *Sax.* an adversary.

V. 157. *Fall'n Cherub*; Lapsed Angel. *כרוב* according to the Rabbins, is a Human Shape with two Wings, placed over the Mercy-Seat of the Ark of the Covenant. *Ezek.* 10. 1, 18 & 19, representing the Invisible Angels; and *Miser* by this word expresseth the Angelick Guard placed before *Paradise*, after *Adam's* Expulsion. *Gen.* 3. 24.

Ibid. *Is he weak or miserable*; To faint in undertaking, or sink in undergoing what may happen, is to be wretched. *Superanda est omnis fortuna ferenda*, *Virg.* *Fortiter illi facit, qui miser est*, *Mart.*

V. 158. *To pervert that end*; To cross and thwart that Design; *Pervertens*, Lat. to turn aside, to put out of the way.

V. 159. *And disturb his inward Counsels*, &c. And make his most secret Deliberations miscarry, and fall short of their designed end. *Disturb*, from *disturbo*, Lat. to throw down, to hinder. *Disturb*, Lat. to appoint, to design.

V. 159. *But see, how long*; *Quid ergo*; *Sed mox praeferat Componere si Aut*, &c. 1.

V. 160. *His Ministers of Vengeance*; The Executioners of his Anger who pursued us; *Ministri*, Lat. Servants; *Vengeance*, Fr. Revenge.

Ibid. *Pursue*, Fr. *Poursuivre*; The Chase, pursuing of an Enemy.

V. 161. *The Supernal Hail*; The Storm of Fiery Hail that beat so sore upon us, is now when we fell, begin to abate, and the Thunder, riding upon the Wings of ruddy Lightning and fiery Rages, perhaps exhausted of its shafts, begins to give over Roaring and Bellowing through the void Immensity.

Supernal, Lat. made of Primordials: Upon the *Wicked* he shall rain Snares, *Psalm.* 124. 6, *Et pluviam Tempestatis*, *Psalm.* 124. 6.

V. 244. *This Mournful Glom*: This lamentable glaring Darkness for Heavens pure Light. *Ca. claus.* Heavenly; *Celestis*, Lat. divine, excellent.

V. 246. *Who now is Sovran*: Who now commands in chief. *Soverain*, Fr. *Servant* and *crano*, Ital. all from *Supremus*, Lat. the most High.

Ibid. Can dispose and bid: Can order and command as just, what he thinks fit, and therefore

most be just. A Description of Arbitrary Power, harmless in no Hand, but His, who is as just

as He is Powerful and Almighty. *Regnum in all his Works, and holy in all his Works*, Plat. 149.

though many of 'em unaccountable, and past our finding out.

Dispos, from *Dispono*, Lat. to order, to appoint.

V. 248. *Whom Reason hath equal'd*: Satan makes very ill use of that Reason the Sovereign

Creator had in such Perfection endow'd him with, to argue an Equality with his Maker, and

that by force of Arms he had obtain'd an Usurp'd Superiority over him and his Rebelious

Crew, as his Equals, who are his Creatures; and though of a higher Form than Man, yet re-

latively short of the transcendent Perfections of their Maker. *Supreme*, highest: *Supremus*, Lat.

most High.

V. 250. *Hail Horrors*: Thou Seat of Dreadful Desolation, I salute thee: And thee, thou

nerthmost World and deepest Hell, receive thy new-come Lord. *Hail*, a Sax. word for salu-

tation (as the Lat. *Ave*, and the *yeips* of the Greeks), of *Hele*, Health and Welfare.

Horror, Lat. *horreo*: *Infernus*, Lat. lowermost: *Profundus*, Lat. deep.

V. 254. *The Mind is its own Place*: Is not to be altered by change of Air. *Caelum non animum*

mutant qui trans mare currunt: The Mind makes all Places alike: He who is unalterable by

the Circumstances of Time and Place, may by his mighty Mind turn Heaven to Hell, and

Hell into a Heaven: Another vain-glorious Boast of the Father of Lyes.

V. 256. *What matter where*: What does it import me in what place I am, if I continue still

the same, and all I should be, but less than him, whom Thunder has exalted?

V. 260. *For in Error*: A malicious *Invendo*, as if their Bountiful Creator had denied them

the Heaven he placed 'em in.

V. 262. *To Reign is worth Ambition*: To Reign, though but in Hell, is desirable, and worth

attempting; Well exprest!

—*Nam te nec sperant Tartara Regem*
Nec tibi regnandi venit iam dira Cupido. Georg. 1.

Ambition; *Ambitus*, Lat. A desire of Honour and Power.

V. 265. *The Associates and Companers*: The Companions and Sharers of our Misfortunes. *Com-*

partes, Lat. to join together, to accompany, from *com*, Lat. *Compartes*, from the Law-Ten

Compartes, such as have equal Shares in their Ancestors Inheritance.

V. 266. *Let this astonish'd*: Lying amazed on the forgetful Flood. *Lethæ*, the oblivion

Pool of the Poets, has its Name from *letho*, forgetfulness, which it caused in all that drink of

its Waters.

—*Lethæi ad fluminis undam*
Securus Latrice & longa oblivio Potant. Æn. 6.

This forgetfulness here mentioned, does not imply that the laps'd Angels had lost all Remem-

brance of what they had enjoyed or suffered; but is expressive of that great Astonishment and

Confusion with which they were at present (helpless and forgetful of themselves) quite over-

whelmed.

Oblivio; Forgetful: Lat. *Obliviscus*. *Astonish'd*, Lat. *Attonitus*, confounded.

V. 268. *Unhappy Mansion*: In this our sad abode: *Mansio*, Lat. an abiding place, a man-

sion. *Et* to bring into order broken Troops.

V. 273. *None could have fast'd*: None could have worsted, beaten, overcome, from *fast*

or *assul*, Fr. to trample upon, to bruise.

V. 274. *Their trooblest Pledge*: The best Security and Raiser of their hope. *Pledge*, Fr.

Under-taker, a Law-Term for one who is Security or Gage for another.

V. 276. *On the Perilous Edge*: On the Bloody Brink of Battle when enraged: Well is

eminent Danger of Outragious Slaughter described by the Edge of Battle, acted by the

of the Sword, our Poet with the same Expression:

—*On the rough Edge of Battle ere it join'd.* Bo. 6. V. 108.

Perilous; *Periculosus*, Lat. dangerous. *Edge*, of the Lat. *Acies*, as that of *Arm*, *arma*

V. 277. *In all Assaults*: In all Attempts, in all Onsets. Fr. *Assault*, from Lat. *Assul*, to

Assul, to take new Courage, recover: *Assul*, Lat. to take again.

V. 278. *Signal*: Sign, from *Signum*, Lat. Notice.

Ibid. *Resume*: Take new Courage, recover: *Resume*, Lat. to take again.

V. 280. *Graveling*: To lie flat on ones Face, unable to rise or help ones self, as if Ground-

ling. *Ibid.* *Prostrate*: Lat. *Prostratus*, knock'd down, overthrown.

V. 281. *Astonish'd*, an old word for astonish'd, confounded: Fr. *Estonné*, from the Lat.

Attonitus.

V. 282. *Such a pernicious height*: Fallen so far, from such a dangerous height. *Perniciosus*,

Lat. destructive.

V. 283. *Scarce had ceas'd*: Made an end of speaking: *Cessio*, Lat. to leave off, to give over.

Superior: Chief, the Arch-Fiend: *Superior*, Lat. higher, uppermost.

V. 284. *His Ponderous Shield*: His Weighty Shield: Lat. *Ponderosus*, heavy, from *Pondus*,

Lat. weight.

V. 285. *Ethereal Tempers*. *Mass*: Of extraordinary temper, of *Trempe*, Fr. Temperature.

Mass; Solid, strong, heavy, from *Massa*, Lat. for a Lump.

V. 286. *The broad Circumference*: — The mighty Round, cover'd his Shoulders like the

full-Orb'd Moon: A Comparison better suiting the Shield of this mighty Seraph, than that of

a Grecian Shield, or the Circumference of the Sun, the Monstrous Eye of Polyphemus.

Argolici Clipei, aut Phœbæ Lampadis Instar. Æn. 3.

Circumference; *Circumferentia*, Lat. the Round, the Compass of a Circle, or a Circular Bo-

dy. They who will please themselves in reading *Homer's* Description of *Achilles's* Shield, 1A. 2.

and that of *Aeneas* in *Virg.* Æn. 8. will find that *Vulcan*, who made 'em both, gave neither of

'em such a turn as our Poet has, to this of Satan: yet the first was large enough to be engrav-

en with the Sun, Moon, and all the Stars, two Cities, Fields and Vineyards, Combats, Mu-

sick and Weddings, and so many things as employ 138 Verses, whom though *Virgil* imitates

by the Embossment of his *Hero's* Shield in 107 Lines, yet he exceeds him by adorning it with

all the Prowess and Praises of his Posterity, down to the famous Victory over *Antony* and *Cleo-*

patra, and puts it on his Back with an admirable Grace, *Attollens humero, famamque & facta*

Neptunum.

Tasso has follow'd both these, in *Rinaldo's* Shield celebrated *Cant.* 17. from *Stanza* 68. to the

81. consisting of 128 Verses. And in another place he tells us of a Divine Shield large enough

to cover the whole Country between *Caucasus* and *Atlas*,

Scudo di lirisidiffuso diamante
Grande, che più coprir genti, e paesi
Quanti ve n'ha fra il Caucaso, e l'Atlante. *Cant.* 7. *Stanza* 82.

V. 287. *Whose Orb*: Whose Round Spherical Body, through his Perspective Glass, th'Italian

Artist views: *Orbis*, Lat. any round thing of a circular Shape, and therefore the World *Terra-*

rum Orbis, as also the *Cœlestial* Circles in which the Heavenly Bodies move, *Quis ignis Cœli*

Cylindrus erret in Orbem, *Georg.* 1. Here it properly denotes the Moons Orbicular Phasis, or ap-

pearance.

V. 288. *Through Optick Glass*: Through his Telescope, an Instrument invented to draw

things vastly distant nearer to the Eye, by which they are more clearly presented to the view;

therefore named *Opticus*, *Visorius*, from *Optus*, to see, strengthening the Visual Ray, and

affording great assistance to Sight, in Objects so remote, as are the Stars and Heavenly Bodies.

Ibid. *The Tuscan Artist*: The Italian Astronomer, Native of *Tuscany*, whence *Virgil* styles *Ter-*

entium Tuscan, *Georg.* 1. *Artist*, Lat. one skill'd in the Arts and Sciences, especially

those call'd Liberal, of *Art*, Lat.

V. 289. *From Fesole*: Lat. *Fesula*, a considerable City of *Tuscany* in Italy, one of the twelve

famous Towns of *Etruria*, where the *Angels* used to reside.

V. 290. *Or in Valdarno*: A Fruitful Valley in *Tuscany*, through which the River *Arno* runs,

between *Florence* and *Pisa*, into the *Tuscan* Sea. Of *Vall*, Lat. a Vale, and *Arno*, *Arnu*, an

Italian River.

Ibid. *To descry new Lands*, &c. Which the inequality of the Moons Surface seems to suggest

to the Beholders: for by repeated Inspections through the Glazed Opticks, her Superbores is

discovered neither to be equal, nor exactly Spherical, but rough and uneven, full of vast

Hollows and great Extuberancies, not much unlike Earths Hills and Valleys, whose highest

Mountains fall short of the Eminences discovered in the Moon, as *Galileu* demonstrates in his

Sidærum Numinis, Page 25. *To descry*, to discover.

V. 291. *Rivers or Mountains*, &c. According to the Opinion of the *Pythagoreans*, that the

Moon was another World, whose brighter part resembled the Earth, and the more dark and

obscure the Watery Element. *Mibi autem dabitur fuit nunquam, Terræque Globi à longe ver-*

isiti, argue à radiis Solaribus perfusi, terræque Superficiem clarescenti, Obscuræque æquæ, sese in

compellunt daturam. *Gal.* 11. P. 17.

Ibid. *Spartan Globe*; In her circle full of Spots, which arise not so much from the Inequality, as from the Dissimilitude of her Contexture. *Globus*, Lat. any thing that is, or appears round and Globular.

V. 292. *His Spear to equal*, &c. Compared with which, the loftiest Pine: *Pinus*, Lat. for that tall straight Tree.

V. 293. *Norwegian Hills*; The Hills of Norway, a Kingdom of large extent on the North-West Shore of Europe; Barren and Rocky, but abounding in vast Woods, from whence are brought Mats of the largest size. *Norvegia*, Lat. from the Germ. *Nord*, the North and West signifying Way, from its Northern Situation.

Mast; Lat. *Malus*, made generally of Fir-Trees, which for their straightness and tallness are fittest to hoist the Yards on, which bear the Sails of a Ship.

V. 294. *Amiral*; According to its German Extraction *Amiral* or *Amirah*, the Chief Commander at Sea. That this Similitude may not seem too exorbitant, let us compare it with the *Captain's Club*:

Κυκλῶντι γὰρ ἔκειτο μῆλα βέλτερον ἢ σπῆν
"Οὐκ ὅτι ἰσθὺς ἦν, ἀλλ' ὅτι καὶ ἡμῶν
ὁρμήσιν ὁρμήσιν. ΟΔ. 1.

Ulysses and his Companions took it, to be as big as the Mast of a broad Ship of Burden, with Twenty Oars; thus translated by Ovid:

Cui postquam Pinus, Baculi quæ præbuit usum,
Aut pedes posita est, Autem apta ferendis. Metam. l. 13.

Tasso arms *Tamreddi* and his Adversary with two Spears as big. *Pofo in testa, e drizzò in alto* 1 due Guerrier le nodriscie antenne, Cant. 6. St. 40. Hector took a Spear Ten Cubits long, *ἑξήκοντα ἀντομῶν*, I. A. Z. Now if Hector, or Polyphemus himself, compared to their Superiour Satan, were but a Pigmy, who can wonder at the Circumference of his Shield, or the Size of his Spear? (to use our Author's Argument and Words)

When Millions of fierce encountering Angels fought
On either side, the least of whom could wield
These Elements, and arm him with the force
Of all their Regions. Bo. 6.

See *Spenser*, Bo. 3. Cant. 7. his Spear amidst her Sun-broad Shield arriv'd, that nathemore the Steel alunder riv'd, all were the Beam in bigness like a Mast.

V. 296. *Over the Burning Mole*; Over the Burning Ground, the singed Soil; *Mare*, according to *Pliny*, *Mare* is a Fat Earth, of kind and colour like Lime, used in many Countries to soil the Earth, which its innate heat stimulates into great Fertility.

V. 297. *On Heavens Azure*; On Heavens Blue Plains: *Azur*, Fr. *Azur*, Ital. both from the barbarous Greek *ἄζυρος*, *Lapis Lazuli*, a Stone of which is made the best Blue Paint resembling the Blue Sky, brought from Persia, call'd there *Lazur*.

Ibid. *The Torrid Zone*; The Roasting Region, the Scorching Climate: *Torridus*, Lat. burnt: *Torrida semper ab igne*, of the Torrid Zone. *Geor. 11.*

V. 298. *Vaulted with Fire*: *Vaulte*, Fr. Arched over-head with Fire, well agreeing with his former Description,

— On all sides round,
As one great Furnace flamed. V. 62 & 63.

V. 299. *Nathless*; Nevertheless, of which it seems to be a contracted Diminutive, or the *Six*, *Nathless*, of *Nat*, not and less.

Ibid. *Till on the Beach*; The Brink, the Side, the Brow of that Burning Sea.

V. 300. *Inflamed*; *Inflammatu*, Lat. all on a light Fire.

V. 301. *His Legions*, Angel-forms; His Armies of Angels, Angelick Shapes: *Legio*, Lat. was a square Battalion of Roman Footmen, consisting of about 6000, more or less, according to different times. Twelve millions of Angels our Saviour mentions *Matth. 26. 53.*

Form; *Forma*, Lat. for Shape, Figure, Beauty, &c.

Ibid. *Intrant*; Helpless, confounded: *Transi*, Fr. fallen into a Swound.

V. 302. *Thick as Autumn*; As numberless as Leaves in Autumn. *ὅσον τὴν φύλλον ἐν ἔσθῃ* *ἄγρῃ* *ἔστιν*, As many as the Leaves and Flowers that adorn the Spring, says *Horace*; And *ἄλλοι γὰρ πόλλοι καὶ ἄλλοι*, I. A. 11. Very many, like to Leaves or Sands in number. Thus approved by *Virg.*

Quem qui scire velis, Libet velis æquum idem
Disserere, quam multa *Xephyro* turbulenta arena:

*Aut ubi Navægin violentior incidit Entus,
Nesse quæ totis ventant ad littora fluctus.* *Geor. 2.*

But those which exactly quadrate with the place are,

*Quam multa in Sylva Autumni frigore primæ
Lappæ cadunt folia.* *En. 6.*

Ibid. *Autumnal*; Of or in the Autumn: *Autumnus*, Lat. the Harvest, that Quarter of the Year from the beginning of August to that of November.

V. 303. *In Valombrosa*; In the shady Vale. *Valombrosa* is a famous Valley in *Tuscany*, so named of *Valis* and *Umbra* Shade, remarkable for the continual cool Shades, which the vast number of Trees that overpread it, afford.

Ibid. *Where the Etrurian Shades*, &c. Where the lofty *Tuscan* Trees Vaulted high overhead, agree in one green Bower. *Etruria* was the ancient Name of a considerable part of Italy, now *Toscana*, *Tuscia* and *Tuscia*, Lat. containing all that Country, which belongs to the States of *Florence*, *Siena*, *Pisa* and *Lucca*, the last a Free State, the rest subject to the great Duke of *Tuscany*.

V. 304. *Over-arch'd*; Arch'd over-head, Arch. A Circular Figure from *Arc*, Fr. as that of *Arcus*, Lat. for a bent Bow its resemblance.

Ibid. *Scatter'd Sedge*; Weeds broken by the Wind, and covering the Red Sea. *Sedge*, from the Sax. *Sæg*. A little Sward, from its shape; and *A secundo*, from the sharpness of its sides, which are apt to cut the Hand they are drawn through.

V. 305. *A Float*; Floating, swimming about, from *Fluctus*, Fr. as that from *Fluctuare*, to swim.

Ibid. *Orion arm'd*; The Poets Fable, that *Jupiter*, *Mercury* and *Neptune*, being one Night out late on a Ramble, were forc'd to take into a poor House where one *Hircus* lived, who killed the only Ox he had, to entertain his Heavenly Guests; who to reward his Gratitude, granted him any Request he should make 'em; which was, That he might have a Child without the trouble of a Wife: Whereupon these his Guests Urning in the Oxes Hide, commanded him to bury it Ten Months in the Earth, which he did, and at the end of the term he had this Son, who proving a great Hunter, was kill'd by a Scorpion, and by the Commiseration of the Gods translated to Heaven, into a Constellation of Sixteen Stars: From this extraordinary way of Generation, he was call'd *Orelus*, *Ὠρελὺς οὐρανῶν* *ὁπὸν μὲν ἔστιν ἀστὴρ γὰρ*, from *ὦρε*, *Ure*. Others say, *πῶρ* *τὸ ἐπὶ νεφελῶν*, from the Stormy Weather that attends him.

Affurgens fluctu nimbofus Orion. *En. 1.*

Armatusque Auto Circumspicit Orion. *En. 3.*

Where *Virgil* has adorn'd him with Gold in respect of his Splendor, as *Milton* does here arm him with fierce Winds in Consideration of the season he appears in, which is generally temperous. *Armatus*, Lat. armed.

V. 306. *The Red-Sea Coast*; *Mare Erythreum*, of *Erythra*, Son of *Persus* and *Andromeda*, who Reigned in Egypt on the Confines of this Sea, and probably found the way of sailing in small Vessels, among Islands thereof, the affinity of his Name with *Erythra*, Greek for Red, occasioned the naming this Sea so. *Sir Walter Raleigh*, from a view that *Gama* a Portuguese took of this Sea *Anno* 1544, affirms, That the Earth, Sand and Cliffs of divers Islands in this Sea, being of a Reddish Colour, give by Reflection a soil to its Waters, that seem to have a Tincture of Rubicundity, though not real: Where the Hebrew Text mentions the miraculous passage of the Israelites cross this Sea, it is call'd *הַיָּם הַסּוּף*, *Mare Algeum*, the Sea of Weeds, from the abundance of Weeds and floating Sedge, though translated the Red-Sea.

V. 307. *Byfira* was, according to *Sir Walter Raleigh's* Opinion, one of the Egyptian Kings that oppress the Israelites, in whose Reign *Moses* fled, having slain the Egyptian, and that he was call'd *Chencor*, on whom the Ten Plagues were inflicted, and who was afterwards in pursuit of 'em drown'd with all his Host in the Red-Sea. *Pharao* (the word used by *Moses*) was the general Appellative of all the Egyptian Monarchs, as is evident from 2 Kings 23. 29. and *Jerom* 46. 2. where by his Surname one of their Kings is call'd *Pharao-Nechab*.

Ibid. *Hu Memphian Chivalry*; His Egyptian Horsemen; from *Memph* the great and glorious City of old Egypt, seated on the Brow of a Mountain two Miles West of *Nilus*, and is call'd *Meph*, *Hef* 9. 6. About Ten Miles from this place stand the famous Pyramids.

Barbara Pyramidum sileat miracula Memphis. *Mart.*

Quem non Egyptus Memphis, Equaret visu, numerisque moventibus æstra. *Luc. 11.*

Chivalry; *Chevalerie*, Fr. Horsemanship, Service performed on Horseback, and such as perform it, from *Cheval*, Fr. a Horse.

V. 308. *Perfidious Harrod*; Treacherous, because *Pharao*, after leave given to the Egyptians to depart, follow'd after 'em like Fugitives. *Perfidus*, Lat. faithless.

V. 309. *Sojourners*

- V. 309. *Sojourners of Goshen*; The Israelites, who inhabited that part of Egypt, Gen. 47. 27. *Sojourner*, Fr. to stay in.
- V. 310. *Their float Carcasses*; Their dead Bodies swimming to and fro: Fr. *Cargasses*, *carcas*. Read Exod. 14.
- V. 311. *Chariot*, from *Carrus*, whence *Curvus*, Lat. for the same sort of Carriage.
- V. 312. *Abjeet*; Lat. *abjeetus*, cast away, cast down, lost and dispirited.
- V. 315. *Of Hell resounded*; Rang again: *Resonner*, Fr. from *resonare*, Lat. to sound again, or to resound.
- Ibid.* *Potentates*; Rulers, Governours, from the Lat. *Potentatus*, a Chief Magistratus, as *Pessus* tells us, used both by *Cesar* and *Livy*.
- V. 316. *The Flow'rs of Heav'n*; Lately Heav'n's chief Inhabitants, from *Flor*, Lat.
- V. 317. *If such Affliction can seize*; If such Confusion, such a Dulness and Stupidity as this can matter Everlasting Beings: *Saisir*, Fr. to lay hands on, to take hold of.
- V. 319. *After the Toil*, &c. After the Fatigues and Labours of the Foughren Field, to recover the decay'd Strength.
- Repose*; Some will have from *reponere*, Lat. to rest; others from *re* and *pausa*, of *pausa*, to cease, to rest; *Virtue*, of *virtus*, Lat. Courage, Gallantry, Strength.
- V. 323. *To adore the Conquerour*; To worship and pay Adoration to our Adversary: *Adorare*, Lat. to worship. The manner of Adoration among the Idol-Worshippers was, *Mentem Dei, Caput incedere, adorare*. So Job 31. 27. *If my Mouth did kiss my Hand*. So Psa. 11. 12. *Kiss the Son*; that is, worship him: Thus Hosea 13. 2.
- V. 324. *Cherub and Seraph*; Angels of all sorts and kinds. *Seraph* is the singular of *Seraphim*, of which before.
- V. 325. *And Ensign*; With Arms and Colours thrown away, from *Insigne*, Lat. for any thing remarkable.
- V. 326. *Discern th' Advantage*; See the Advantage they have got over us: Lat. *discern*, to judge of, to know well, of *dis* and *cerno*, to see.
- V. 327. *Descending*; Falling, or driving down directly on us: *Descendens*, Lat. from *descendere*, to go down.
- V. 328. *Thus drooping*; Fainting, and out of heart, or with Thunderbolts linked together like Chain-shot.
- V. 329. *Transfix us*, &c. Strike through and rivet us to the bottom of this Flaming Whirlpool: *Transfigo*, Lat. to pierce through. This alludes to the Fate of *Ajax Oileus*, O. 6. 8. imitated by Virg. *Ilum expirantem transfixo pectore flamma, Turbine corripuit, scopuloque infixit*. *Æn.* 1. Who pleareth to read the Devils Speech to his Damned Assembly in Taffy, Cam. 2. from Stanza 9. *Tartarei Numi di foder più degni, Là scura il Sole, to Stanza 18*, will find out that he has been him, though borrow'd little of him.
- V. 334. *Rouse*; Get up, a more Northern pronunciation of Rise, like the Dorick Dialect.
- V. 335. *Evil Plight*; The sad Condition, a Metaphor from Merchants plighting or plying their Words the Commodities (often sold unseen) are in good case.
- V. 337. *Generals*; *Generales*, Lat. thence Commander in Chief.
- V. 339. *Amram's Son*, was *Moses* by *Jachbed*, Exod. 6. 26. *Numb.* 26. 59.
- Ibid.* *In Egypt's evil*, &c. When her obstinate King provoked God to plague both him and the whole Land. It was so named of Egyptus the Son of *Belus*, one of its most ancient Kings.
- V. 340. *A Pitchy Cloud*; A Cloud of Locusts as black as Pitch; for the sacred Text tells us, *The Locusts covered the face of the Earth so that the Land was dark*, Exod. 10. 14 and 15, as it follows, *and darken'd all the Land of Nile*. *Locusta*, Lat. for that devouring Insect.
- V. 341. *Warping*; Working themselves forward, a Sea-Term: The East-Wind waisted us over, Exod. 10. 13.
- V. 342. *That o'er the Realm of Impious Pharaoh*; That like dark Night o'erspread the Kingdom of *Prophane Pharaoh*; this was not the particular Surname of any King of Egypt, except him who bore it first, whose Virtue and Heroick Actions made it Honorary to all his Successors, as that of *Cesar* and *Augustus* was among the Romans, till the Egyptians in process of time altered it to *Ptolemy*, in memory of *Ptolemy Lagus*, one of *Alexander's* Captains, who after his death succeeded in the Sovereignty.
- V. 343. *The Land of Nile*; Egypt Graphical described, by that famous and wonderful River *Nilus*, to whose Annual Overflowings that Country owed its extraordinary Fertility: Rich without Rain.
- V. 344. *Hovering*; Flying about, taking many turns on the Wing without alighting.
- V. 345. *Under the Cope of Hell*; Under the Flaming Vault, the Fiery Canopy of Hell: *Cope*, from *It. Cappa*, as *la Cappa del Cielo*, the Cope of Heaven, from *Caput*, Lat. Head, as Heaven seems to be, to the under World. Others deduce it from *Rosetier*, a Canopy, such as is hung about Beds in hot Countries infested with Flies, made of thin and small Meath: Not to keep 'em out, from *Kas4*, a Gnat. In *Testudines tibi Leuule Conopsea*, Ju. Sat. 6. I prefer the former.
- V. 346. *Surrounding Fire*; Twixt the Flames above, below, and on all sides encompassing them. *Nether*; Underneath, from *Ned*, Dan. for under, *surrounding* from the obsolete *surround*, to encompass quite round, to inclose on all sides.

- V. 348. *Of their great Sultan*; The Title of the Turkish Emperours for their Cruelty and Tyrannick Government, well enough apply'd to *Satan* (שטן, Heb. Dominion, of שטן, to bear Rule over.
- Ibid.* *To direct*; To appoint, to give order and direction: *Dirige*, Lat.
- V. 349. *In even Balance*, &c. They light down all at once in exact order of time and place.
- Bilance*, Lat. a pair of Scales, from *Bas*, Lat. two, and *Lance*, Lat. a Scale.
- V. 350. *On the firm Brimstone*; On the burning Soil: *Brimstone*, from the Sax. *Bremestane*, a hard stony Substance, apt to burn.
- V. 351. *A Multitude*; A vast Company, a mighty Swarm: *Multitudo*, Lat.
- Ibid.* *The Populous North*. Northern Countries abound in People, as being more Procreative than hotter Regions; and the Inhabitants of Northern Climates are more vigorous and strong, than those that lie nearer the South and the Sun, whose Heat enervates and emaculates its few and feeble Inhabitants: *Populosus*, Lat. full of People.
- V. 352. *Part'd never from her Frozen Laps*; Never sent forth from her cold Climates: *Part'd* relates to the Similitude of the Deluge, by which he well expresses the Inundation these Barbarous Nations made upon the Southern parts of the World, when streightned for room they left their hungry Hives. The holy Text expresseth the Production of Mankind by the same word *Laps*, *Thy Son which shall come out of thy Laps*, of *Salomon*, 2 Chron. 6. 9.
- V. 353. *Rhene*; *Rhenus*, Lat. A vast River of Germany, and one of the greatest in Europe, arising out of the Alps in Switzerland, and after a course of 306 Miles falling into the British Sea by the *Briel*, famous for having been for a long time the Boundary of the Roman Empire.

Alpina, ab dura, Niver, & Frigora Rhene,
Me sine Sola videt. Virg. *Ecl.* 10.

Ibid. *Donau*; Call'd by the Germans, *Donau*; by the French, *Danube*; by the Italians, *Danubio*; by the Poles, *Dunay*; and by the Turks, *Tuna*; and by the ancient Greek and Latin Historians and Poets, *Danubius* and *Ister*.

Stat veni urbs ripe vicina Bismontis Istri. Ov. *L. 1. de Ponto.*
Et conjurato descendem Danubio Istri. Geor. 11.

It is the greatest River in Europe, rising in the County of *Bur* in *Saxia*, and after a course of 1700 Miles, (modestly computed) emptieth its self, and many other Navigable Rivers, into the *Euxine*, or *Black Sea*, by three great Outlets. It was also for many Years the Boundary of the Roman Empire on that side against the Barbarous Nations, the Legions having their Stations on its Banks.

Ibid. *Her Barbarous Sons*; When her cruel Off-spring, as Virg.

Quere hunc tam barbara morem
Permittit Patria? *Æn.* 1.

Strangers were by the Grecians styled *Βαρβαροι*, not being understood; so *St. Paul* useth the word 1 Cor. 14. 7. and Virg. *Barbarus haec Segetes*, *Ec.* 1. But the Greeks, proud of their extraordinary Language and Learning, esteemed and termed all other Nations Barbarous: *Strides* tells us, that Foreigners endeavouring to learn the Athenian Idiom, spoke and pronounced it very roughly and untowardly, and did often (when at a *non-plus*) repeat and chop upon *Barbar*, which gave occasion to the naming them thereby. But these our Poet speaks of, are more justly styled Barbarous, because they blotted out, and almost utterly defaced all the Learning of the Civilized parts of the World, which their over-ran. They were the *Goths* and *Vandals*, who first made an Irruption into *Poland*, then into *Italy*, *Spain*, *Africa*, and possess themselves also of some of the Southern parts of *France*, *Languedoc* and *Provence*. The *Goths*, ancient Inhabitants of *Gotland* in *Sweden*, removed most prosperously into *Spain* about the Year 400, and continued Masters of it under 31 Kings of their own Nation, till overcome by the *Moor* in the Year 716, whence our Poet says they spread, &c.

V. 355. *Benatz Gibralter*; A City and Mount of *Andalusia* in *Spain*, seated at the Mouth of the *Mediterranean Sea*, where it runs into the *Atlantic Ocean*: The Name is corrupted from *Gibet Tarick*, in the *Morisque* Tongue, signifying the Mountain of *Tarick*, a famous Leader of the *Moor*, who first Landed here, when they Invaded *Spain*.

Ibid. *To the Lybian Sands*; To the Sandy Deserts of *Africa*. *Lybia* is generally taken for *Africa*, and had its Name from *Lybia* the Daughter of *Euphrates*, or as others, from *Lybi* the South-Wind, to which it lies open and exposed.

Lybia deserta peragro
Europæ atque Asia pulsat. *Æn.* 1.

Properly speaking, *Lybia* is but a part of *Africa*, bounded by the *Mediterranean*, *Egypt* the Country of the *Tripolitani*, and *Ethiopia*. Of its Sandy Barrenness. *Lucan.*

*Lybica, quod fertile terra est, —
Vergit in occasus, sed & hoc, non fontibus ullis
Solvitur, Arctot rari aquilonibus imbres
Accipit, Lib. 9.*

The Vandals, or Vindelici, seized on this Country about the Year 428. a People of German Natives of Suevia, one of whose Kings, *Gensericus*, Invaded Italy, sackt Rome, and gave the Plunder of it for 14 Days space to his Soldiers; their Power continued in Spain and Africa for 146 Years.

V. 356. *Squadron*; *Esquadron*, Fr. *Agmen quadratum*, a Body of (Foot) Men drawn into a Square, from *Quadratus*, Lat.

Ibid. *Band*; A Company, from *Bande*, Fr. and *Banda*, Ital. for the same, all perhaps from *Bandus*, as *Suidas* tells us, Gr. for an Ensign: An easie Metonymy, the Flag for those that follow it.

V. 357. *The Heads and Leaders*; The one explains the other; Commanders are in respect of the Military Bodies they Command, what the Head is to the Body Natural. Thus in our Universities, the Master of a House or College is call'd the Head.

V. 358. *Godlike Shapes*; Whole Size and Shapes were like the Gods: If Homer gave his *Heroes* the Title of *θεοειδεις*, and *Virg.* *Aeneas* be, *Or, humerisque, Deo similis*, these Mighty Spirits that durst Rebel against th' Almighty, may be well allowed the same Epithet.

V. 359. *Forme Excelling Human*; In Shape and Beauty exceeding all Mankind: *Excellens*, Lat. of *Excellere*, to surpass, to go beyond, to outdo: *Humanius*, Lat. belonging to Mankind.

Ibid. *Princely Dignities*; Majestick Personages: *Princeps*, Lat. *Dignitas*, Lat. *Worthiness*, Majesty and Powers, well applied in the Abstract to such Spiritual Beings: *Potestas* is at this day in use for a Magistrate, as *Juvenal* long since, *Vix Fidenarum Calvorniae esse Potestas*; *Torres*, *Dominions*, *Principalities* or Powers, *Colol.* 1. 16.

V. 360. *Erst*; Formerly, lately, from *Erst*, first.

V. 361. *In Heavenly Records*; In the Registers and Rolls that are kept above in Heaven. Records, from Lat. *Recordari*, to remember, Authentick and Uncontrovertible Testimonies in Writing, contained in Rolls of Parliament and preserv'd in Courts of Record.

V. 362. *Be no Memorial*; Is no Remembrance: Lat. *Memoriale*: *Ras'd*, scrap'd out, Fr. *raser*, to blot or scratch out: *à Rodere*, Lat.

V. 364. *The Son of Eve*; Among Mankind *Eve* took her Name of *חַוָּה* to live, because the Mother of Mankind, who from her derive t'ir Being, *Gen.* 3. 20.

V. 371. *To transform to the Image of a Beast*; To change the Glory of the Invisible God into the Image of a Beast, as *Exod.* 32. 1, 2, 30c. Where the Israelites forc'd *Aaron* to make them a Molten Calf, likening their Maker to the Grazed Ox, as follows: *Transformare*, to turn into several shapes: *Omnia transformat sese in miracula rerum*, *Georg.* 4. *Image*, Lat. the likeness or appearance of any thing represented, as if *imitago ab imitatione*. *Brutus*, Lat. dull, heavy, void of Reason, as Beasts are.

V. 372. *Adorn'd with Gay Religions full of Pomp*, &c. Decked and set out with Gay Rites and Shews, Solemn Processions and Copes wrought with Gold. *Adornatus*, Lat. trimm'd, set forth. *Pompa*, Lat. of *πίμπω*, a light, or glorious shew. *Gay*, fine, splendid, *à joier*, to be proud.

V. 373. *Idols*; *Εἰδωλα*, gross Material Representations of God, the Infinite and lovable Being.

Ibid. *The Heathen World*; Among the Gentiles, some fetch the word from *ἔθνη*, Gr. for the same. *Vossius*, *Heathens*, Ger. *Heyden*, is from *Heyde*, a Country place, where these Heathens used to observe their prophane Rites, after their Churches were dedicated to, and employ'd in the Service of the True God.

V. 379. *On the bare Strand*; On the barren Bank, or the fruitless Shore. Of *Synodus* Belg.

V. 380. *Promiscuous Croud*; The common Croud of ordinary Angels, like common Soldiers *Promiscuus*, Lat. mixt, mislead, common, confused, confused.

Ibid. *Alas*; At a distance, far off. *Al-off*; at a good distance.

V. 382. *Roaming to*, &c. Wandering up and down the Earth. It seems derivative from Room, as that from the Belg. *Rogm*, broad.

V. 384. *Their Altars*; Their places of offering Sacrifice: *Altare*, Lat. *Quasi alta ara*, Erected above Ground, and raised, on which they sacrificed *dis superis*, to the Heavenly Deities. *Altare est, quod ē terra erectum est: Ara vero quae in terra statuitur*.

V. 386. *Jehovah*, *יהוה*, The peculiar and most expressive Name of GOD, describing him by Essence and Eternity, explain'd well by *St. John*, *Revel.* 1. 4. *ὁ αὐτὸς ὁ ὢν ὁ ὢν ὁ ὢν*, yet all Parents, though zealous in this Idolatry, were not so unnaturally impious, as to offer up their Children Burnt-Sacrifices to *Moloch*, when God himself was contented with Bulls and Rams. Some of 'em satisfied their Diabolical Zeal, by making 'em pass through the Fire, others between two Fires, before this Grim Idol, which they were made by the Priests to believe to be very conducive to the Prosperity and Long Life of their niggard Offspring. There were

ἱεροσύνη. The sacred Concealment of this Name, was not unknown to the Heathens. *John Melaleus*, Lib. 3. *Cronos* tells us, *Orpheus* made his Boasts, that he had heard from the Oracle the ineffable Name of God, *ΗΕΙ ΚΕΡΕΟ*. The Cabalists among their Arithmetical Traditions, have this Numeral of the Name *Jehovah*, *יהוה* *KEPEO*, which they deduce thus, *ע* 5, *ה* 5, *ו* 6, *י* 10, that $5 + 5 + 6 + 10$ gives 26. $26 \times 5 = 130$, behold 130. And so makes 186 by the Hebrew Numeral Letters thus express'd, $100 + 80 + 6 = 186$, which with 161, of Admiration 177, behold 186, is a Numeral Expression of that Sacred Name of GOD, (not to be pronounc'd but once a Year by the High Priest, on the Day of Expiation) and the meaning of the Oracles *Te heri Kereu*.

Ibid. *Thundering out of Zion*, as it is express'd *Joel* 3. 16. and *Amos* 1. 2. *The Lord shall roar from Zion*, and utter his Voice from Jerusalem.

V. 387. *Thron'd between the Cherubim*; This relates to the Description of the Oracle in *Salomon's* Temple, wherein the Ark was placed between the two Golden Cherubims. *1 Kings* 8. 6 and 7. See also the *2 Kings* 19. 15. *O Lord God of Israel, which dwellest between the Cherubims*. *Hezekiah's* Prayer.

V. 388. *Within his Sanctuary*; Within his Holy Temple: *Sanctuarium*, Lat. of *Sanctus*, *Holym*. The place in which the Ark of the Covenant reposed in *Salomon's* Temple was called *Sanctum Sanctorum*; the most Holy Mansion, into which the High Priest enter'd but once a Year. Of the Idols attempting and possessing even this Holy Temple, read *2 Kings* 23. 4. and *2 Kings* 21. 4 and 5.

Ibid. *Their Shrines, Abominations*; Their Temples and Worship, things detestable and accurs'd. *Shrine*, from *Escrein*, Fr. as that from *Scrinium*, Lat. a Repository, or place wherein Jewels and things of the greatest Value were laid up. So *Scrinium Sacrum*, where Holy Reliques are kept by their dull Adorers. *Demetrius* the Silversmith is said to make Silver Shrines for *Diana*, *Nem's agrippae*, little portable Silver Chappels, representing the Form of that famous Ephesian Temple, with the Image of *Diana* enshrined: These Silver Shrines were not made for, but of *Diana*, *Art.* 19. 24.

V. 389. *Abominations*; Accurs'd things, detestable, such as God abhors: *Abominatio*, Lat. By this phrase the Holy Writ expresseth Gods detestation of Sin, all sorts of it being Abominations in his sight, as *Levit.* 18. 22, 23, 26, 27, 29, 30. and *1 Kings* 11. 7. *Salomon built an high place for Chemus, the Abomination of Moab*, &c.

V. 390. *His Holy Rites profan'd*; Polluted and defiled his Sacred Ceremonies, which in his Worship the Jews were appointed to observe. *Ritus*, Lat. Custom: *Profane*, Lat. to unhallow. Of the most Solemn Feasts enjoy'd the People of God, see *Exod.* 13. *Verf.* 14, 15 & 16. *Levit.* 23. 39. read *Deut.* 16.

V. 391. *Affront his Light*; And with their Deeds of Darkness durst oppose and encounter his Holy Purity, the Delusion must have been very strange, and this Darkness must have posset the misty Minds of their Adorers, before they could be prevailed upon to quit the Living GOD, (by so many miraculous Deliverances manifested to 'em) a GOD of infinite Mercy, appeasable by the Sacrifice of a Pigeon, for those Grim Idols to whom they were to give up their Children (their own Bowels) to be burnt. *Affronter*, Fr. to encounter lawfully and impudently.

V. 392. *First Moloch horrid King*; Dreadful King. *מלך* Heb. King. *Levit.* 18. 21. *2 Kings* 23. 10. *Jer.* 7. 31. *1 Kings* 11. 5. he is called *Milcom*, and in the *1 Chron.* 20. 2. *Milcom*, which our Translation reads of their King, which the LXX render *το εἶδός του Μιλχάμ*, took the Crown of Moloch (the Idol of the Conquer'd Ammonites) from off his Head.

This Idol is by some thought the same with *Satan*, to whom the Heathen sacrificed their Children, worshipped chiefly by the Ammonites, and afterwards by the Idolatrous Jews, who in cur'd imitation of their cruel Neighbours offered their Sons and Daughters to it; the Devil probably seducing and enticing them by these horrid Sacrifices, to an Emulation of the Tryal God was pleas'd to make of *Abraham's* Faith and Obedience, in offering up his only Son *Isaac*, *Gen.* 22. 2.

The Image of Moloch was of Brass, hollow within, with the Head of a Calf Crown'd; and being made red hot by an internal Fire, the Child was clapt into his Arms, fixt in a posture to receive it; and to hinder hearing the horrid Shreicks it gave, they made a horrible Din with Drums and Trumpets, &c. He who thus sacrificed to Moloch, is by *Hosea* said to kiss the Calf, *Chap.* 5. 2. *The Sacrificers of Men kiss the Calf*, that is, worshipped and adored him.

Ibid. *Bismear'd*; Dawb'd all over, from *Be*, in Composition signifying round, as *Belen*, and *smear* of the Belg. *smearren*, to dawb, to anoint, to pollute.

V. 394. *Timbrels loud*; Drums, Tabors, either of the Fr. *Tambour*, a Drum, as if *Tambrel*, or from *ἰμβρέω*, Gr. for the same.

V. 395. *That pass through Fire*; Although this be an Hebrew phrase expressive of burning, yet all Parents, though zealous in this Idolatry, were not so unnaturally impious, as to offer up their Children Burnt-Sacrifices to Moloch, when God himself was contented with Bulls and Rams. Some of 'em satisfied their Diabolical Zeal, by making 'em pass through the Fire, others between two Fires, before this Grim Idol, which they were made by the Priests to believe to be very conducive to the Prosperity and Long Life of their niggard Offspring. There were

some remains of this Heathen Rite in St. Chrysostom's Days; Mothers, even Christians, went to make their Children pass yearly over the Fire on St. John's Day, which he reproves: *Solennes est honor, Pueris excitatur animus, ipsaque diem Lampada, appellatur.* In *Homi. de Nat. St. Joann.* In this sense *Abaz* made his Son to go through the Fire, 2 Kings 16. 3.

V. 396. *Grim* Idol; Ugly, cruel: *Grimm*, Ger. Anger, which distorts the Countenance, and disorders it; hence the Fr. *Grimace*, for an ugly or ridiculous Face.

Ibid. *Him the Ammonite*; The Ammonites were descended from *Lot*, by his youngest Daughter, Gen. 19. 38. who called her Son *Ben Ammi*, The Son of my People; *Ben* signifying a Nation; The worshipping this detestable Deity *Moloch*, is called *The Abomination of the Children of Ammon*, 1 Kings 11. 7.

V. 397. *Wassippi in Rabba*; A City beyond *Jordan*, belonging to the Ammonites, and Capital of their Kingdom, besieged by *Joab*, and taken by *David*, before whose Walls *Uriah* was slain, 2 Sam. Chap. 11. and 12. Her Plains are styled *Warry*, from the many Springs and Brooks, that gave *Rabba* the Name of *The City of Waters*, 2 Sam. 12. 27.

V. 398. *Argab*; Was a Country, part of the Dominion of *Og King of Basan*, Deut. 3. 3. & 4. *Fair*, Son of *Manasseh*, took this Country, to whose half Tribe it was allotted for a Possession, Deut. 3. 13. and 14.

Ibid. *Basan*; Was all that Country, under the Command of *Og* the last King thereof, lying beyond *Jordan*, from the River *Arnon*, to Mount *Hermion*, given in Allotment to the *Reubenites*, *Gadites*, and the half Tribe of *Manasseh*, Deut. 3. 12. 13.

V. 399. *Utmost Arnon*; A River beyond *Jordan*, in the Country of the Ammonites, being the farthest part Eastward possess'd by the Children of *Israel*, therefore called *utmost*, (outermost) in their Boundary on that side.

V. 400. *Audacious Neighbourhood*; Nor was *Moloch* satisfied by being so bold a Neighbour to the True God, as to invade the Land of *Promised*, and to be worshipp'd in the borders of his Kingdom among the Idolatrous Ammonites, but he seduced even *Salomon* himself to build him a Temple just o'er against God's Holy Temple at *Jerusalem*, on that scandalous Hill, *See Arax*, Lat. bold, daring.

V. 401. *Of Salomon*; The Son of *David* by *Bathsheba*, 2 Sam. 12. 24. so named of God by *Nathan* the Prophet, famous for his extraordinary Wildom granted him by God, 1 Kings 3. 12. and 1 Kings 4. 29. to the end.

V. 403. *On that Opprobrious Hill*; Where *Moloch's* Temple was erected in the Valley of *Hinnom*, South-East of *Jerusalem*, by King *Salomon*, 1 Kings 11. 7. to please and gratify his idolatrous Wives: The Hill is deservedly called *Opprobrious*, from the scandal which it gave out only to the People of God, but to the Jealous God of his and their Fathers. *Opprobrius*, Lat. reprochful.

V. 404. *Valley of Hinnom*; This is sometime called the Valley of *Benbinnom*, *בן בננום* in the is, the Vale of the Children of *Hinnom*, an usual Hebrewism, Jer. 7. 31. in which the Grove of *Moloch* stood: Throughout the Sacred Text, where ever Idolatry is either reproved, punished or abolished, mention is made of Groves, 2 Chron. 24. 18. *They left the House of the Lord God of their Fathers, and served Groves and Idols.* So 2 Chron. 14. 3. the planting of Groves near God's Altar was positively forbid, Deut. 16. 21. as being a part of the Gentile Superstition.

*Ingeni ara fuit, juxtaque veterrima Laetae,
Incumbens ara, atque umbra complexa Penates.* En. 11.

Ibid. *Tophet*; *תופת* Heb. a Drum, the Name opprobriously, and by way of dereliction of the Grove where *Moloch's* Temple stood, because they made use of many of those loud and noiseful Instruments to drown the dismal Outcries and Groans which proceeded from those cruel Sacrifices, Jer. 7. 31. and 32.

V. 405. *Black Gehenna* call'd; Hell it self, from its dismal Flames. This Valley of *Hinnom* some fetch from *עין*, to roar, to cry out, through excessive torment: It lay South-East of *Jerusalem*, Jer. 15. 8. where *Tophet* stood, 2 Kings 23. 10. From the Burnt sacrifices of Infants and the horrid Groans and Outcries of Human Holocausts, *Hell*, the Seat of Eternal Punishment and Penal Fire was named *Gehenna*, read *Isai.* 30. 33. and our blessed Saviour himself applies it, *Ecce ego mitto vos in mundum, Matth. 10. 9.* Type, the Image, the Resemblance of *Tophet*, Gr. the Form or Likeness.

V. 406. *Clemor*, the Idol of *Moab*, Jer. 47. 7. and 13. from *עמו*, to hide, *חשכה* (darkness) *עמו* *חשכה*, says *Philo Jude*, both importing a behaviour fit to be concealed. *Origens*, who search'd the Hebrew Authors, confesseth he could find no other account of this *Clemor* and *Peor*, which are the same, but that it was *Idolum Turpitudinis*. St. Hieron on the 9 Chapter of *Apocalypsis* likens it to *Priapus*, whose Lascivious Deity was worshipp'd by shameful Prostitutions: And indeed in *Numb.* 25. 1 Kings 15. 2 Chron. 13. 16. and in all other Texts of Holy Writ where mention is made of this abominable Idol, his Worship is attended with, and express'd by, all the Lustful and Wanton Enjoyments imaginable. Of the same Opinion is our *Milton*, who therefore styles *Clemor* the *Obscene Dread* of the *Moabites*, and his Rites *Wanton*: But our Learned *Selden* disagrees, and not without sufficient Reason on his side, for Idolatry throughout the Old Testament is every where express'd, by going a Whoring after strange Gods, and by Lust and

minations, as is sufficiently evident *Ezek.* 23. The Whoredoms, which the *Israelites* committed with the Daughters of *Moab*, cannot be proved to have been any part of the Idolatrous Rites performed in Worshipping this their God, but rather the Allurements and Rewards these fair idolatresses bestow'd on their Admirers, by which they ensnared them, to bow down before their senseless Deities, and to provoke the Living God. Read *Numb.* 25.

Ibid. *The Obscene Dread*; The filthy Fear, the lustful Deity, the beastly lascivious God of the *Moabites*. *Dread*, for *Deity*; *Primus in orbe deus fecit timor*; And *Osai* speaking of *Syr*, so much revered of all that swore by it.

*Syrus quoque confesa sunt
Numina torrentis, timor & deum ille deorum.* Met. Lib. 3.

Obscenus, Lat. unclean, unchaste, abominable. *Moab*, the Father of the *Moabites*, was the Son of *Lot* by his eldest Daughter, Gen. 19. 37.

V. 407. *From Arar to Nebo*; The first a City West of, the later a Hill East of the *Promised* Land, whence *Moses* took his prospect of it, Deut. 34. 1.

V. 408. *Of Southmost Abarim*; Mountains of *Moab* bordering on the Desert Southward, and therefore wild, a Wilderness, not far from Mount *Nebo*, *Numb.* 33. 47.

V. 409. *In Hesebon and Hazonaim, &c.* Chief Cities of *Seon King of the Amorites*, from whence he had driven out the *Moabites*, *Numb.* 21. 26. *Jerem.* 48. 3. 4. and 5.

V. 410. *The Flowery Dale of Sibma*; The Fruitful Vale: Dale, of the Dan. *Dall*, the Germ. *Thall*, all of *Valley*, Lat. which seems to spring of the Gr. *Θάλασσα*, to be green, to abound and flourish as Valleys do, that are generally more fruitful than the Hills.

Sibma; A City in the Vale of *Moab*, famous for Vineyards: *O Vine of Sibma, I will weep for thee*, *Jerem.* 48. 32.

V. 411. *Eleale*; Another City of the *Moabites*, rebuilt by the *Reubenites*, *Numb.* 33. 37.

Ibid. *Th' Asphaltick Pool*; The Lake *Asphaltites*, so named of *Asphaltum*, *Bitumen*, there gathered in great quantities: It is a black, thick, Pitchy Consistence, sometimes used in Lamps, of the Nature of Brimstone. This Pool is often in Scripture called the Sea of the Plain, Deut. 3. 27. and the Sea of *Sodom*, of its Neighbourhood thereunto; also the Dead Sea, because no living Creature is or can live there; or from its thickness, as being unmoveable by the Wind. It is 32 English Miles long, and 10 broad, and like the *Caspian Sea*, has no Outlet. It lies to the Southward of the Deserts of *Moab*, and in it the famous River *Jordan* loseth it self. See *Tacitus*, Lib. 5. Page 618.

Ibid. *Pool*; Properly a standing Water, of the Belg. *Pool*, from *Palus*, Lat. *Stagnum* as that perhaps of *Palus*, Mud.

V. 412. *Peor* his other Name, and more usual than *Clemor*, which seems to be given this Idol by the Prophet *Jeremias*, by way of disgrace, Chap. 48. 7. and 13. The Sacred Text often styles him *עמו* *עמו*, *Peor*, and the LXX *Βασιλειος*, Lord of *Peor*, a Mountain in the Territories of *Moab*, beyond *Jordan*, where he was worshipp'd, even by the *Israelites*, enticed thereunto by the Beauty and Embraces of the wanton *Midianites*. Read *Numb.* 25. 1. 2. and 3. where, by the Peoples eating and bowing down, *Moses* means the Sacrifices and Feasts the Heathens made to the Infernal Gods, for their dead Friends and Relatives, which is evident; They joined themselves to *Peor*, and did eat the Offerings of the dead, *Psalm.* 106. 28.

*Οι Α Βασιλειος μυσταγωγος πατριον
Νοστήσαντες ἐπὶ τῷ ἁγίῳ ἱερουργήσαντες.* Apollin.

V. 413. *In Sittim*; The last encamping place, of the *Israelites*, under *Moses*, in the Plains of *Moab*, whence came the Wood of which the Ark was made, *Numb.* 33. 49.

Ibid. *From Nile*; From *Egypt*, of which this is often called the River. *Nilus*, Lat. is a vast River in *Africa*, it had formerly seven Outlets, *Septemplex Ostia Nilus*; now reduced to four, which run into the Mediterranean Sea; on it the Fertility of *Egypt* depended.

*Gurgite septeno rapidus mare summoveat amnis,
Terra sibi contenta homini, non indiga merces
Aut Jovis, in sola tanta est fiducia Nilus.* Luc. 8.

V. 415. *His Lustful Orgies*; His Lascivious and Wanton Feasts, he extended even from *Egypt*, as far as *Jerusalem*. *Orgia*, the Feasts and Sacrifices of the Drunken God *Bacchus*, celebrated every three Years, from *ὄργη*, Gr. Anger, because his Profelytes, clothed in Skins of Tigers and Panthers, danced about expressing the Fury of this God, who is reported in the shape of a Lyon, to have torn the first Giant that assaulted Heaven in pieces. Others fetch the word *ὄργη* from the Mountains, the Heathenish Sacrifices being usually made in High Places.

Ἐν δὲ ὄργῃ τοῖς μυσταγωγῶν ἁγίοις Βασιλεῖ. Theoc. Idul. 27.

by the Adorers of this Goddess lamented in the Month of June. *Ἀντιζῆτις Ἀδωνις*, &c. *Ἐρδία*, read the latter end of *Mérim*. to *Lib*. Others affirm *Thammuz* to have been a Priest, wrongfully put to death by a King of *Babylon*, who to make some amends for his Injustice, appointed Anniversary Mourning for him.

V. 447. *Wofe Annual Wound*; The Commemoration of whose Death, once every Year, whose Death lamented every Year the Wound the Wild Boar gave him. *Annua*, Lat. yearly, done every Year.

Ἀντί ζήτησις Ἀδωνις, πάλαι ἐν Ἰουλίῳ, ἄλλο δὲ κερύοντι. Βίαν Ἐρδία. *And Ovid*,

— Repetitive morti image.

Autum plangere peraget simulamina nostri. Met. 10.

Lebanon allur'd, *Libanus*, the biggest Mountain in *Syria*, frequent in Scripture, and famous for Cedars, from the Confines of *Arabia* and *Damascus*, where it takes its beginning: It stretcheth 125 Miles to the *Mediterranean*, where it ends near *Tripoli*. *Adon's*, *Ἀδωνις*, persuaded the *Syrian* Maids, from *ad* and *Luders*, to cheat into, *allicere*.

V. 448. *Damfite*; The young *Syrian* Ladies, of the Fr. *Damoiselle*, a word signifying a young Woman of Quality.

Ibid. To lament his Fate; To bemoan his untimely Death. *Lamentor*, Lat. to bewail; *Patim*, Lat. Death.

V. 449. *In Amorous Ditties*; In Love-Songs made of *Venus* and *Adonis*: *Amoureux*, Fr. loving; *Ditty*, *quasi dithum*, Songs composed and indited.

V. 450. *Smooth Adon*; As unwrinkled in his Flood, as in his youthful Face, *Adonis* is the Name of a River arising out of a Rocky part of *Mount Libanus*, which runs bloody the Day his Death is commemorated on, as *Lucian* tells us: Hence this Rock is named *Narus*, from *Narus*, Lat. born.

Adon, is deducible from *ἄδων*, Lord, *Ἀδωνις*, *Ἀδωνις* ὁ παῖς τῆς ἡμέρας, *Hefich*, the Son of *Cinyra* King of *Cyprus*, by his Daughter *Mynha*: He was the Favorite of *Venus*, and to her grief killed by a Wild Boar. *Met. Lib. 10*.

V. 451. *Ros Purple*; Of a dark Dye, as stain'd with the Blood of *Thammuz* yearly slain. *Purpura*, Lat. as *Purpure*, Gr. for that Colour.

V. 453. *Infect'd Sins*, &c. The Love-Story the *Jewish* Ladies to like pity moved. *Infect'd*, of *Isidore*, Lat. to corrupt, to stain.

V. 454. *Wofe Wanton Passions*; Whose loose behaviour in the holy Porch of the Temple &c. *Ezek. 8*. is to be read: *Sacer*, Lat. holy; *Porticus*, Lat. for a place raised on Pillars, and cover'd over head, fit to walk under, free from the Sun or Shower.

V. 455. *Wien by the Vision led*; The two usual ways by which God made known his Will to his People under the Dispensation of the Old Law, were Visions and Dreams, *Numb. 12. 6*. *Vision*, Lat. for an appearance, a shew. This Vision our Author mentions is recorded *Ezek. 8*. and at the third Verse, *The Spirit lift me up between the Earth and the Heavens, and brought me to Jerusalem*, *יְרוּשָׁלַם*, *in the Vision of God*.

V. 456. *Surge'd*; Mark'd, heedfully beheld, from the old Fr. *Surveoir*, *quasi supervider*.

V. 457. *Of Alienated Judah*; Departed from serving the Living God, to worship Stocks and Stones. To alien or alienate, is a Law-Term, for transferring the Property of an Estate to one who had before no Right to it; from *alienus*, Lat. a Stranger, well applied, to shew how God's Children and Inheritance had alienated and made themselves over to Sin and Satan. *Judah* was the fourth Son of *Jacob* by *Leah*, from whom the *Jews* were call'd *Judaei*, and the Land of Promise *Judea*. *Jer. 29. 35*.

V. 459. *Maim'd in Brute Image*; Lamed his senseless Image; *Maim*, from whence this word is of *Mencius*, Lat. *Lame*, defective in one Member or other.

Ibid. *Head and Hands lop'd off*; A Metaphor taken from lopping and cutting of the Branches of Trees, with which in a Man (according to the Comparison of a Tree revert) the Hands and Feet seem to correspond. Read 1 *Sam. 5. 2. 3. 4. and 5*.

V. 460. *On the Grandest Edge*; On the Foot-post of his Temple-Gate, from the Sax. *Grund*, the Earth next which it generally lieth.

V. 462. *Dagon in Name*; *Sea-monster*, *Ἰχθυόσα*, is thought to have been half a Fish and half a Man, a Monster like a *Triton*, but with the Head of a Fish: *Idolum Dagon*, *quod Colubus* & *Philistin*, *habebat caput piscis*; *Idol vocatur Dagon*, *quia Hebraei ἰχθυόσα significat piscem*. *Lycim Bar* (ἰχθυόσα) signifies *Corn*, and he was called *Dagon* and *Dadon*, as the Learned *Jew* tells us. The clearest account we have of this Idol, is from *Helladius*, who relates, that a Man clothed in a Fishes Skin, first taught the *Syrians* the manner of Tilling the Ground and Sowing of Corn, for which he obtained a Temple and Divine Honours, worshipp'd in the form of an Image, upward a Man, covered over with Scales of Corn, and downward a Fish, because of his Habit, and his retiring every Night towards the *Red Sea*; a Mytherious involving (perhaps) of the nature that moisture has in all the Productions and Fruits of the Earth. Mention is made of this monstrous Idol, *Judg. 16. 23. 1 Chron. 10. 10. 1 Maccab. 10. 84. Ibid. 11. 4.*

V. 464. *Agon*

V. 464. *Agon*; *Albiod*, once a principal City of the *Philistins*, now a Village by the Turks, named *Algere*. Of this, and the other four that follow, read 1 *Sam. 6. 17*.

V. 465. *Gath*, another of the five Regal Cities of the *Philistins*, famous for its Champion

Goliath, 1 *Sam. 16. 4*.

Ibid. *Ascalon*; *Scalona*, a City in the Holy Land on the *Mediterranean* Sea, between *Azotus* and *Gaza*, one of the five chief Cities.

V. 466. *Accaron*, or *Beren*, heretofore a famous City of the *Philistins*, now a poor Village.

Ibid. *Gaza's*, once a beautiful and rich City of *Palestine*, taken by the Tribe of *Judah*, *Judg. 1. 18*. It was the fifth Ruling City of the *Philistins*, seated near the Shore of the *Mediterranean*, on the Confines of *Idumea*, towards *Egypt*, and therefore called *Frontier* Bounds, the Borders, the Confines of a Country, of the Fr. *Frontiere*, as this of the Lat. *Frontis*, the Forehead.

V. 467. *Rimmon*; *Ῥῆμ*, in the Sacred Language signifies a Pomegranate, and is mentioned 2 *Kings 5. 18*. as the chief God of *Damascus*, holding this Fruit in his Hand, thence esteemed the Protector of the People, who had it, either in their Orchards, or their Arms, by some suppos'd *Jupiter Cassius*, represented with a Pomegranate in his Hand, worshipp'd on the Confines of *Mount Cassius*, near to *Damascus*. The Learned *Selden* thinks it more reasonable to derive the Name of this Idol of *Ῥῆμ*, high and exalted, because he finds in *Hesychius* *Ῥῆμ*, to many Ages, not being worth taking notice of.

V. 468. *Fair Damascus*; The principal and most ancient City of *Syria*, seated in a Plain, surrounded with Hills, uncertain when or by whom built, but because mentioned by *Abraham*, *Gen. 15. 2*. The Steward of my House is *the Eliezer* of *Damascus*, Fame will have it built by *Abraham's* Servants.

Ibid. *Fertil*; *Fruitful*; *Fertilis*, Lat. encreasing, abounding in Fruit, Corn, &c.

V. 469. *Albana and Pharpar*; Two Rivers of *Damascus*, 2 *Kings 5. 12*. *Lucid*, clear, of *Lucidus*, Lat. bright.

V. 471. *A Leper once he lost*; *Naaman the Syrian*, 2 *Kings 5. 14*. *Leper*, of *λεπρος*, the Leprosy, of *λεπρός*, Gr. rough, full of Scabs and Asperities like Scales of Fish: Of this Disease, and the cure God himself took of it, see *Levit. 13. and 14* Chapters.

V. 472. *Alax his fustish Conquerour*; His dull, his foolish Conquerour, to fall down and worship Gods he had vanquish'd, as it follows. Read the Story 2 *Kings 16. 10*.

V. 473. *Gods Altar to disparage*; To slight and contemn: To disparage, is properly to undervalue a Person or Thing, by a Comparison mean and disproportionate, from the Detractive Particle *Dis*, and *Paraggio*, Ital. Comparison.

V. 474. *Of Syrian Mode*; For one of *Syrian* Shape: *Modus*, Lat. for manner, or make.

V. 475. *His Odious Offerings*; His abominable Sacrifices, and Idol Offerings detestable. *Odious*, Lat. hateful.

V. 476. *Vanquish'd*; Overcome: *Vaincus*, Fr. of *Vinco*, Lat. to conquer.

V. 477. *A Crew*; A Company, a Gang, used generally for an Assembly of the meanest sort, of the Fr. *cren*, or *acren*, increased.

Ibid. *Of Old Renown*; Of Ancient Fame: *Renomé*, Fr. Reputation.

V. 478. *Ofir*, was the Name of an Idol, by which the Ancient Egyptians adored the Sun, whose Approaches and Recesses gave the Occasions of excessive Grief and Joy at his *Apdromos* & *Epiphanis*.

Exclamare libet. Populus quod clamat Ofiri
Invento. Juv. Sat. 8.

Hermes Trifmeg. says, he was *Σωμειδωρ* *ἑρμῆς* *ἡγεμὼν* *ἡ* *ἰσθῆς*, *ἡ* *Ῥομῆς* *ἡγεμὼν*, the Guide and Conductor of the Undertaking, Strength and Power of the People; to which alludes what the *Israelites* pronounced of their Molten Calf, *These are thy Gods, O Israel, which brought thee out of the Land of Egypt*, *Exod. 32. 4*. This, and the Golden Calves, at *Dan* and *Bethel*, were Imitations of this Idol, which was *Διόρυπος*, *Bes*, a Golden Bull.

— Atque suum Prolet miratur Ofirim
Barbara Memphis, plangere docta bovem. Tib. Eleg. 7.

Hence *Moses* had the Reason, for the Necessity of the Peoples going into the Wilderness, to sacrifice to the Lord their God: *Can we sacrifice the Abomination of the Egyptians before their Eyes, and they not stone us?* *Exod. 8. 26*. Shall we venture to sacrifice on our Altars Oxen, the Gods the Egyptians place and adore on their own?

Others are of Opinion, that by *Ofir*, *Nilus* was meant and worshipp'd: And considering the Annual Advantages both of Health and Fertility, of which to them he appeared the immediate Author, he might well be accounted the Egyptian *Neptunus*. The same Figure of a Bull is consistent enough with the Representation of a River, the Poets describing them with Horns, to denote the Fury and Impetuosity of their Overflowings, or the Noise of their many Waters. So the *Grecians* style all great Rivers *ταυροκεφάλοι*; and *Achelus*, the most famous River of *Greece* is Pabled to have encountered *Hercules* in the shape of a Bull:

—*Lanatus animalibus abstinet omni*
Menſa, neſus illic ſatum ſingular capella. Juv. Sat. XV.

V. 490. *Belial*; *בלעל* Vice, Wickedneſs, *בלעל* as being without a Yoke, *בלעל* Men, Sons of Belial, Deut. XIII. 13. who have broke through all the Reſtraints of Virtue and Religion, and thrown off God and all Goodneſs, therefore call'd in Scripture the Sons of Diſobedience; and thence by ſome interpreted *בלעל* fit for nothing, of no profit, and fit for no purpoſe.

V. 494. *When the Priſt turns Atheiſt*; When he who is ſeparated and ſet apart for the Service of God, does not believe there is one; or does not Worſhip him as he ought. Priſt of *Phariſei*, Gr. Senior; a Name not ſo much of Age, as Dignity, as Senator among the Romans. *Atheiſt*, of the Privative *a*, and *theiſt*, God.

V. 495. *As did Ely's Sons*; Ely was the High Priſt, of the Tribe of Levi; of the Iniquity of whole Sons, read 1 Sam. II, from the 12. to the 18.

V. 495. *In Courts and Palaces*; A Redundancy frequent with the Poets, *Palatium* Lat. for a Prince's Court.

V. 498. *Luxurious Cities*; Great Cities, abounding in all Exceſs of Pomp and Pleaſure: *Luxuriſci*, Lat. riotous.

V. 499. *Of Riot aſcends*; Where the Noiſe of Roaring, Singing and Carouſing riſes above their Highſt Towers, aſcending up to Heaven. Riot, in the moſt uſual acception, and as here underſtood, ſignifies, the Exceſs of Luxury and Laciſciouſneſs, which often occaſion and end in thoſe Riots; which the Law interprets, a forcible doing of an Unlawful Action, by 1 or more in Company together; as if from *Arietate*, to run at one another like Rams: *Aſcendere*, Lat. to Riſe up.

V. 500. *And Injury and Outrage*; And Force and Violence to Exceſs: *Injuria*, Lat. Wrong, Harm, Damage, Outrage, of the Ital. *Oltraggio*, Exprefſive of Immeaſurable Fury and Violent Rage, of the Lat. *Ultra*, beyond, ſurpaſſing all the Bounds of Juſt and Equal.

V. 502. *Flown with Inſolence and Wine*; Puſt up with Drink and Pride, raiſed and heighen'd above the ordinary Pitch of Pride and Debauchery; a Metaphor taken from Birds of a rank Wing, that fly High, for Hearts ſwolln with Pride, and Heads heated with Wine, quickly fly out into Extravaſancies, above the reach of Reaſon: *Inſolentia*, Lat. Haughtineſs and Arro-gancy; *Vinum*, Lat. Wine.

V. 503. *Winſt the Streets of Sodom*; A City early mention'd by Moſes, Gen. XIII. 10. Seated in the Plains of Jordan, where Lot dwelt; Deſtroyed by Fire and Brimſtone: Read Gen. XIX. 13.

V. 504. *In Gibeon*; A City of Benjamin: Read this Story, Jud. XIX. from the 13th to the 26th.

Ibid. *The hoſpitable Door*; The hoſpitable Houſe of the Good Man, who entertained the Levite in Gibeon, Jud. XIX. 19. *Hospitalis*, Lat. belonging to Hoſpitality, of *Hoſpes*, a Gueſt.

V. 505. *Expoſed a Matron*; Gave up to Luſt and Rage, a Woman, a Wife; *Matrona*, Lat. as if *Mater Nati*, and Married Women, were ſo ſtiled before they had Children: *Expoſed*, Lat. *Exponere*, to ſet out to Publick View, to deliver into the Power of.

Ibid. *To avoid worſe Rape*; To prevent a worſe Sin and Shame, Namely, that Unnatural Sin of Sodomy: Rape, of *Raptus*, Lat. for a Ravifhing and Deſlowering a Woman by Violence.

V. 506. *Theſe were the Prime*; The Firſt, the Chief, the moſt conſiderable for Rank and Power: *Primus*, Lat. Firſt: Order of *Ordo*, Lat. for Condition and Degree; *Ordo ampliffimus*, the Senate of Rome, Cic.

V. 508. *The Ionian Gods, of Javan's Iſſue*; Javan was the fourth Son of Japhet, the Son of Noah, Gen. X. 2. This Javan and his Offspring, Peopled that part of Greece as Joſeph tells us, call'd from him *Ionia*: whence the *Ionies*, a conſiderable People, ſprang, Joſeph. lib. 1. 1. *Iſſue*; Offspring, Poſterity; of the Ital. *Uſcisa*, from *Uſcire*, as this of *Exire*, to go out of, to proceed, as Children do, out of the Loins of their Parents.

V. 509. *Late than Heav'n and Earth, their hoſted Parents*; So Orpheus in his Hymn to Saturn ſtiles him, *ταῖς πάλαι καὶ ἑσπέραις ἀνελύσσει*, the Offspring of the Earth, and the Starry Heavens: And the ſame Poet, *ταῖς θύεσσιν ἀνελύσσει*, *ὕμνος τ' ἀνελύσσει*: And Homer in his Hymn to the Earth, *Χαῖρε θεῶν μήτηρ, ἔλκε' Ὀυρανὸν ἀνελύσσει*, Hail, Mother of the Gods, and Wife of the bright Starry Heaven: See Heſiod. *Opus et Dies*. Virg. tells us, the Bees nurſ'd Jupiter in Crete: *Diffusæ Cæli Regem paverunt ſub antro*, Geor. IV. Ovid, that a Goat ſuckled him:

—*Sidus Pluviale capelle*
Quæ ſuit in cunni Officiſa Jovis. Faſt. lib. II.

And Epiphaniſm, they ſlew'd his Tomb in a Mountain of Crete: To which Callimachus alludes,

—*Καὶ γὰρ γὰρ αὖ ἀνὰ σῆν*
Κρήτης ἐπικταίνο, σὺ δ' ἔ' ὄρνις, ἑσπέραι αἰεὶ.

V. 510.

V. 510. *Titan Heav'n's firſt-born*; Titan and Saturn, were Sons of (*Cæli & Vſtæ*) of Heaven and Earth: The Elder, at the entreaty of his Mother, yielded his Birthright in the Kingdom, to Saturn, who oblig'd himſelf to deſtroy all his Male Children, that the Empire might after him revert to Titan and his Deſcendants; but contrary to this Contract, Rhea Wife to Saturn concealed Jupiter, and bred him up in Crete: Upon the Diſcovery of which, War aroſe between Titan and Saturn, in which the firſt was Victorious; but Jupiter coming to his Father's Aſſiſtance, recovered all, and re-inſtated him in his Kingdom, out of which he drove him not long after, provoked by his Father's deſigning againſt his Life, who had been forewarn'd by an Oracle, that one of his Sons ſhould deprive him of his Kingdom.

Τίτῆες τῆς τε καὶ Ὀυρανὸς ἀγλαὰ τέκνα. Orph. in Hym.

V. 511. *Enormous Brood*; with his vaſt, monſtrous Offspring, *Enormis*, Lat. for Irregular; beyond the ordinary Shape and Size,

Terra feròs partus, immenſa monſtra, Gigantes
Edidit, aſſuroſ in Jovis ire domum. Ovi. Faſt. lib. 5.

V. 512. *By younger Saturn*; in reſpect of Titan, Heavens Firſt-born, for Saturn was one of the moſt Ancient of the Gods, in whole time the Poets date the Golden Age.

Aurea Prima ſata eſt ætas, &c.
Postquam Saturno tenebroſa in tætarum miſſa,
Sub Jove mundus erat; ſubſiit Argentea Procer. Met. 1.

Θεῶν γὰρ αὖ ἀνελύσσει καὶ ἑσπέραι αἰεὶ
Ἐλκε' Ὀυρανὸν ἀνελύσσει, ὕμνος τ' ἀνελύσσει
Τῆς γὰρ αὖ ἐπικταίνο, σὺ δ' ἔ' ὄρνις, ἑσπέραι αἰεὶ.

Ibid. *Jove*; *Jovis*, a diminutive of Jupiter from *Jovialis*, an Abbreviation of *Jehovah*, the moſt Sacred Name of God: Jupiter was the Son of Saturn and Rhea.

V. 513. *Rhea's Son*; Rhea was the Daughter of Heaven and Earth, and Wife to Saturn:

Ζῆνα θεῶν βασιλῆα πῶν τε καὶ γαίης. Epig. Græc.

Orpheus in his Hymns, has a remarkable Verſe of her:

Πῶν τε καὶ γαίης ἀνελύσσει καὶ ἑσπέραι αἰεὶ
Πῶν τε καὶ γαίης ἀνελύσσει καὶ ἑσπέραι αἰεὶ.

V. 514. *Uſurping*; Encroaching on his Father's Authority, taking his Power and Scepter out of his Hand; of the Lat. *Uſurpare*, to invade another's Right, or Property.

Ibid. *In Crete*; one of the largeſt Iſlands in the Mediterranean Sea, now Candia, lying oppoſite to the Mouth of the Archipelago, from Eaſt to Weſt in Length 150 Miles, in Breadth 60, in Compals about 540. It took its Name from *Crete*, the Daughter of one of its Kings; It was call'd by Homer, *Ἐκτάπηλος*, as having had formerly 100 famous Cities: In which Virg. imitates him.

Crete Jovis magni mediò jacet inſula Ponto,
Monte Idaus ubi, & genitæ Cunabula noſtræ,
Centum urbes habitant magnæ. Æn. 3.
 See Strab. lib. 10. and Diodor. Sicul. lib. 6. c. 12.

V. 515. *And Ida's a famous Mountain in Crete* in a Cave adjoining to which, the Fables tell us, Jove was Nurſ'd.

Ζῆνι δ' ἰδὼν ἱδάλιον ἐνὶ πελάγει γυνίδα. Callim. Hym. in Jovem.

From this he was Named *Idæus*:

Idæumq; Jovem, Phœgiūq; ex Ordine Matrem. Æn. 7.

V. 516. *Of Cold Olympus*; Several Mountains were Renown'd by this Name, the Chief of which, is that of *Thēſſaly*, where it Borders on *Macedonia*, ſo high it exceeds the Clouds, by the Poets uſed for Heaven, from its height, termed Cold and Snowy, and the Gods dwelling there are ſaid to rule the Middle Air: From this Mountain Jupiter was call'd *Ζῆν' Ὀλύμπιος*, *Idæus* and Heaven *Ὀλύμπια*, *Idæus* is Name is derivable *quasi* *Idæus*, becauſe never cover'd and obſcured by the Clouds, or, *πῶν τε καὶ γαίης ἀνελύσσει*, the Cold being ſo extream, or rather the

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the dazzling, unshaded Light; that it took away the Eye-sight: *Virgil* styles the same *Jupiter*, *Superi Regnator Olympi*. *Æn.* 2.

V. 517. *The Delphian Cliff*: Was a Rock on which the Oraculous Temple of *Apollon*, thence called *Delphus*, was seated, in *Delphos*, anciently a very great City of *Phocia* in *Achaia*, at the Foot of Mount *Parnassus*, never Walled, but by the steep Rocks that surrounded it, thence stiled the *Delphian Cliff*; or rather *Cliff* of our English word *Cleave*, a *Cliff* being properly a ragged Rock, broken and rising in Points and sharp Eminencies.

V. 518. *Or in Dodona*; a famous Wood in *Chaonia*, the Western Part of *Epirus*, dedicated to *Jupiter*, full of Oaks (Trees Sacred to him) consulted and celebrated for Oracles, hence called, *Quercus fatidica*. — *habita Graia oracula quercus*, *Geor.* 2.

Τὸν δ' ἐν Δωδώνῳ φάτο βόωντα, ὅρσεν Δείω,
Ἐκ δ' οὐδὲ δ' ἀνέκτατο Δαίε βαλὺν ἐμμένον. *ΟΔ.* 5.

Cum jam glandes atq; arbuta sacrae
Deficient Sylva, & vitium Dodona negaret. *Geor.* 1.

Two Doves that used to haunt this Wood, and generally sat upon these Oraculous Oaks, flying away, the one to *Delphos*, the other to the Temple of *Jupiter Ammon* in *Lybia*, thence ferr'd the Spirit of Prediction to those places, and silenced this Wood, which for a long time was well stored with groaning Boards.

V. 519. *Of Doric Land*; Of Greece, a part for the whole: *Doris* or *Doria*, was that Country in *Achaia*, where the *Doric* Dialect was Spoken.

Ibid. *Saturn Old*; Of whom before, well might he be Old and so call'd, of whom *Silvius* *Ennius*.

Πρῶτος δ' ἰδὼν ἀνέστην ἑταίρῳ κείνῳ ἀνδρῶν.

His Greek Name *Kēros*, signifying Time, denotes his Antiquity; and *Saturnus* his Lat. Appellation, *Quod saturatur annis*, See *Cicer. de Nat. Deor.* lib. 2. where he gives the Physical account of what is involved in these Fables.

V. 520. *Fled over Adria*; *Saturn* driven out of his Kingdom by his Son, pass'd over the *Adriatic* Sea into *Italy*, and being well received of *Janus*, one of the first Rulers that civilized Men into Cities and Societies, they agreed and governed so well, that the Golden Age was dated in their days.

Primus, ab Æthereo, venit Saturnus Olympo,
Arma Jovis fugiens & regnis Exul ademptis. *Æn.* 8.

Adria; The *Adriatic* Sea, now the Gulph of *Venice*; *Italy* is wash'd by two Seas, the *Adrian* on the North, call'd the Upper Sea, and the *Tyrrhen* on the South, the Lower Sea.

Omnem Hesperiam —
Et mare quod supra, teneant, quodq; alioq; infra. *Æn.* 8.
— *Improbo, Incanduit Adria.* *Hor.* *Od.* 9. l. 3.
Et freta acervi Adria, Cuneantibus calatibus sinu. *Lib.* 1. *Od.* 33.

Ibid. To the *Hesperian Fields*; Into *Italy* and *Spain*, for *Hesperia* is common to them both of *Æmy*, the Evening Star; intimating their Western Situation.

Est Locut, Hesperiam Graia cognomine dicenti, &c. —
— *Nunc fama minores*
Italiam dixisse. *Æn.* 1.

V. 521. *Ore the Celts*; That Part of France, which, according to the Roman division, was call'd *Celtica*, lying between *Garumna* and *Seguana*; The other Parts being *Belgica* and *Aquitanica*.

V. 523. *Downcast and Damp*; With dull cloudy Countenances: A *Damp* is a suffocating Vapour rising in *Mides*, used here to express the Fiends down-cast heavy looks, like *Pestis* in a Swoon.

V. 527. *Like doubtful Hue*; A look that shewed some glimmerings of uncertain Joy.

V. 528. *Somnolent*; Quickly recovering his usual Haughtiness: of *recolligere*, Lat. to gather together.

V. 529. *Semblance not Substance*; The Shew, the Shadow, not the Substance of the word: *Semblance*, as if *simulans* of *simulans*, to be like.

V. 530. *Dispel'd their Fears*; Eased 'em of their Apprehensions, removed their Fears: *dispellere*, Lat. to drive away.

V. 531. *Clarions*; From the Fr. *Clairon*, a small, shrill Treble Trumpet: *Claron*, *sonus edit, sono.*

V. 533. *Standard*; Of the Fr. *Estandart*, or Ital. *Stendardo*, a Royal Ensign set up to summon the whole Body of a Nation to come to the Assistance of their King and Country.

V. 534. *Atq; 71819*; signifies the Scape-Goat, *Levit.* 16. of 19, a Goat, and 718, to escape: This Scape-Goat bore all the Sins and Iniquities of the *Israelites* into the Wilderness, and our Author has conferr'd his Name upon the Standard-bearer of *Satan*, who carried his mighty Ensign all o'er emblazon'd with his Rebellion against th' Almighty.

V. 535. *Unfurld*; Open'd, spread out the Ensign that had been wrap'd up, from an and fur'd, from the Fr. *Fr. Fleser*, to fold together.

V. 536. *The Imperial Ensign*; *Insigne Imperiale*, Lat. the Royal Banner: *Insigne*, Lat. for a Flag: *Imperiale*, Lat. belonging to an Emperour or King.

V. 537. *Shine like a Meteor*; Looked like a Comet waving in the Wind: The *Greeks* call'd all those imperfect Mixtures and Exhalations, as Comets, &c. that were seen blazing in the Air, to the Amazement of Mankind, *Meteores*, from *Metēōrē*, high, lofty, because of their appearance above, among those shining Bodies.

V. 538. *With Gems, &c.* With precious Stones, and shining Gold adorn'd: *Gemma*, Lat. Jewel, emblaz'd, emblazon'd, Fr. painted, as Coats of Arms, from *Blazomer*, to blaze Arms.

V. 539. *Seraphick Arms and Trophies*; The Arms and Trophies of *Seraphims*: *Trophies*, Monuments of Victories gained, of the Lat. *Tropheum*, *Τρόπαιον*, of *Τέρμα*, flight, therefore usually erected near the place where Enemies have been routed.

Bellorum exuvie, Trunci affixa Trophæis
Loricæ, &c. *Jun.* *Sat.* 10.

V. 540. *Sonorous Metal blowing Martial Sounds*; While Warlike Musick breathed through Sounding Brals: *Metal blowing*, for Sounds made by blowing through Metal. *Sonorous Metal*, Trumpets made of Sounding Metals. *Sonorus*, Lat. Sounding. *Metallum*, Lat. Metal.

Clypeus atque Ære sonora. *Æn.* 12.

Ibid. *Martial Sounds*; Inspiring Courage, encouraging to Battel: *Martius*, of *Mars* the God of War, the Commendation of *Misemus*.

— *Quo non præstantior alter*
Ære cetero viros, Martemque accendere Cantu. *Æn.* 6.

V. 542. *That tore Hells Concave*; Which rent the hollow Vault of Hell: *Concavus*, Lat. hollow within.

Siculi Concava, passim —
Saxa petunt, the hollow Rocks. *Æn.* 5.

V. 543. *Frighted the Reign of Chaos*; A Shout, that not only rent the hollow Vault of Hell, but far beyond its Bounds, affrighted the Kingdom of Confusion and uncreated Night. Night was by the Ancients celebrated as the Eldest of all the Gods, as being before any thing else was, out of whose dark Womb the Universe arose.

Νύκτα θύειν ἡνέκερ δαδοναυ, ἡν δ' ἀδρῶν
Νύξ ἡνέκερ ἀνέκτατο. *Orph.* in *Hyum.*

Darkness and Nonentity seem near of kind; and *Moses* tells us, *Gen.* 1. 2. *Darkness was upon the Face of the Deep*; so that this black Goddess had not only an Universal Empire before the Creation, but maintains it still, tho' impaired, o'er half the Globe, interrupted and disturbed, sometimes feebly, by the Stars.

V. 545. *Banners*; Flags, Ensigns, Colours belonging to several Bands, that is, Companies of Warring Spirits.

V. 546. *With Orient Colours waving*; Streaming with shining gawdy Colours: *Orient*, Lat. the East, the Quarter of Heaven where the Sun riseth, and from whence the Glorious Light first strikes our Eyes.

V. 547. *Serried Shields*; Lock'd one within another, link'd and clasp'd together, of *serres*, Fr. to lock, to shut close.

V. 550. *In Perfect Phalanx*; In Exact Order. *Φάλαγξ* was the Macedonian manner of embattling an Army in a square Body, consisting of 20000 Footmen at least, as *Polyb.* *Lib.* 5. *Phalanx* will have the Name from *φάλαγξ*, of drawing near to their Adversaries, whom being so knit together, and cover'd with their Shields joynd together, they usually broke in upon.

Πικρὰ νέων φάλαγξ. *Ιλ.* 2.

And his Echo,
Circum hos utrinque Phalanges
Stant densæ. *Æn.* 12.
At fratres, animosa Phalanx, ibid.

Ibid. 75

V. 580. *Or Romance*; The German Nations, who overthrew the Western Empire, did for a long time retain their ancient Language, which at last began to be intermixt with that of their Subjects, and larded with Latin words, which they call'd the *Roman Language*, to distinguish it from their own: In this corruptly mixt Latin Language, many Military Love-Stories were writ by the *Romans*, whence they took the Name of *Romances*, in this kind of writing: See in their own Language, the *French* are very frequent.

Ibid. *Uther's Son*; Of *Uther*, Welsh for Admirable, a King of the *Britons*, or as if to say, the Happy-Hunter: *Uther* and *Arthur*, and all their Descendants, though they gave Noble Subjects for the Histories of the Ages they lived in, yet by the gross Ignorance that over-spread those times, there is nothing transmitted to us but what is foolishly fabulous and fantastical.

V. 581. *Begin with British and Armorick Knights*; Surrounded, encompass'd with English and French Men of Mars: *British* of Britain; *Aarmorick*, of Brittain in France, formerly called *Aremorica*, conquer'd by the *Britains* under *Maximus*, Anno 389.

*Viciis Aremoricis, armata Britannia, Gentes,
Et dedit impugno, nomina prisca, Jugo.*

V. 582. *Baptiz'd or Infidel*; Christians, or Unbelievers; Heathens. Baptiz'd, of *Baptis*, to dip or plunge in Water, as the manner was of St. John's Baptism in *Jordan*. *Infidel*, *Infidels*, Lat. one that does not believe in the *Messias*, our blessed Saviour Jesus Christ.

V. 583. *Scathed in Alprant or Montauban*; Ran a Tilt, of the Fr. *Jouster*, to encounter on Horstback armed with a Lance, an Exercise frequent and famous in former Ages. *Alprant* and *Montauban*, Romantick Names, of *Mont Alper*, Lat. a Rough Rock, and *Mont Allance*, perhaps *Montauban*, a City of France in the Connues of *Aquitaine*.

V. 584. *Damisco*; *Damiscus*, of which see V. 468.

Ibid. *Maveca*; A City and Kingdom in *Affrica*, a considerable part of *Mauritania Tingitana*, extended along the *Atlantic Ocean*: This, before *Fex* became the Capital, was one of the greatest Cities in the World.

Ibid. *Trebisond*; *Trebisonda*, *Trapezus*, the Capital City of *Capadocia*, in the lesser *Asia* near the *Euxine Sea*, having a large and secure Haven, taken by *Mahomet* the Second Emperor of the *Turks*, in the Year 1460.

V. 585. *Whom Biserta sent from Affrick*; The *Saracens*, *Biserta*, the Modern Name for *Utica*, a City of the Kingdom of *Tun* in *Affrica*, famous for the Surname it gave to the Immortal *Cato Uticensis*, who here kill'd himself: From this Country the *Saracens* expell'd the *Romans* *Africa*, Lat. *Africa*, is one of the four Principal Parts of the Earth, bounded on the North by the *Midland Sea*, on the West and South by the *Ocean*, Eastward by the *Red Sea*, and the *Arabian Gulf* join'd to *Asia* by a small Neck of Land of 60 Miles long. It has its Name from a *Scythian*, cold, because there is little or none in that Climate.

V. 586. *When Charlemain, &c.* *Charlemain*, or *Carolus Magnus*, was King of France and Emperor of Germany, who about the Year 800, undertook a War against the *Saracens* in Spain, where *Aguland*, *Belisand*, *Mosles* and *Idnabala*, had erected several petty Kingdoms; these join'd against *Charlemain*, who in his Royal Army had with him, *Milon* Count of *Angien* his Brother-in-Law, *Rowland* his Nephew, *Roland* of *Montauban*, *Roger* the Dane, *Arnold* of *Beland*, &c. famous Warriors, Subjects of the French fabulous Romances, who in that illustrious Age, confounded their Story, and cover'd it with much Confusion and Obscurity. *Aguland*, one of these *Saracen* Kings, fight upon *Milon* so advantageously about *Bayon*, that he cut him and 40000 French Men in pieces, entered *Giscorn*, and besieged *Agien*. At another time *Belisand* slew *Rowland*, and defeated a considerable Army: And though this War lasted 14 Years, I can no where find that this Emperor was killed by 'em, but that by degrees he murder'd them, dying peaceably in the Year 814, and lieth buried at *Aix la Chapelle*.

Ibid. *With all his Peerage*; With all his Nobility: *Peerage*, the Privilege of being a Peer or Nobleman.

V. 587. *By Fortarablis*, called by the Spaniard *Fuente Rabia*, *Fons R. p. d. r.* or *Fuente Rabia*, a very strong Town in *Biscay* in Spain, seated on the Shore of that Bay, at high Water surrounded by the Sea, and so fortified, that at the lowest Ebb not easily to be attempted. *Charles* the Fifth added much to its Strength, and call'd it his Pillow.

V. 588. *These beyond compare of Mortal Prowels*; These Warrior-Angels did as far exceed all Mankind in point of Power and Courage, as all the Heroes of old Greece or Troy, &c. are above the Comparison of Pignies encountering Cranes. Mortal Prowels, Human Courage, of the Fr. *Prouesse*.

—He above the rest.

V. 590. *In Shape and Gesture proudly emboz'd*; He in Carriage and Behaviour high exalted above the rest. *Gesture* of *Gere*, *Gestus* est *compositio corporis & habitus, quem in discernit, et ut verba asserimus*, the Behaviour or graceful Motions of Speech and Carriage. *Emboz'd*, *Emboz'd*, Lat. higher; exalted, of *embozo*, to excel.

V. 591. *Stood like a Tower*; Appear'd above 'em all like a stately Tower, that over-looks the humbler sort of Buildings, of the Fr. *Tour* or that of *Torre*, and this of *Torres*, Gr. a Tower: Thus Virg. describes the Venerable *Cylee*, Mother of the Gods.

—Berecynthia Mater
Invehitur curru Phrygiis turrita per urbes. *Æn.* 6.

V. 592. *All her Original Brightness*; His Divine Shape and Heavenly Features had not quite lost their Primitive first Beauty, nor did he appear other than an undone Arch-Angel, and the height of Brightness dimm'd and overcast. *Originalis*, Lat. first, that belongs to one from his beginning. *Excessus*, Lat. exceeding. *Obscured*, darken'd, *Obscurus*, Lat. hid.

V. 594. *As when the Sun, &c.* As when the Sun just up, looks through the Air that's thick near the Horizon, bereav'd of all his Beams, or by the Moons dark disk Eclips'd, a dismal Twilight casts on half the World, and with sad thoughts of change disturbs its Rulers.

V. 595. *Horizontal Misty Air*; That is always more gross and thick near the Horizon. *Horizontal*, of *ὁρίζω*, Lat. *Finis*, & *Finis*, the Limiter, and is so named, because it bounds and limits our sight, when we look round as far as our Eyes will reach, where the Earth (or the Sea) and Sky seem to touch and kiss one another.

—Nec sidera tota
Obscendit Libera Finitor Circulus Oræ. *Luc. Lib.* 9.

V. 596. *Shorn of his Beams*; Bereav'd and robb'd of the Rays of Light that surround his Glorious Head. *Shorn*, as if his shining Head had all its glorious Locks cut off, and he appear'd bald without his Perroque powdered with dazzling Light, of which our Author affirms the true Reason, the Foggy Air and gross Mists that verge near the Surface of the Earth.

*At Genitor circum C. put omne Minantes
D. p. sicut Radios.* *Meta. Lib.* 5.

V. 597. *In dim Eclipse*; *ΕΡΑΝΦΩ*, Gr. for defect, failure, as of Light, when the Sun is Eclips'd by the intervening of the Moon between him and the Earth, robbing us of some part of his Light here described. The Moon is said to be Eclips'd, when the Earth coming between her and the Sun, hinders her of that borrowed Brightness with which at other times she shines; both which, at certain times, according to the constant Motions of these three great Bodies, must inevitably come to pass, and therefore easy to be foreseen, though some greater, and others more partial, according to the Segment of the Sun or Moons Orb obscured.

—Squalidus interea, & expers
Ipsæ sui decem, quasi cum defici Orbes, esse solent. *Meta.* 2.

Ibid. *Disjunctious Twilight sheds*; Casts an unlucky dim Light: *Disjunctious*, Fr. unacknowledg'd, *Disjunctious*, of *disjunctio*, Gr. mischance.

Ibid. *Twilight*; That small doubtful Light that appears Morning and Evening on the Continues of Day and Night: Some will have it two Lights, as partaking both of that of the Sun and Stars; others, because it comes between two Lights, that of the Day past and coming.

V. 599. *Perplex'd*; Disturb'd with doubtful thoughts, of *Perplexus*, intricate, doubtful.

V. 601. *Deep Scars of Thunder had intrench'd*; But his Face was furrow'd by deep Wounds by Thunder made. *Scar*, of the Gr. *ἑσχα*, a hard Crust made by a Cautick, a burning Medicine apply'd to mortify the Flesh, so as it may be cut out, and is hard like a Scar.

Ibid. *Intrench'd*; Had cut into, of the Particle *in* and *Trencher*, Fr. to cut; so an Army is said to be intrench'd, when about their Camp a Trench is cut, which hinders their Enemies from coming at, or attempting them.

V. 602. *Sat on his sad d. Cheek*; Sorrow and sad Concern dwelt on his pale discolour'd Cheek: Faded, of the Fr. *Fade*, as this of the Lat. *Fatma*, properly, unsavoury, insipid, as Meats and Drinks that are decay'd have lost their true taste.

V. 603. *Of Dauntless Courage*; Of Invincible Courage, not to be frighten'd or overcome. *Fearless*, of *Daunt*, from the Fr. *Dompter*, as that of the Lat. *Domitære*, to tame.

Ibid. *Considerate Pride, waiting Revenge*; Of wary Pride, watching for Revenge: *Considerate*, Lat. heedful, circumspect. *Revenge*, of the Fr. *Revenche*, a return, requital in an ill sense.

From Verse 591, to 594. and from thence to this, the Designer of *Lucifer's* Picture, pre-fig'd to this first Book, should have taken the Noble Lineaments of his Obscured, and yet glorious, Haughty Looks: He should have express'd his Furrow'd Face and Faded Cheek under those Lofly Brows of steadfast Courage and of wary Pride, crouching and waiting for Revenge: If he had hit these Lucky Strokes, he might have spared his Horns and Ailes Wings, so unsuitable to the Description of the Arch-Angel, that *Milon* has afforded him no hint or

V. 604. *Cruel in Eye*; His Look was fierce, but shew'd Signs of Relenting and Compassion.

V. 605. *Remorse*;

V. 605. *Remorse*; Fr. *Remors*, is properly the gnawing of tormenting Conscience, when it convinceth one of having done amiss, of *Remorse*, Lat. to bite again, to gnaw. *Paffion*, Grief.

V. 606. *The Fellows of his Crime, the Followers rather*; *Fellows*, seems to imply the chief Contrivers, and Complotters of his bold Rebellion; the Followers those, that by his Authority and sly Insinuations were persuaded to side with him, therefore not so criminal, though inexcusable, it being impossible Angelick Beings could sin through ignorance.

V. 608. *To have their Lot in Pain*; Adjudg'd to have their Portion in Eternal Pain.

V. 609. *Millions*, of the Fr. *Million*, Ten Hundred Thousand, of the Lat. *Mille*, a certain for an uncertain Number, frequent and familiar with the Poets;

Mille mea seculis errant in Montibus Agne. Virg. Ecl. 1.

And of the Colours in the Rainbow;

Mille trabens varios adverso solo Colores. Æn. 4.

Which would be hard for any one to assign.

Ibid. Fr. *En Fault amerc'd*, &c. Punish'd with loss of Heaven, Fined by Eternal Banishment from Bliss. *Amercement* is a Law-Term, signifying a Pecuniary Punishment of an Offender against the King or other Lord, who is in *miseria*, that is, who has transgress'd, and is to stand to the Mercy of the Lord: But *Amere'd* has a strange Affinity with the Greek *ἄμειρος*, to deprive, to take away, as *Homer* has used it much to our purpose,

ἄμειρος μὲν ἀμειρος, δὲ δὲ δ' ἄμειρος ἀμειρος.

The Muse Amere'd him of his Eyes, but gave him the faculty of singing sweetly. Oa. 8.

V. 610. *From Eternal Splendors flung far his revolt*; Thrown out from Heavens Everlasting Light for his Rebellion: *Splendor*, Lat. Light, Brightness. *Revolt*, of the Fr. *Revolte*, Rebellion, a falling off from.

V. 612. *Their Glory wither'd*; Their Beauty and Brightness diminish'd and decay'd, like wither'd Flowers.

Ibid. *As when Heaven Fire*; The Lightning, which Virg. calls *Jovis Ignem*;

Ille Jovis rapidum jaculata & Nubibus Ignem. Æn. 1.

Dum flammæ Jovis & sonitus imitatur Olympi. Æn. 6.

V. 613. *Has scath'd the Forest Oaks*; Has harmed the Oaks that grow in Forest, or the Pines that delight in Hills and Mountains. *Scath* is an old word for Hurt, Damage.

To work new W's and unprovided Scath. Spens. Bo. 1. Cant. 12. Stan. 34.

Not breed him Scath unawares. Spens. Bo. 3. Cant. 1. Stan. 37.

Scaden, Dute. to hurt. The Oak was *Jovis*'s Tree, more often sing'd with Lightning and Thunder-struck than any other.

De Cælo Tædus prædicere Quercus. Virg. Ecl. 1.

V. 614. *Their Stately Growth*; Their tall Trunks, their vast high Bodies, a Noble Comparison of the Angelick Armies, to the tall Sons of Earth, the Mountain Pines, *Aspen* and *Stately Pines*, Æn. 11. And of their blasted Beauties and faded Glory to their sing'd Crowns. Virg. describing *Pandorus* and *Bittia*, thought it not enough to say they were *Abietibus Juvencis* *Frax* *et Montibus æquis*, but falls into the same Simile,

Quales Aëria liquentia flumina circum

Conspicunt Gemine Quercus, intonsaque Cælo

Attolunt Capita, & sublimi Vertice mutant. Æn. 9.

Et *Arduos Frates Cælo Capita alta ferentes*

Conspicunt Horrendum: Quales cum vertice cælo

Aëria Quercus, aut Conspectu parant

Consistent. Æn. 3.

And if this Simile was not too Superlative for the Cyclops, this cannot be so for the *Stately* *Upright* on the parched Heath; *Blasted*, of the word *Blast*, signifying a hot killing Breath, a parching Wind, injurious both to Men and Beasts, as well as Trees and Plants. V. 617. From

V. 617. *From Wing to Wing, and half enclose him round*; Draw into a half Circle enclosing him half round. The *Romans* used the same term for the lesser Bodies placed on each side of the Grois of their Armies:

Tyrhenique duces, Evandrique Arcadi alas. Æn. 12.

V. 618. *Attention held them mute*; With silence they gave heed: *Attentio*, Lat. heedfulness as of one that listeneth: *Mutus*, Lat. for silent, still as well as speechless:

Conticere omnes, attentique ora tenebant. Æn. 2.

V. 619. *Thrice he assay'd*; Endeavour'd, try'd: Fr. *Essayer*, to attempt. *Ter sunt conati*, Æn. 1. *Ter tentatur ibi collo dare brachia circum*, Æn. 2. a Number in favour with the Poets, as is also Nine its square.

V. 620. *Tears such as Angels weep*; Such Tears as from Immortal Eyes can flow: Thus *Homer* describes *Venus* wounded and bleeding;

Πῖς δ' ἀμειρος αἵμα θεῶ

Ἰχθῆς, δὲ πρὸς τῇ πῖς μαρτυρεῖται θοῖον. I. A. E.

The Immortal Blood of the Goddess ran down, such Blood indeed as the blessed Gods have in them. *Virgil* is less circumspect in his Weeping *Venus*;

Tristior, & lacrimis Oculos suffusa Nitentes

Alloquitur Venus. Æn. 1.]

V. 621. *Words interwove*, &c. Words mingled with sad Sighs, Words broke with interrupting Sighs. Of *inter*, Lat. between and weave.

V. 624. *Was not inglorious*; Not mean and disgraceful; of *Inglorius*, Lat. void of Renown.

Ibid. *Though the Event was dire*; Though the Success was sad and dreadful: *Eventus*, Lat. issue.

V. 625. *As this place testifies*; As this place proves, of *testificor*, Lat. to bear witness, to confirm.

V. 626. *Hateful to utter*; Detestable to speak of: *Utter* signifies to speak, Speech being a bringing forth the Thoughts and Conceptions of our Mind framed within, to the outward hearing of others; of *utter*, outward.

Ibid. *But what Power of Mind*; But what Force or Strength of Understanding, from greatest Knowledge of Things past or present, by Foresight or Foretelling, could have apprehended, how such a Multitude of Godlike Spirits, so united thus, and thus embattell'd, should ever have undergone an Overthrow?

V. 627. *Presaging*; Foretelling, of the Lat. *Præagere*, to foretell what shall happen.

V. 630. *Could ever know repulse*; Could ever have been foil'd or worsted: *Repulsus*, Lat. a foil, a beating back, of *repello*, to drive back.

V. 632. *Puissant Legions*; All these powerful Legions, against all this mighty Multitude, whose banishment has even dispeopled Heaven, and left it empty. *Legio*, Lat. a Number of Soldiers different, in different times generally about 6000.

Cum longa Cohortes

Explicuit Legio. Virg. Geor. 2.

Puissant; Fr. Powerful. *Exile*, Lat. *Exilium*; Banishment, Ejection. *Has emptied Heaven*; Many are of Opinion that one third of the Angelick Nature was for this Rebellion expelled Heaven, grounding it on *Revel. 12. 4*.

V. 633. *Shall fail to reascend*; Shall not be able to climb up again, of the Fr. *Faillir*, to be unable to be deceived, of *fallir*, Lat. to cheat.

Ibid. *To reascend*; To get up again, of *re* and *ascendere*, Lat. to rise again.

V. 634. *Self-raised and repels*; Raised by their own inherent Power, repels, regain the Possession of their Original Heaven, to the Inheritance of which they were born: *Repellico*, Lat. to enter again into possession of: *Nativum*, Lat. Natural.

V. 636. *Monarch in Heaven*; But he who Governs, Sole and Supreme above. *Monarch*, a King, of *monos*, alone, and *archos*, Rule.

Ibid. *As one secure*; Like one grown careless; safe, *Securus*, Lat. and therefore heedless.

V. 639. *Upheld by old Repure*; Held up, supported by ancient Fame and Reputation: *Repute*, from *Reputation*, Esteem, Renown.

V. 640. *His Regal State put forth at full*; Made a great Shew of his Princely Port; Set all his State to shew: *Regali*, Lat. Kingly: *Status*, Lat. Condition. *Concealed*, of *Colere*, Lat. to hide.

V. 642. Which tempted our Attempt; Which drew on our design, which provoked us to attempt and try his Power: Tempt, of the French *Tenter*: *Tenter*, Lat. to Provoke, to invite to; *Attempt*, of *Attentat*. Fr. a Design, an Enterprize: Words, tho' well chosen, and significative enough, yet of Ginging and Unpleasant Sound, and like Marriages between Persons too near of Kin, to be avoided.

V. 644. To Provoke; *Provocare*, Lat. to Dare to, to Challenge.

V. 646. By Fraud; By Cheat and Cunning, bringing that to pass, which Force could not effect: *Fratus*, Lat. deceit; *Efficeret*, Lat. to effect, perform.

V. 647. But half his Force; Force may affect the Sence, but cannot reach the Soul. The Mind and Stubborn Will are both invulnerable and invincible, the Unconquerable Will.

And Courage never to submit or yield.

And what is else not to be overcome? In Satan's former speech.

V. 650. Space may produce new Worlds; Several Philosophers were of Opinion, that there were many Worlds, as *Anaximenes*, *Aristarchus*, *Diogenes*, *Democritus*, and *Plato*, (scandalized with believing five) because not rightly understood, *Epicurus* many, and others that they were infinite, not only the Sun and Moon, but every Star containing a distinct World; to the counting of these Conceits, the Spectacles of *Gabriel* have not a little contributed.

Ille ferax unaque regi non passus Olympo

Immensum per inane volat, spemque perasit

Parturit innumeros Angusta pedore Mundos. Claud.

Et Chaos innumeros avulsum confundere Mundos. Luc. lib. 6.

Space is not only used for Place, but Time also; *Produce*, *Producere*, Lat. to bring forth new Worlds different from that the Angels were in, supposed to have been Created before this lower World.

V. 651. Whenceof so rise there went a Fame; Concerning which, there were so many Reports. *Rise*, an old Word for Frequent: *Fame*, of *Fama*, Lat. Report.

V. 652. To Create; Lat. *Creare*, to give Beginning to: Creation is the Work of that infinite Power, that brought All Things out of Nothing.

Ibid. Therein Plant; And place therein, of *Plantare*, Lat. to set, or cause to grow, as Herbs, Trees, and Flowers.

V. 653. A Generation, a Brood of Creatures; Of *Generare*, Lat. to Beget.

Ibid. Whom his choice Regard; Whom his especial Care, of *Regard*, Fr. for Care, Consideration.

V. 654. Equal to the Sons of Heaven; Favour as highly as the Heavenly Angels; Inhabitants of Heaven, and its Offspring: *Aequalis*, Lat. in the same proportion, as much: Not only our Poet, but many of the Fathers, supposed the Angelick Nature created before the World, tho' some refer their Original to the first day's Distinction, comprehending their Creation by *Fiat Lux*.

V. 655. Thither if but to Pry; Towards Heaven, or where else, this Mighty Work of Creation is to be performed, tho' but to mark and heed it: Of the Fr. *Pruver*, to try, to make trial of: To pry into Things, is to look narrowly, that is, heedfully into it, with contracted Eyes, strengthening the Sight.

V. 656. Our first Eruption; Our first Sally, and breaking out of this our hated Prison: *Eruptio*, Lat. of *Erupt*, to break out.

V. 657. This Infernal Pit; This low dark Dungeon: *Pit*, of the Fr. *Puis*, as this of *Puits*, Lat. a Well.

V. 660. Must mature; Must bring to Perfection, of *Maturare*, Lat. to grow Ripe. So Virg.

Hic anvis gravi, atque animi maturus Alethee. Æn. IX.

V. 661. For who can think Submission; For who is so base and mean, as but to think of truckling, of humbling our selves before our Adversary: *Submissio*, Lat. Yielding, Submitting.

V. 662. Open or Understood; Publick or Private, Proclaimed or Concealed.

V. 663. He Spoke; Thus he spoke, an Imitation of *Homer's* frequent, *ἔειπεν*.

Ibid. And to confirm his Words; In approbation of his Speech, in token of their agreeing to his Opinion.

V. 667. Fierce with grinded Arms; Furious, raging of *Fieri*. Fr. from *Ferox*, as this of *ferus*, a Wild Beast: And bold with Armed Hand, bray'd on their Sounding Shields War's dreadful Din, daring outrageous Heaven's Almighty Arm: A Graphick Description of the Foolish Confidence given by these Damned Spirits, in their impotent Rage against the Almighty, sitting in Heaven, and having them in Derision. *Clash*, and *Din* are Words formed of the Similitude of the Sounds of which they are expressive: *Clash*, as if of *Kladzo*, *Clango*; and *Din*, of *Din*, the Sound that hollow Metal makes when beat upon.

Seda senoribus Arma. Says Virg. Æn. 9.

And Homer,

Δακτὺν δ' ἀπὸ γυναικὸς ἀγχομένης ἐλπίς. I. A. A.

Tum scuta, Caceg; Dura senitum fluita Gaea.

V. 669. Hurling Defiance; This Verse seems Declaratory of the Action expected in the two preceding, the Reprobate Spirits making a dreadful Noise on their clattering Shields, turned defiance, a Challenge; of *Defier*, to Challenge, to Dare to the Combat, Fr. *Hurl*, or, as its Original, *Whirl*, to throw, to throw round about.

V. 670. Whole Gristly Top; Whole horrid Head: Gristly, an old Word for Ugly, dreadful.

V. 671. Belch'd Fire, and rolling Smoke; Like *King*, of *Meana Arma*: *Turbine turmantem pice*

Et candente favilla. Æn. 3. Belch, as the Latin *Rutlare*, formed of the Sounds they express.

V. 672. The rest entire, shone with a glossie Scurf; The rest all Ore, was covered with a shining

Crust: Glossie, bright, shining of *Gleissen*, Ger. to shine: *Scurf*, a thin, dry, and lighter kind of

Scab: Entire, of *Entier*, Fr. whole.

V. 673. In his Viscer was hid Metallic Ore; That his Belly, his Entrails were stored with

Mines of divers Metals: Metallic, *Metallous*, Lat. belonging to Metals; in Greek, *Μεταλλος*:

Quid vix ulla Metall vena invenitur, quin altera in propinquo invenitur, unde Graeci videntur

Διείσθαι Μὲτ' ἄλλα. Plin. l. 33. c. 6.

Ibid. Ore; Is crude Earth, as digged up, unrefined, and containing Metal in proportion to

the richness of the Mind: Lead, Tin, Silver-Ore, of the Fr. *Or*, *Aurum* Gold, the Me-

tal, *Kat ἄγοχρη*.

V. 674. The Work of Sulphur; The Offspring and Production of Sulphur, that *Vivum* &

effuse, as *Celsus* calls it, which, as if it were *Soli zup*, the Subterranean Fire, concocts and

boils up the Crude and undigested Earth into a more profitable consistence, and, by its innate

Heat, hardens and bakes it into Metals: It is called *Sulphur verum* by *Paracelsus* and the Chy-

mists; it ordinarily signifies, Brimstone.

Ibid. Winged with speed; 'Tis usual with the Poets to express Speed by Wings, those Crea-

tures that are furnished with them being the nimblest: Thus *Fulminis Ocyot alis*, and *Mercurij*

the Messenger of the Gods, is sledged with them both at head and Foot.

Ut primum alatu retigit magalia Plantu. Æn. 4.

V. 675. A Numerous Brigade; A great Company, Ital. *Brigata*, a Company of Soldiers,

generally Horsemen: Hence our Brigadier, the Commander of a Party of Horse, *Numerus*, Lat. for a great many.

V. 676. Pioneer; Of *Pionier*, Fr. a Digger: Of *Pion*, an old Word derived of the barbarous Latin *Pedito*, that is, *Pedit* a Foot Soldier.

V. 677. To Trench; To draw a Line, or dig a Trench cross a Field: Of *Trenchers*, Fr. to

Cut.

V. 678. Or cast a Rampart; Or to throw up a Defence, Fr. *Rempart*, the Wall of a Fortref:

Of *Rem*, and *parer*, to defend one against.

Ibid. Mammon lead them on; *Ποδ* Riches, Wealth, it is no Hebrew Word, though found in

the Lexicon Rabbin-Philosoph. St. *Austin* in his 35th Sermon on the Words of our Saviour,

Te camus serve God and Mammon, Luc. 16. 13. where the Greek has *Μαμωνά*, which we render

Riches, tells us, it is a Punic Word, many of which were crept into, and mixt with the Hebrew

Language: I do not find it any where used in the Sacred Text, but in the 9th and 11th Verses

of the above quoted Chapter, and *Matth. 6. 24.*

V. 679. The least Everted Spirit; The most Abject, Base, and Vile: *Everted*, Lat. for Raised:

Evertit, *conversit* ad *Oscula plantu*, stands on Tip-toes. *Virg.*

V. 682. Heaven's Pavement trodden Gold; As the Heavenly Jerusalem is described by St. *John*,

Revel. 21. 21. And the Street of the City is pure Gold: Pavimentum, Lat. a Floor, a Causeway,

of *Pavio*, Lat. to beat down, to pave.

V. 684. In Vision beatific; In the happy beholding of God Almighty's infinite Perfections,

in which the supremest Satisfaction consists: *Vision*, Lat. Sight, Seeing: *Beatific*, Lat. *Beatum*

faciens, making Happy.

V. 685. By his suggestion Taught; Instructed by his Information: *Suggestio*, Lat. a Prompting:

Of *Suggerere*, to put in Mind, to Prompt.

V. 686. Ransack'd the Centre; Dug deep down to the middle of the Earth: To Ransack, is

to search narrowly, and to pry into every Corner, for Prey and Plunder, as if *Reinsaccare*, *sa-*

tu Excutere & *Expilare*: Centre, *Centrum*, Lat. the middle Point in a Circle, or any round

Body.

V. 687. Rist'd the Bowels of their Mother; Tore out the Entrails of the Earth that bore 'em,

and Nurd'em too; the Earth was called not only *Mater magna*, Mother her many Sons, but as

Antiquity thought, the Mother of all the Gods: *Alma mater*, was another of her Attributes,

from her constant providing for her great Family.

*Nec tantum segetes, Alimenta quoque debita Divos
Pescatur humani, sed item est in viscera Terræ
Quasque reconducat, Stygisque admoveat umbræ
Effunduntur Operi.* Met. Lib. 1.

Rifler, or *Rasler*, Fr. or the Sax. *Reapian*, all probably of *Repere*, to snatch, to tear out.

V. 688. *For Treasures better hid*; In search of Riches, which had better been still in the Center, lock'd up there, and close concealed. *Onawags*, a Store laid up for the future.

—*Percunt discrimine nullo,
Amisæ leges; Sed pars vilissima rerum,
Certamen Movisti, Operi.* Luc. Lib. 3.

V. 690. *Ribs of Gold*; Continuing the Metaphor of Earths Bowels, he calls the great Hole made in the Hill, a wide Wound, and here the Ore, *Ribs of Gold*, almost refined by the Natural Heat of that Infernal Soil.

V. 692. *Deserve the precious Bane*; Deserve the dear Destruction: Well may Riches come from Hell, the Delires and Delights after which will send so many thither. *Bana*, an old word for Murderer. *Lucan* describing *Africa*, praise it for its Poverty:

*In nullas vitatur Operi, non arte, nec aura
Excoquitur, nullo glebarum crimine, pura
Et penitus terra est.* Lib. 9.

V. 694. *Of Babel*; The Name of the famous Tower, which *Nimrod* persuaded the Inhabitants of the Earth, who were then all of one Language and of one Lip, Gen. 11. 1. to undertake to build as high as might be, to prevent the Destruction of any future Deluge. It was called *Babel*, Confusion, from that Confusion of Tongues, whose diversity made 'em desert from their vain design: Now because Gen. 8. the *Diluvian* Waters are said to have surpass'd the highest Mountain by 15 Cubits, and there being many Mountains in the World, whose Perpendicular Altitude is more than four Miles: They intended (as *Josephus* tells us, Lib. 1. *Antiq.*) to raise this Tower five Miles in height: *Hevin* reports it was raised 5164 Paces, before interrupted; but Confusion covers it. And whereas the Sacred Text says, they did attempt this to get 'em a Name, Gen. 11. 4. this word *Babel* is convey'd (through all Languages) down to us, to perpetuate the Memory of their Presumption and Folly: For to *Bable*, signifies to say something unintelligible. The Giants attempting Heaven, and Piling *Pelion* on *Ossa*, is probably a Perick Imitation of this vain attempt.

*Inseruit celsis prope se cum Pelion Astris,
Syderibusque vias incumbens abstulit Ossa.* Luc. Lib. 6.

Ibid. *Works of Memphian Kings*; The famous Buildings of Egyptian Monarchs, called *Memphian* of *Memphis*, the Capital of ancient Egypt, seated on the Western Shoar of *Nilus*, from which, distant about 16 of our Miles, stood the wonderful Pyramids, the biggest about six Acres high, on which one of their Kings employed 366000 Men almost 20 Years: These Monuments of mighty Wealth and Luxury are still standing, and like enough to last till the general Conflagration.

Barbara Pyramidum sileat Miracula Memphis. Mart. Lib. 15.

V. 695. *Monuments of Fame*; Places erected and built in memory of great Kings, as that above mentioned of the *Memphian* Monarchs. *Monumentum est structura ad memoriam defuncti facta*, in the same sense that we call the Tombs at *Westminster* the Monuments; and such were often made in remembrance of great Men, though their Bodies lay not there Intombed.

V. 697. *By Spirits Reprobate*; By Wicked Friends, of the Lat. *Reprobis*, evil, naughty, rejected.

V. 698. *With incessant Toyl*; With continual Labour: *Incessans*, never ceasing, unintermitted, of in and cess, Lat. to give over. *Toyl* of *Toyl*, Dutch for Husbandry, whence to *Toyl* that being an Occupation full of Labour.

V. 699. *Imnumerable*; Numberless, of *Imnumerabilis*, Lat. that cannot be number'd.

V. 700. *Nigh on the Plain*; Hard by on the smooth Plain, many small Trenches were provided, which had underneath 'em Streams of flowing Fire, conveyed into 'em from the flames of the Lake, where another numerous Band with admirable Skill, &c.

Ibid. *Cells*, of the Lat. *Cella*, any private secret place: *A celardes* to hide.

V. 701. *Veins*; Streams: *Vena*, Lat. not only for the blew Conduits in Mens Bodies, but those of Fountains and Metals in the Earth.

V. 702. *Shed from the Lake*; Let out, of the word *Sluce*, a Contrivance to keep in, and let Water out at pleasure, from the Belg. *Slusse*, or the Fr. *Ecluse*, of *Excludere*, Lat. to shut out.

V. 703. *Found out the Massie Ore*; Melt down the Golden Ore, of *Fondre*, Fr. or *Fondere*, of the Lat. *Fundere*, to melt, to cast Metal.

—*Fluit æt rivis, aurique Metallum,
Vulnificumque Calybs vasta fornace liquevit.* Æn.

Massie, heavy, of *Massis*, Fr. *Weighty*, of *Massa*, Lat. a Lump. Gold is the heaviest of all Metals.

V. 704. *Sev'ring each kind*; Separating each sort: *Sever*, of *separate*, Lat. to divide.

Ibid. *And scum'd the Bullion-Dross*; And took the foul Froth that arose out of its Dross: To *scum*, of *Essemer*, to take off the Scum, Lat. *Spuma*, the Froth. *Bullion*, of *Billion*, Fr. old word for base Money, made of Metal not refined, or clogged with too much Alloy. *Dross*, of the Belg. *Droes*, Lees, the Dross in Metals being the useless terrene part, separated from the refined and purer Ore.

V. 706. *A various Mould*; Variety of Moulds, of several Shapes and Figures: *Mould*, of *Molde*, Span: For Figure, Shape, of *Modulus*, Lat.

V. 708. *As in an Organ*; As in an Organ the sound Board conveys Breath from each blast of the Bellows, to many Rows of Pipes, an exact Comparison and new: *Organ*, as if *Organon*, Gr. the Instrument, it being one superlatively, and chief of those of Musick.

V. 710. *A Fabrick huge*; A mighty Building, a stately Edifice, of *Fabrica*, as this, a *Fabrica*, terrible big, of an affrighting, terrible size.

V. 711. *Rose like an Exhalation*; Came up on a suddain like a mighty Mist, out of the warm Womb where it was founded. *Exhalatio*, Lat. for a Fogg or Mist, drawn out of the moisture of the Earth.

V. 712. *Of Dulcet Symphonies*; Of sweet Harmonies and Concordance: *Dulcet*, pleasing, charming, of *Dulcis*, Lat. sweet. *Symphonies*, *Συμπονία*, from *Συν* and *φωνή*, a Sound, a Voice, an Agreeing and Justness in Time and Tune.

V. 713. *Where Pillasters roand*; Set about with little Pillars, of *Pilastre*, Fr. from the Lat. *Pila*, call'd by *Vitruius* *Parastate*.

V. 714. *Doric Pillars*; Pillars carved according to the *Doric* Order. *Doria* was part of *Greece*, where the *Doric* Dialect prevailed, so named of one of their Kings *Dorus*: The *Greeks* were the most renowned Architects of Antiquity, and the Terms belonging to that Noble Art are from them transmitted down to us; hence to this Day the *Doric* and *Corinthian* Orders have their Names.

V. 715. *Architrave*; A word used by Builders, of the Fr. or It. *Architrave*, the Head or Chapter of a Pillar.

V. 716. *Cornice*; An Architectonick Term, signifying the Brow or Projection of a Pillar or Wall, of *Κορυφή*, the end and finishing of a thing; so *Homer* describing the Palace of *Alcinous*,

And Mart. *Ἀρχιτέκτονος δὲ ἐπὶ κορυφῆς οὐρανὸν ὀδοῦναι* O. d. H.

*Sæ nimius videor, seraque Coronide longus
Esse Liber.* Epig. Lib. 10.

Where *Farnaby*, *Cornices* *ponebantur in calce Libri, quasi signa absoluti Operis, translatione ab ædificiis, cuius jam absoluti fastigio apponebatur Cornix.*

Ibid. *Freeze*; That broad flat Band between the *Cornice* and the *Architrave*, from the Fr. *Frize*, as that from *Freze*, a Ruff: Others deduce it of the Ital. *Friggio*, a Fringe, it being one of the Ornamental parts of a Building.

Ibid. *With Bossy Sculptures graven*; Adorned and set off with bold swelling Carved Work. *Bossy*, Fr. *Imbolé*, swelling out: *Sculptura*, Lat. Carving: *Graver*, Fr. to cut, to carve, to engrave.

V. 717. *The Roof was Fretted Gold*; The Roof was covered over with Fret-Work all of Massie Gold: *Fretted*, of the It. *Fratto*, of the Lat. *Fractus*, broken, it being a kind of Work full of many Breakings and Indentures.

Ibid. *Babylon*; One of the most famous Cities of the ancient World, Renowned both in Sacred and Profane Story, the Capital of the *Assyrian* Empire; *Semiramis* encompass'd it with Walls of Brick, said to be 100 Cubits high, broad enough for two Chariots to pass, and containing 48 English Miles in Circuit, so that it might well be accounted one of the Worlds seven Wonders.

—*Murisque superham
Assyriæ Babylona domus.* Luc. Lib. 8.

V. 740. *Mulciber*; So called, à *Mulciendo*, i. e. à *Temperando ferro*, his more reputable Name being *Vulcan*, the Son of *Jupiter* and *Juno*, thrown out of Heaven for rescuing his Mother out of his angry Father's clutches, as he relates his own Story. I A. A.

Ἦν γὰρ μετ' αὐτὸν ἀλκιμῶτα μακάρεσσιν,
Ρήϊ, ποδὶς περὶ πύργου, ἀπὸ βουλῆς διασπασίτου.
Πᾶν δ' ἡμᾶς φερέμεν, ἄμα δ' ἡέλιον κατὰ δυνάμιν,
Κάπτεον ἐν Ἀχαιῶν. According to the Relation of him here given.

Others affirm, his Father and Mother both gave him this unlucky lift (by which he got his Lameness) for his Ugliness and Deformity, of which *Homer* makes him accuse them. O. A. A.

Ὀντι γὰρ ὁ Ἰφὶ, καλὸς περὶ ἀρετῆς, εὐστέρ' ἔργα
Ἦναι δὲ γὰρ ἡμῶν. ὅτι γὰρ ἐπὶ μὲν αἰὶν' ἄλλ' ὅ
Ἄλλ' ἀπὸ τῆς Νέας τοῦ μὲν γένεσθαι ὁρῶμεν.

The Mystery of all this is, that Thunder and Lightning, begot in the Regions above by the influence of the Sun on the Air, is thrown from thence in dismal Noise and terrible Claps down upon the Earth.

V. 741. *They Fabled*; Told a pretty Story, feigned a well-contrived Tale: Of *Fabulae*, Lat. a Story, a Fiction.

Ibid. *Jove*; The Son of *Saturn* and *Op*, born in *Crete* at the same Birth with his Sister *Juno*, whom he took to Wife: He was privately brought up in *Ida*, and Nurs'd by the Nymphs, for fear of his devouring Father, whom he expelled out of his Kingdom. *Jove* is not so probable a Diminutive of *Jupiter*, as a Derivative of the Venerable and Ineffable *Γιγνῆς*; and *Jupiter* rather *Jab Pater*, than *Jovans Pater*. *Jovem primò Deum Judoorum fuisse existimari* *Vossius* in *St. Aug.* in l. i. *De consen. Evang.*

V. 742. *Sheer o're*; Quite over the bright Battlements of Heaven: *Sheer*, an old Word signifying Pure, Bright, Clear.

Ibid. *Chrystal Battlements*; Chrystal, of *Κρύσταλλον*, which they tell us, is, *Τὸ ὑπὸ τῷ ἥλιῳ κατακρυσταλλῶν ὕδωρ*, Water frozen to a shining Consistence, like Ice.

Ἦν γὰρ ἡμῶν, ἡ δὲ ὕδατος κρυστάλλου, Chrystal made of Water. I A. X.

Battlements are properly Pinnacles and Ornaments of great Buildings, to set 'em off, and please the Eyes, they are also Defences on the top of a Garrison Wall to defend the Soldiers against the Besiegers.

V. 743. *Dropt from the Zenith*; Fell directly down, *ΓΩΩ*, and corruptly *ΓΩΩ*, is an Arabian Word for the Crown of the Head, and from thence made to signify the Pole of the Horizon, the Point of the Firmament directly over our Heads wherever we are.

Ibid. *Like a falling Star*; A Comparison well suited to a tumbling Deity. So *Homer*:

Περαιθρονὸς δ' ὅς τ' ἐπὶ ἰπποδάμοιο πάλιστο. I A. X.

V. 746. *Lemnos*; A considerable Island in the *Archipelago*, about 600 Miles in circuit, where *Vulcan* had a Temple, and kept one of his Shops in which he made Thunderbolts; hence called, *Pater Lemnius*.

Hec Pater Æolus propestat dum Lemnius oris. Æn. 8.

Ibid. *The Ægean Isle*; An Island in the *Ægean* Sea, part of the *Mediterranean* near *Greece*, call'd now *Archipelago*. It took its Name either of *Ægeus* Father of *Theseus*, who drowned himself therein, or of *Ægæ* a City in the Island *Eubœa*; as *Strabo* affirms.

— Boreæ cum Spiritus alii
Intonat Ægeu. Æn. 12.

Ibid. *Thus they relate*; Thus the Poets tell the Story: *Relate* of, *Referro*, Lat. to report, to tell; whence *Relation*.

V. 747. *Erring*; Mistaking: Of the Lat. *Errare*, to Wander, to be Deceived.

V. 749. *Scapè*; Get off, save himself: Of the Fr. *Eschapper*, to come off, to free himself.

V. 750. *By all his Engines*; With all his Tricks and Contrivances: The Word seems a Derivative of *Ingenium*, Wit and Cunning, of which a great deal is requisite to find out these strange Engines, and Mathematical Machines, useful in raising great Piles and vast Weights.

V. 751. *With his Industrious Crew*; With his Gang of Cunning Artificers: *Industrius*, Lat. Diligent, Laborious.

V. 752. The

V. 752. *The Winged Heralds*; *Herauts*, Fr. and *Heraldo*, Span. come all from the Ger. *Herald*, an Officer in a formal and remarkable Habit, sent either to denounce War, or to propose Terms of Cessation and Truce, always held sacred and secure as to their Persons in Honour of their Office, which is very ancient, derived of *Heer*, Dut. Army, and *Held*, Commander, as sent from the General or Commander in Chief: *Milton* has given them Wings, not only as Angels, but to express their speed.

V. 755. *A Solemn Council*; A general publick Meeting, to consider and consult of their Affairs: *Solemn*, Lat. publick, great: *Councilum*, Lat. for Council, and the place it is held in.

V. 756. *At Pandemonium*; A Name feigned by our Poet for *Lucifer's* Palace, the famous Fabrick described before, of the Gr. *Παν*, all, and *δαίμων*, Gr. for wise, skilful, knowing, a word not always taken in an ill sense, though the Devils are call'd *δαίμονες*, from their extraordinary knowledge and cunning. *All-Devil-Hall*, or *Satan's Court*.

Ibid. *The High Capital*; Satan's chief place of Residence; of *Capitalis*, as this of *Caput*, the Head, and thence used for Chief: Thus *Rome* was stiled, *Caput Orbis*, & *Rerum Maxima Roma*.

V. 757. *Their Summons*; Of *Sentence*, Fr. a calling before one, a Citation, and this of *Summoner*, Lat. to give Notice of.

V. 758. *Squared Regiment*; Full and compleat: *Carre*, Fr. of *Quadrare*, Lat. a Square being a Figure whose four sides are equal. *Regimentum*, Lat. a Band of Soldiers, from *Regimen*, the Government they are, or ought to be kept under.

V. 761. *All access was throng'd*; Every place that led to the Infernal Palace was crowded, all the Avenues thronged: *Accessus*, Lat. for Passage, or Way to.

V. 762. *The Porches wide*; Open spacious Places, whose Roofs were commonly supported by Pillars, made to avoid the Violence of Sun or Showers, in which the ancient Philopleters taught and disputed, of *Porche*, Fr. and this of *Porticus*, Lat.

V. 763. *Where Champions, &c.* A Champion is properly a Challenger, who to maintain and defend another's Claim or Right, was wont anciently to defie all Opposers that durst dispute it, and give 'em Combat by way of Decision; of the Lat. *Campus*, a Field, in which, enclosed on all sides, the Encounter usually was made.

V. 764. *At the Soldan's Chair*; Before the Turkish Emperour seated in his Chair of State: *Soldan* or *Sultan*, are esteemed to be of *Arabian*, by others of *Persian* Original, and to signify Power, Dominion; yet the word seems more naturally derivable of the Hebrew *שולטן*, to Govern.

V. 765. *Defied the best of Panim*, &c. Challeng'd the stoutest of the Heathen Knights. *Defie*, of *Defier*, Fr. to provoke to fight: *Panim*, of the Fr. *Payen*, as this of *Paganus*, Lat. a Countryman, *qui in Pagis degere solebat*: The Heathens were call'd Pagans, because their Temples being consecrated to Christ, when his Holy Religion prevailed in the World, and their Churches in all Cities sequester'd to his Service, they were allowed their Idolatrous Worship only in Country Towns and Villages, which being more ignorant, and less apt to be enlighten'd, continued longest there.

Ibid. *Chivalry*; Horsemanship, Gentlemen serving on Horseback: *Chevalerie*, Fr. Knight-hood, and its cause, Prowels, of *Cheval*, Fr. a Horse.

V. 766. *To Mortal Combat*; To deadly fight: *Combat*, Fr. for Fight, of *Combatre*, to Fight, of *Com* and *Batuere*, Lat. to beat.

Ibid. *Or Career with Lance*; Or running a Tilt, a famous Exercise formerly, in which Persons armed from Head to Foot, and bravely mounted, run full speed at one another; and by breaking their Lances, and continuing firmly seated in their Saddles, shewed their Horsemanship, Strength and Dexterity: This sort of Encounter is by our Author distinguish'd from the Mortal Fray, as being but Ludicrous, and often used with great Pomp and Splendour at Feasts and Marriages. *Carriere*, Fr. running full speed on Horseback. *Lance*, of *Lancea*, a Javeline, a Spear, *ab æquâ* *Lance*, because poised before thrown, or of *λαγχάνω*, Gr. for the same.

V. 767. *Thick swarm'd*; Flew about in swarms like Bees, to which he compares them in the following Verses. To swarm, comes of the Teutonick *Shwarmen*, to fly in great Numbers.

V. 768. *Brust'd with the hiss*; Sounding with the Noise made by their whistling Wings: *Hiss* is a word made of the Similitude of the Sound of which it is expressive, of the Tur. *Ḥişchen*, of *Ḥî*, to make such a Noise, as red hot Iron does when quench'd in Water: So the Wind is said *Ḥî*, to whistle.

Ibid. *Ruffling Wings*; Making a Noise, founting, of the Belg. *Ruyfelen*, to make a hollow Sound, a coined word.

V. 769. *When the Sun with Taurus Rider*; When the Sun is in the Celestial Sign named the Bull, for which *Taurus* is Lat. placed by *Jupiter* among the Signs of the Zodiac, in Memory of that Bull that transported his Mistress *Europa* from *Phœnicia* to *Crete*.

*Candidus auratus aperit cum Cornibus annua
Tauris.* Georg. Lib. 1. in April.

V. 770. *Put forth their Populous Youth*; Send forth their Young Ones in vast Multitudes.
Populosus, Lat. abounding full of People. So *Virg.*

*Ux, cum prima novi ducent examina Reges
Pere suo, Ludetque favis, emissa juvenis.* Georg. Lib. 4.

V. 771. *About the Hive in Clusters*; An exact Imitation of *Homer*, describing the *Crowd* that followed *Agamemnon* after his Haranguing the *Grecians*.

Ἐπεσθόντες δ' ἅλῃ
Ἦν π' ἴδμεν ἄν' ἡμεῖς δὲ δὴ δὴ δὴ
Πότ' ἔκ' ἡλῶμεν αἰὲν ἴδ' ἡμεῖς δὴ δὴ
Βοτρυόεν δ' ἡμεῖς δὴ δὴ δὴ δὴ δὴ
Ἀν' ἡμ' ἴδ' ἡμεῖς δὴ δὴ δὴ δὴ δὴ. *Id. B.*

Βοτρυόεν, is exactly expressive of *in Clusters*, of *Βοτρυς*, *Racemus*, a Bunch of Grapes.

V. 772. *The Suburb of*, &c. The Out-part of this little City, tharcht with *Scraw*: *Suburbis*, Lat. for Streets and Houses lying without the Walls of a City. *Citadelle*, Fr. is properly a small City, also a strong Fort built within a City, either to defend or curb it.

V. 774. *New rubb'd with Baum*; *Balm*, or as the Fr. *Baume*, is an Herb of a pleasing and grateful smell: Its Name is Greek, of *βαλσαμω*, and by contraction *Balm*, of Bees being delighted by all Odoriferous Herbs, and perfumed Flowers. *Virgil*, as well as *Experience*, tell us,

*Hæc circum casæ viridior, & olentia lætæ
Serpilla, & gravior spirans copia Thybris,
Floreat.*

Ibid. Exspatiate; Flee to and fro, wander about, of *expatiari*, Lat. to go abroad.

V. 775. *And confer their State-Affairs*; Consider and advise of things concerning their Government, according to the Opinion of *Virgil* and others, that Bees have one, and that Monarchical.

*Sole Communes Natos, consortia recta,
Urbs habent, magnisque agitant sub legibus ævum
Et Patriam solæ, & certos noscere Nepotes.* Georg. 4.

—*Regem non sic Ægyptus & ingens
Lydia, nec populi Parthorum, aut Medus Hydaspes
Osservant, Rege incolunt mens omnis una est,
Amisso, ruperet fidem.* *Ibid.*

Confer, of *Confero*, Lat. to consult, to consider of in common.

Ibid. The Airy Crowd; The Light Spiritual Throng of Angels, of *Aerium*, Lat. of Air.
V. 776. *Swarm'd and were strain'd*; Increased, and were confined in narrow room: *Strat* of *Stratus*, Fr. of *stratus*, Lat. contracted, crowded together.

V. 778. *In bigness to surpass*, &c. They who so lately seem'd in size to exceed the Giant of Spring of the Angry Earth, sent to attempt on Heaven. *Surpass*, Fr. *Surpasser*, to go beyond to out-do. *Brood*, of the Belg. *Breeden*, to hatch.

Giant; One of extraordinary bigness, both for Bulk and Stature. Lat. *Gigas*; *Giant*, Fr. *Gigant*, as if *Gigantis*, Gr. *Earth-born*. So *Virg.*

—*Partu terro nefanda
Coniungit, & partumque creat, semineque Typoia
Et Coniungit Cælum rescindere Frater.* Georg. Lib. 1.

And

*Hic genti antiquum Tene, Titania Pubes
Fulmine defecit.* *Æd. 6.*

These Giants were by the Poets made the Sons of *Titan* and the *Earth*, who made War on *Jove*, to revenge the Injury done their Father, (Elder Brother to *Saturn*), by depriving him, and consequently them his Descendants, of his Kingdom.

V. 780. *Like*

V. 780. *Like that Pigeon Race*; The *Pigeons* are said to inhabit about the East of *India*, near the rising of the *Ganges*, where the *Craoes* lay their eggs: They had their Name of *Pigeon*, Gr. a *Fist*, as being about a Hand high. *Fives*, measures 'em by the Foot.

*Ubi tota coloris pede non est alior uno. Sat. 12.
Ad subitas Tivacina volucres, nubemque sonoram,
Pigeon parvum currit Bellator in armis,
Max impar hosti, raptusque per æra, cæcis
Unguibus a secula fertur græ.*

Pigeon quoque, haud longe ab his nasci; quorum qui longissima sunt, non longiores esse, quam pedes duos & quadrantes, *Aul. Gell. Lib. 11. Cap. 4.* the tallest not exceed 24 Feet in height.

Race; The Breed, Off-spring, from *Radix*, Lat. a Root.
V. 781. *Beyond the Indian Mount*; The Mountain *Imani*, the Northern Boundary of *India*. *Ibid.* Or *Fairy Elves*; Or *Dancing Sprights*, agreeable to the *Old Wives Fables*: *Fairies* seem derivable from *Wise*, the *Sonic* word for *Fauns*, *Satyrs*, and such like Wild Creatures, as are fabled to frequent the Woods.

Elf; A Goblin, a Nimble Spright, from *alfo*, to change, according to the Erroneous Opinion, that these *Fairy Elves* do sometimes exchange their Brats for others more beautiful.

V. 782. *Wofe Midnight Revels*; Whom sporting and dancing at Midnight, near some Woods, or Waters-side, a Swain going late home, sees, or imagines that he sees. To *Revel*, is properly to Dance or make Merry late, or all Night, from the Fr. *Reveiller*, to Watch, to be up late.

V. 783. *Belated Peasant*; Some Country Swain out late at Night: *Paisant*, Fr. a Country-Man, a Clown.

V. 784. *Or dreams he sees*. So *Virg.*

Aut videt aut vidisse putat per nubila Lunam. *Æn. 6.*

V. 785. *Sits Arbitress*; Governess of the Night, looking on like a Judge and Beholder of their Pastimes. *Lucian*, in his Book *De Dea Syria*, calls the Moon *Noctis Arbitram*. *Arbitrator* is properly an Umpire, a Private Judge, chosen by Common Consent to determine between Parties, but most properly it signifies a Looker on, and is so used by *Horace*, *Nen locus effusi late mari arbitri*; a Place that has a free and open Prospect to the Sea-ward. *Epist. Lib. Cap. 11.*

Ibid. And nearer to the Earth; Beginning to decline and go down, nearer to her setting, or nearer to the Earth, in regard of the Sun and Stars, that fetch wider compass round it.

V. 786. *Wheeler her pale course*; Makes her wan way, drives her pale Chariot nearer to the Earth. *Pallidus*, Lat. faint, whitish, course: *Cursus*, Lat. Race, Journey, Way.

V. 787. *Intent, with Jovial Musick charm*, &c. They wholly busy in their Sports and Dance, with pleasing Tunes delight his charmed Ear. *Intent*, earnest, set upon a thing, of *intensus*, Lat. *Jovial*, of *Jovialis*, Lat. sweet, pleasant: To *charm*, is to gain upon, and as it were bewitch or enchant ones Ears, so as to deprive him of the power to depart, of *Carmen*, Lat. for a Charm.

Carmina vel Cælo possunt deducere Lunam. *Virg. Ecl. 8.*

Musick; *Musica*, the Art of Harmony, whether Instrumental or Vocal; *A Musis Invenituribus*.

V. 788. *At once with Joy and Fear*, &c. At the same time both pleased and scared, delighted and affrighted, his Heart within him leaps, he feels at once the unequal Motions and Impressions that Fear and Joy make in his beating Breast. *Rebound*, of *Reboundir*, Fr. to leap back again; a Metaphorical Expression, from the rebounding of a Ball.

V. 789. *Thus Incorporeal Spirits*; Thus Angels, or Spirits not clothed and clogg'd with gross Earthly Bodies, for Incorporeal is Declarative of their Nature. *Incorporei*, Lat. without a Body.

V. 790. *Reduc'd their Shapes immense*; Lessen'd and contracted their vast Shapes to smallest size: *Reducere*, Lat. to restrain: *Immensus*, Lat. vast, huge.

Ibid. And were at large; And were at ease, not crowded, because contracted into less room; so to go at large, is to be at liberty, to be free, otherwise to be at large, when they had less'n'd themselves, would be a plain Contradiction.

V. 792. *Of that Infernal Court*; Of Hell, *Lucifer's* new Court: *Infernalis*, Lat. belonging to the nethermost deepest Hell, to *inferna*.

V. 793. *In their own Dimensions*; Not lessen'd in Shape or Size, but in their own Majestick make: *Dimensio*, Lat. Measure, Proportion.

V. 794. *Seraphick*; Is the singular of *Seraphim*, and *Cherubim* the plural of *Cherub*, the Ru-ling Lords, of both which before.

V. 795. *In elsa recess*; In strictest privacy: *Recessus*, Lat. Retirement, a place to be in privacy.

Ibid. And

Ibid. *And secret Conclave*; Is a private place into which no Person can come without a Key, a place appointed and set apart for secret Counsels, of *Con* and *Claustrum*, to be shut up together. Hence the place where the Election of the Pope is made at *Rome*, is called the Conclave.

V. 796. *A thousand Demi-Gods*; A great Assembly of consulting *Seraphim*, called *Demi-Gods*, as being Spirits approaching nearest to Divinity, though infinitely short of it. *Demi* of *Demi-dium*, Lat. half the word answers to the *ἡμίθεοι* of the Heathen, illustrious Persons, Aiders of Mankind, and Maintainers of Virtue; Herbes who deliver'd their Country from Oppression and Tyranny, therefore reputed the Off-spring of the Gods, and at their Deaths mourned among them.

Ἀνδρῶν ἡρώων ὅσων ἦν ἐν ἀνθρώποις
ἡμίθεοι, Hesiod. *ec. l. 37*. So *ἡμίθεοι ἦν ἀνδρῶν*. *IA. M.*

Ibid. *A Thousand*; A great many, a certain Number, for one incertain, *so mille trabucos* *ries adverso sole colores*, Virg. of the Rainbow, casting a Thousand Colours, the many-coloured Bow.

V. 797. *Frequent and full*; Compleat and full, a Pleonasm, *Frequens*, Lat. for full, *ſpes frequens trabibus*.

V. 798. *Consult*; The Consultation, of *Confultus*, Lat. to take advice, to consider of Affairs together.

NOTES

NOTES

On MILTON'S

PARADISE Lost.

BOOK II.

Verf. 1. **O**F Royal State; Of Kingly Port and Condition: *Royal*, Fr. belonging to a King, of *Rex*, Fr. from *Rex*, Lat. a King: State, of *Status*, Lat. Condition, Quality, Dignity, *Secundum Statum*, according to the Quality of the Person.

V. 2. *Outshone*; More Glorious and Shining: Of *Outshine*, to shine beyond, *Out* signifying Beyond: As *Outdo*, to do more, or beyond the power of another.

Ibid. *Ormus*; *Ormuzium*, once a Rich and Potent City in an Island on the Coast of *Persia*, seated at the Mouth of the Persian Gulph. about 12 Miles from the Continent, called *Ormuzia*, famous for the Traffick of *India*, *Persia*, and *Arabia*, for which its Situation made it most convenient: The *Arabians* used to say of it,

Ibid. *Si Terrarum Orbis quâquâ patet armulus esset,*
Illius Ormuzium Gemma decusq; foret.

Ind; *India*, named of its vast River *Indus*, bounding it on the West, rich in Mines of Gold and Silver, with precious Stones and Gems, and Spices of all sorts.

V. 3. *Or where the Gorgeous East*; Or where the Glorious Nations of the East: *Gorgeous*, of the Fr. *Glorieux*, Splendid, Gawdy.

V. 4. *Barbarick Pearl and Gold*; Pearl and Gold found among the soft *Asiatics*, esteemed and called Barbarous by the Grecians: *Barbaricus*, Lat. Foreign, found among uncivilized People, Thus *Lucretius* terms *Exotick* Cloaths of a Foreign Fashion:

So *Virgil*. *Tam tibi Barbarica vestes Melibœaque fulgent.* *Lib. 2.*

And Lucan. Phars. Lib. 1. *Barbarico postet Auro, spoliisque superbi.* *Æn. 1.*

Barbaricas seu discernere Cæsaris alas,

Forces raised among Barbarous Nations.

V. To that bad Eminence; Raised to that sad Supremacy, to that wicked Height: *Eminentia*, Lat. Excellency, a Station and Degree of Honour more than ordinary, *Son Eminence*.

Satan, by much bad Merit raised on high, sat on a Glorious Throne in Kingly State, outdoing far the Pride of wealthy *Ormus*, and rich *India*; or where the gawdy Eastern Nations pour with profuse hand whole showers of Pearl and Gold upon their barbarous Kings.

Ibid. *And from Despair, thus high uplifted beyond Hope*; And from the desperate Estate in which so late he was, when he lay groveling on the burning Lake; Raised up thus high beyond *Hope*, *Aspires beyond thus high*, aims at some things above this height: *Desperatio*, Lat. Despair.

V. 8. *Insatiate to pursue*; Unsatisfied with the pursuit of, unsatisfied in prosecuting War against the Almighty, tho' in vain to pursue successful War with Heaven, much overmatch'd: *Insatius*, Lat. unsatisfied: *Pursuit*, Fr. *Poursuivre*, to follow after, to push on: *Vain*, *Vainus*, Lat. foolish, indiscreet, and thence unsuccessful.

V. 10. *Imaginations thus display'd*: Did thus his lofty Thoughts unfold: Display, of Display, Fr. from *Displacare*, Lat. to unfold, to unwrap; our Imaginations, till express'd by Words, lying close wrap'd, and, as it were, folded up in our Minds, which our Expressions unfold, and lay open to others Ears and Understandings: *Imaginatio*, Lat. the Conception of the Mind, our Thoughts.

V. 11. *Powers and Dominions*, &c. Ye Rulers, Princes, and Heavenly Gods, well express'd by Satan in the beginning of his Speech, by Power and Dominion in the Abstract, flattering his Damned Slaves with Absolute Power, and Sovereign Command, styling them *The Powers of Heaven*, at the same time they were, outcast and exil'd thence, *Captives of Hell*. St. Paul uses the same Expression, *Coloss. i. 16. Thrones or Dominions, Principalities or Powers*. *Dominum*, Lat. Rule: *Deus*, Lat. Godhead, Deity.

V. 12. *For since no Deep*, &c. For since no Deep, nor yet this bottomless Pit of Hell is able in its flaming Dungeon to imprison the everlasting Strength of Deathless Angels, tho' overlaid and foyl'd: *Oppressus*, Lat. Overlaid, Overcharg'd.

V. 15. *From this desert Celestial Virtues*: From this low Station our Heavenly Powers recovering and arising, will much more daring and more dreadful shew, than if not fallen at all, and need to fear no second foyl: *Descensus*, Lat. *Descensus Avernus*, going down into Hell, Virg. *Fatum*, Lat. Calamity, Overthrow.

V. 18. *The first Laws of Heaven*: Satan here ascribes his former high Station in Heaven to his Maker, but to Fate and uncontrollable Necessity, the first unalterable Laws of Heaven, according to the Opinion of the Stoicks, well express'd by *Lucan*:

*Sive Parent rerum
Fixit in æternum causas, quæ cuncta coercent
Se quoque lege tenent, & secula jussa ferentem,
Fatum immoto divisit limite Mundum.* Phar. 2.

V. 21. *Hath been achiev'd of Merit*: Tho' Fate made me at first your Leader, next your own free Choice, moved to it by what I have merited, either by Conduct, or my Courage, yet nothing more secures me in this safe unenvied Throne, allowed me thus by general Consent, than this our overthrow, recovered in some measure: *Achiev'd*, or *Atchiev'd*, of *Achiever*, Fr. to bring to pass, to finish, to complete.

V. 23. *Establish'd*: Fixed, assured: Of *Establi*, Fr. to confirm: *Consent*, *Consensus*, Lat. Agreement.

V. 25. *In Heaven, which follows Dignity*: The Glorious Train that does in Heaven's happy Palaces attend on Ruling Angels, well might move Envy from those below: *Dignitas*, Lat. Worth, and thence (as the reason of it) Authority.

V. 26. *From each Inferior*: From every Underling, from those under Command: *Inferior*, Lat. Lower.

V. 27. *Exposet*: Lays open: Of *Exponere*, Lat. to hazard, to adventure.

V. 28. *The Thunder's Aim*: An Epithete *Homer* often gives his *Jupiter*: *Tympanum*, &c. *thundering from on high*: *Tympanum*, *Altissimus*.

V. 29. *Your Bulwark*: Your Guard, your Security, that interposeth between you and Danger, a Bulwark being a Defence made to strengthen a Town 'gainst an Attack, where the Defendants stand unexpos'd to the Enemies Shot, who assault it bare-faced: Of *Bul*, Gen. for Round, Spherical; and *Work*, a Work, denominated of its Circular Shape.

Ibid. *Condemns*: Of *Condamnare*, Lat. to condemn, to overthrow in Judgment. The highest Place, Satan's Pre-eminence gives Sentence, as it were, against him, that he ought foremost to expose himself to the most eminent Dangers, in regard of his high Station and Command.

V. 32. *From Faction*: From Plotting, and contriving Parties: *Factio*, Lat. for the same, the siding of great Men generally, rather than good; combining for their own Interest together against a Prince or Government.

Ibid. *Will Claim*: Will lay Claim to, will strive for: Of *Claim*, Fr. for a publick Demand of something belonging to a Person kept out of Possession of it: Of the Lat. *Clamare*, *Clamare sibi vindicare*; thence the barbarous Law word, *Clamorem*.

V. 33. *Precedence*: Place, a going before Authority: None sure will claim Precedence, will strive for Place in Hell, where the highest Seat may be the hottest: *Precedentia*, Lat. of *Precedere*, to go before.

V. 34. *That with ambitious Mind*: Satan here fully sets forth to view all his Dangers and Undertakings, his Courage, and his Consultations, but hides and keeps close his proud Ambition, and desire of Rule, Lording it over the fallen Angels for his sake expos'd to Sin and Suffering, for his dire Ambition that made him Rebel against his Maker. Ambition is insatiable Command, that in the first Book, *Verf. 262*, he says, *To Reign is worth Ambition*, tho' in this which here he cloaks with such a fly Infatuation, as if his High and Kingly Exaltation only raise his Sufferings to a height, in proportion to his Power: *Ambitio*, Lat. desire of Command.

V. 36. *Firm Accord*: Assured and unshaken Agreement: Of *Accord*, Fr. of *Accorder*, to agree, as if *Accordare*, of *Ad* and *Corda*, a Musical Metaphor, from the stretching and tuning of several Strings to the same Tone: *Firmus*, Lat. for settled, sure.

V. 39. *Surer to prosper*, &c. More certain to succeed, than even Success itself could have ascertained us: *Prosperity*, Lat. *Prosperitas*, which often makes Men heedless of their Advantages and Dangers.

V. 41. *Or Covert Guile*: Or secret Practices, cunning Wiles and Stratagems: *Covert*, Fr. *hider*: Of *Covert*, Fr. to hide: Of the Lat. *Cooperire*, to conceal.

V. 42. *We now debate*: Argue, Consider, Dispute: Of *Debate*, Fr. to Fight: a Debate being a kind of Fight, and engaging of one Reason against another, till by frequent Refutations the strongest prevail, and are Victorious.

V. 46. *To Eternal*: with God, who is Everlasting: *Eternus*, Lat. Eternal.

Ibid. *To be deem'd equal in strength*: His Hope was to be judg'd equal in Force and Power with God everlasting: *Deem'd*, Judged, of the Sax. *Deman*, to judge, and *Dema*, a Judge: *Equal*, *Aequalis*, Lat. for like in Power, Years, or Size, &c.

V. 47. *And rather than be less, cared not*, &c. These Words consummate the Character of *Mole*, the boldest and the fiercest Spirit that fought in Heaven, daring to that degree, that rather than be any thing less than the Almighty, would choose, to cease to be at all, had rather be destroyed, annihilated, and reduced from Being, to his Primitive Original Nothing.

V. 48. *Cared not to be*: Despis'd his Being, his Nature, and Eternity, with that Care left, with that contempt and disregard of Life, lost and vanish'd were all his Fears of what might happen to him.

V. 50. *Or worse, he reck'd not*: Of Hell, or worse, if ought might be so, he made no account, stood not in aw of: *He reck'd not*, he reckon'd not, an abbreviation to *reck*, to reckon, to esteem or make account of.

Ibid. *These Words thereafter*, &c. And accordingly in these Words express'd his Mind, his Sentiments.

V. 52. *Of Wiles more unexpert*: With Tricks and Delights less acquainted: *Inexpertus*, Lat. unskilled in, unacquainted with.

V. 53. *Contrives*: Find out: *Contrivere*, Fr. to invent.

V. 56. *Sit lingering here*: Stay waiting here, losing their Time and Patience: *Linger*, of the Ger. *Langerem*, to draw out in length, as if to longer.

V. 57. *Heaven's Fugitives*: the Runaways of Heaven, that have forsaken and fled from their Native Heaven: *Fugitivi*, Lat. one that runs away.

V. 58. *Opprobrious Den of Shame*: A Pleonasm, this dark disgraceful Den of Shame: *Den* is properly a lurking Place, where Wild Beasts in Woods and Forests hide themselves.

V. 59. *The Prison of his Treachery*, &c. The Prison into which we are thrown by his Usurped Power, who Reigns thus much the longer, by the delay we make in attempting on him.

V. 63. *Turning our Tortures*, &c. Using our Torments in stead of Arms against our Tormenter: explained by *Arming our selves with Hellish Flames and Fury*, V. 61. *Tortura*, Lat. for any sort of Pain or Punishment usually inflicted on Malefactors, to make them confess their Crimes and Wicked undertakings.

V. 65. *Of his Almighty Engin*: A description of the Thunder, God Almighty's powerful Engin.

V. 67. *Black Fire and Horror*: The gloomy, dark, and obscure Fire of Hell, from whose Flames no Light, but rather Darkness visible. Book i. V. 62.

Ibid. *And Horror shot with equal Rage*: And trembling and dismay, with the same force and fury thrown amongst his Angels: *Horror*, Lat. for Quaking, either by reason of Fear, or Cold, the one being the consequence of the other: *Rage*, Fury, of the Lat. *Rabies*, Madness.

V. 69. *Mixt with Tartarean Sulphur*: And his pure Throne, stained and polluted with Hell Fire, and flaming Brimstone: *Tartareus*, Lat. Hellish; of *Τάρταρος*, Gr. the deep Gulph of Hell, the bottomless Pit; of *Tartarus*, to be disturbed, to be in confusion.

Ἔς τάρταρον ἠερέντα

Τὴν μὲν, ἣν βαλόντες ἱερὰ χερσὶ ἐκείνοις. 1. A. 2.

Et nigra videre Tartara. Says Virg. Æn. 6.

V. 71. *And steep to scale*, &c. And hard to rise upright upon the Wing against our Foes, who over-reach us from on high: *Difficult*, Lat. *Difficilis*, hard to be brought to pass: *Steep*, Upright, as Cliffs and Hills are, where we are forced to climb up step by step: *To scale* is properly to mount up to, by a Ladder, of *Scala*, Lat. so signifying; hence *Scalade*, setting Ladders to a Town-Wall, and endeavouring by them to pass over, here, to mount upright upon the Wing or wings: *Heaven's high Battlements*.

V. 73. *If the sleepy Drench*, &c. If the dull Draught, we lately took of the Lethæan Lake, does not still seize our Senses, and make us forget our natural Force and Faculties: *Pythago*, who was the first, or at least the most famous of the Philosophers, who maintained the returning of Souls after Death into other Bodies, to act other parts on the

low Stage of this miserable Life, gave occasion to the Poets that followed his Opinion, to invent this *Lethe*, which was one of the Rivers of Hell, where Souls that were to be re-embodied were first drench'd before their return to this World, that they might forget all that they knew or suffered before, of which it seems *Pythagoras* drank not so deep, since he remembered his former Name and Quality.

—Trojani tempore Belli,
Panthoides Euphorbiu erant —

To this *Lethean* Lake our Poet alludes; of which *Virg.*

—Anima quibus altera fato
Corpora debentur, *Lethe* ad Fluminis undam,
Securus latice & longa oblivio potant. *Æn.* 6.

—*Lethe* tacitus prelabitur annis
Inferni, ut fama, trahens oblivio, venit. *Luc.* lib. 9.

Drench, of the Sax. *Dreccan*, to drink. *Benumb* not still, does not still stupify, and dwell upon our Understandings: A Limb is said to be benumb'd, when so seized on by the Cold as to be useless, and not to be moved; of the Sax. *Niman*, to take hold of, to seize on; as the Latins use *Membrum captus*, and Physicians express the stupifying Distempers that affected the Brain, by *numulus*, by the same Analogy.

V. 77. To us is adverse; Is contrary to our nature: *Adversus*, Lat. against, contrary; the Winged Angels, Spiritual and Light, do naturally ascend; descent and fall is force, and preternatural to them.

V. 78. Hang on our broken Rear; Followed our routed Army in the Rear: Of the Fr. *Arriere*, behind.

V. 79. *Insulting*; Leaping on us: Of *Insulto*, Lat. to leap upon, of *in* and *salto*, to jump from the usage of the Word; for triumphing and bragging over one is merely Metaphorical from *Insultare*, to trample on, to tread under Foot, and thence to Scorn and Contemn: *Through the Deep*, through the vast Interval, the space between Heaven and Hell.

V. 80. *With what compulsion*; With what constraint and force, what painful sight, how difficult and hard it was for us to descend, to take our flight against our Airy Nature downwards: *Compulsio*, Lat. constraint: *Laboriosus*, Lat. difficult, full of labour.

V. 81. The ascent is easie; To spring upwards on the Wing, is usual and easie to us: *Ascentus*, Lat. the act of flying or getting up. *Virgil* does as truly observe:

—Facilis descensus *Avern*i
Sed revocare gradus, superasque evadere ad antra
Hic labor, hoc Opus est. — *Æn.* 6.

Concerning his Hero's going to visit his Father among the Shades below, Bodies compounded and elemented of Earth do naturally descend; but to Spirits, those Divine, Airy, Agile Beings as our Poet well observes, Ascent is easie; and all Motion downwards seems forced and contrary.

V. 87. In this abhorred Deep; In this most hateful Dungeon, in this detestable loathsome Deep: Of *Abhorree*, Lat. to hate.

V. 88. Of unextinguishable Fire; Everlasting Fire, that shall not be quenched: *Inextinguibilis*, Lat. unquenchable; as described in *Isa.* 66. and the last Verse; and *Mark* 9. 43. 44. 45. 46. &c.

V. 89. Must exercise us; Must vex and toil us everlastingly, must be our constant business to be broild in everlasting Flames: *Exerceo*, Lat. to vex and trouble, as well as to employ and busie.

V. 90. The Vassals of his Anger; The Subjects of his Wrath, the Bond-slaves of his everlasting Fury: *Vassal* does properly signify a Tenant, who, by the holding of his Lands, was bound to attend his Lord in Person to the Wars; thence by the Learned *Spelman* deduced from the Ger. *Gefell*, a Companion in Fight and Danger; but at last it was depraved to signify a Slave or Bond-man.

Ibid. The Scourge; The Lash, the Whip; of the Fr. *Escourge*, a Thong, a Lash: At the Ital. *Scoraggiare*, to Scourge, all from the Lat. *Corium*, a Hide, out of which Thongs and Lashes were usually made.

V. 91. *Inexorably*; Without Remission, not to be begged off: Of *Inexorabilis*, Lat. that cannot or will not forgive, unpardonably.

V. 92. Calls us to Penance; To Punishment: Of *Penance*, a contraction of the Lat. *Poenitentia*, Repentance, being a Punishment inflicted on our selves by heavy Sorrow and Grief for our Offences, that God may be pleased, through the Merits and Mediation of Jesus Christ, to remit that Eternal One due to our manifold Transgressions. Our Poet here supposes the

Sufferings of the Damned Spirits not to be always alike intense, but that they had some Intermittions, during which they might consider of their sad condition, and with more decorum contrive, and try all ways how to alleviate their everlasting Lols of Heaven and Happiness.

V. 93. Quite abolish'd, and expire; Utterly destroyed, and cease to be: *Abolitus*, Lat. utterly ruined, quite destroyed. *Expire*, Lat. to dye, to breath ones last; not to be said of the Angels everlasting, *a parte post*, Quite altogether, of the Fr. *Quitter*, free, as Debtors are when they have paid what they owe, and are free from all their Obligations; of the Lat. *Quiescere*, at ease, as being discharged.

V. 94. What doubt we to incense; Why should we be afraid of encreasing his Anger to extremity: *Incendere*, Lat. to inflame, to set on fire.

V. 95. Which to the height enraged; Which forced into its fiercest Flame, which to its most outrageous height provok'd: *Enrag'd*, encreas'd, even unto Madnels, of *Enrage*, Fr. Mad, Furious.

V. 96. His fiercest Wrath; Which raised to utmost Fury, will either quite destroy us, and bring back to our first Nothing this our sprightly Being, a State more happy than to be ever wretched: *Consumere*, of *Consumere*, Lat. to waste, to destroy: *Reduce*, of *Reducere*, Lat. to bring back to the former place or condition.

V. 97. This Essential; This our Being: Nothing and Essence are directly opposite, the one being a Privation of what the other is: *Essentiale*, Lat. any thing that is; of *Essentia* being, of *Esse* to be, *happier far*, &c. an Argument that has more of Subtlety than Solidity in it.

V. 98. 'Tis happier far not to be at all, than to be miserable; Of this Opinion, *Virgil* makes *Inanna* in *Æn.* 12. where she complains:

Quo vitam dedit *Aeternam*? Cur mortis adempta est
Conditio? Possem tantos finire dolores
Nunc certe, & misero *Fratri* comes ira sub umbra,
Iam mortalis ego. —

V. 99. Or if our Substance; Or if our Being Heavenly be, and therefore can never be destroyed; we ne'er can be in worse condition than now we are, on this side being nothing at all: *Divine*, of *Divinus*, Lat. Heavenly.

V. 102. Sufficient to disturb; Able to disorder and trouble Heaven: *Disturbare*, Lat. to toss upside down, to hinder an Undertaking.

V. 103. With perpetual Inroads to alarm, &c. And with continual Attempts to shake, tho we can never reach his Throne, so fixed, and by the Fates established: *Inrode*, an Invasion into an Enemies Country; of *in* and *rode*, to ride into, to *Alarm*, is to steal upon our Enemies by surprise, which causes them on the sudden to sound to Arms, to repel the unforeseen onset: Of the Fr. *Alarme*, the deprivation of *Ad Arma*.

V. 104. Inaccessible; That cannot be come at: Of *Inaccessus*, Lat. unapproachable: *Fatalis*, immovable, *Fatalis*, Lat. according to the unalterable Decree of the Fates.

V. 106. His Look denounc'd; His Looks proclaimed, and threaten'd desperate Revenge: Of the Lat. *Denunciare*, to threaten, to bespeak.

V. 109. In all more graceful and humane; In Behaviour more comely and gentle: *Atque*, Lat. for gesture in Speech or Gate: *Humanus*, Lat. belonging to Mankind, and thence Gentle and Debonaire.

V. 111. For Dignity compos'd, and high Exploit; Made to Command, and undertake great Deeds: *Compositus*, Lat. fitted, framed: *Exploit*, Fr. an Attempt, a Noble Design or Undertaking.

V. 112. But all was false and hollow; Deceitful and empty: Hollow, as having no true Substance and Solidity, a Metaphor taken from Vessels that sound most, when empty.

V. 113. Dropt Manna; Dropt Sweetness, overflowed with Eloquence, as *Manna* is described, *Exod.* 16. 31. and *Wisdom* 16. 20. It comes of מַנָּה, to number, because every one was appointed to gather an Omer thereof according to the number of the Persons in their Families, tho the Talmud will have it מַנְיָה, *Quid hoc*! by way of Admiration.

V. 114. To perplex and dash; To confound and disorder the wisest Councils; of the Sax. *Dæf*, a Fool, one astonish'd, frighted out of all Thought and Consideration: *Maturest*, properly Ripest, of *Maturus*, Lat. Ripe; *Maturest Councils*, the best chosen Advice brought nearest to perfection.

V. 116. In Vice, industrious, &c. In ill, laborious, in more gallant Deeds, fearful, and backward: *Industrius*, Lat. diligent, forward: *Nobler*, of *Nobilis*, *Nobilior*, Lat. more noble, more excellent: *Timorous*, of *Timidus*, Lat. fearful.

V. 118. And with persuasive Accent; And in his winning way did thus begin: *Persuasus*, of *Persuasio*, Lat. for persuading, gaining on our Hearers by Arguments finely urged, eloquent and graceful Discourse: *Accent*, Lat. *Accentus*, the graceful Tone used in pronouncing Speeches, affecting the Auditory with the Harmonious turn of the Tongue.

V. 121. *Main Reason to persuade*; Chief Argument to move us to immediate War: *Motus* of the Fr. *Magne*, as that of *Magma*, Lat. great, main Reason, chiefest, the greatest Reason: Immediate War, without any intermission, incessant, uninterrupted; of *Immediatus*, Lat. without any stop, or delay.

V. 122. *Did not dissuade me most*; Were not the greatest Argument to me against it: Of *Dissuadere*, Lat. to advise to the contrary, to advise against.

V. 123. *Seem to cast ominous Conjecture*, &c. And seem to raise an ill Opinion of our Undertaking: *Ominus*, Lat. unlucky, for *Omen* is used in both senses, and here in the worst: *Quod dii primum omen in ipsum*, *Conversant*. *En. 2.* *Conjectura*, a Guess, an Opinion.

V. 124. *In Fall of Arms*; In Deeds of War: Of *Fallis*, Lat. valiant, noble Deeds.

V. 127. *And utter Dissolution*; And intire Destruction of his Being, utter Absolution: Of *Dissolutio*, Lat. from *dis* and *solutio*, the breaking the Ligaments and very Bonds of Being.

V. 128. *At the scope of all his Aim*; As the utmost end of his Intention, as the chief Design and Mark at which he aims: *Scopus*, *En. 6.*, the Mark at which Archers shoot, and thence the Intention and Design at which Men in their Undertakings aim.

V. 130. *That render all Access impregnable*; That make all approaches to Heaven's high Towers, vain, and to no purpose: *Render*, of the Fr. *Rendre*, as that of *Reddere*, Lat. *i. e.* *Edicere*, to make: *Accessus*, *Accessus*, Lat. a coming to: *Impregnable*, Fr. not to be taken, or forced.

Ibid. *On the bordering Deep*; Their Legions of Armed Angels oft encamp upon the gloomy Deep that borders on our flaming Dungeon.

V. 132. *Encamp their Legions*; Legions of Angels keep their watchful Camp, Neighbouring on the Deep, or Winding through the Dark, search far and wide through Regions of the Night, dildaining any sudden Onset or Attempt: *Encamp*, of *in* and *campus*, Lat. Field, Armes being then Encamped, when quitting their Quarters they take the Fields and lodge in 'em.

V. 133. *Scout*; To spy, to search diligently, as those who are sent out to discover the approach or posture of the Enemy: Of the Fr. *Escoute*, a Spy, of *Escounter*, Fr. to hear, to listen, their Ears (in the Night especially) being on the Watch, as well as their Eyes at other times.

V. 134. *Surprize*; Of the Fr. *Surprendre*, a taking one at unawares, an unforeseen Assault given on a sudden.

V. 135. &c. *By Force, and at, &c.* Or suppose us able to force our way, and at our Heels all Hell, in maddest Mutiny armed with looty Fires, could rise and mix 'em with Heaven's Purify; yet would our mighty Adversary sit, unsullied on his Throne, and Heaven the Seat of his transcendent Brightness, would endure no Stain, but quickly throw off and dislodge the black Attempt superior, and soon clear it self from all our groils and baser Flames.

Inferius, Lat. arising against; of *Inferere*, Lat. to confound, to mix with, of *Confundere*, Lat. to mingle by pouring together: *Incorruptibile*, *Incorruptibilis*, Lat. not to be corrupted, incapable of decay or alteration: *Impollutus*, *Impollutus*, Lat. unstained.

V. 139. *Ethereal Mould*; The Heavenly Substance: *Mould* properly signifies Earth, Dust.

V. 140. *Incapable of Stain*; Heaven's Azure, not to be stained or sullied: *Incapax*, Lat. not subject to: *Expel*, of *Expellere*, to drive out.

V. 142. *Thus repulsed*; Thus worsted, and foild: *Repulsus*, Lat. beaten back, defeated.

V. 143. *Our final Hope is flat Despair*; Our last, our utmost Hope is meer Despair: *Final*, last, highest, from *Finalis*, Lat. last: *Flat*, plat. Meer, plain, downright Despair.

Ibid. *We must exasperate*; We must provoke: *Exasperare*, Lat. to whet, to make more rough and severe.

V. 147. *This Intellectual Being*; This Spiritual Understanding, this Angelic Essence, whole Beings are more compleat, and of a compass of Understanding more vast and comprehensive than the Rational: *Intellectualis*, Lat. belonging to Knowledge.

V. 150. *In the wide Womb, &c.* In the empty Womb of dark Confusion; *Uncreated Night* is made the Image of Non-Entity, for of Things uncreated, or that have no Being, we have but an obscure Negative Notion: *Uncreatus*, Lat. unmade, not created.

V. 151. *Devoid of Sense and Motion*; Without all Sense and Motion: *Senseless*, dead, void and devoid, of the Fr. *Viude*, empty: This is one of those bad, which *Belial* endeavours to make appear a good Reason, according to his Character, *Ver. 119.* for certainly 'tis much better not to be at all, than to be miserable to all Eternity, as our Saviour himself testifieth of Judas: *He that Man by whom the Son of Man is betrayed: it had been good for that Man if he had never been born.* *Matth. 14. 21.* And we see even Kings and mighty Potentates willingly give up, and desire to resign their Crowns, and all the Affluence and Power, the Pomp and Pride of Life, when press'd with extrem and remediless Pain, tho' but Corporal, tho' the naked and shivering Soul may (for ought they know) immediately be summoned and arraigned at Heaven's high Tribunal, and after a short interval, the lazy Grave may again give up its sad and sinful Associate, to be consign'd over to Eternal Punishment.

V. 154. *It doubtful*; Whether it be in his Power to do it, is uncertain, is more than we know: that is, Whether it be consistent with his immutable Decrees, to annihilate and destroy our Angelic Beings.

V. 156. *Belike through Impotence, &c.* As it were through Weakness, or by meer Mistake: *Impotentia* signifies properly want of Power, thence used to express Rashness, and Disability to Govern.

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Govern our Passions; Will God, who is so Wise and so Omniscient, manage his Anger so unwarily, as in his wrathful Rage with one stroke to destroy and end his Enemies, whom his Anger spares, decreed and doom'd to suffer without end?

V. 160. *We are Decreed, Reserv'd, and Destin'd*; We are adjudged and doom'd, kept and appointed for everlasting Pain: *Decreed*, of *Decernus*, Lat. to judge, to sentence: *Reserv'd*, *Reservatus*, Lat. kept, preserv'd: *Destin'd*, *Destinatus*, Lat. appointed, designed for. Here *Belial* makes and answers an Objection: If destin'd thus, and doom'd to everlasting Sufferance, why should we fear or scruple to provoke the Victor with immediate War? What have we worse to fear, or more to feel? Which thus he refutes; Tho' our Punishment be endless, yet it is not so severe as when first we fled, and fell from Heaven into this burning Lake, nor as it may be, if by our daring we should awake his Anger, (somewhat abated and allayed) who can make our Torments much more intire and everlasting too.

V. 165. *When we fled again*; As fast as we were able, with might and main; of the Sax. *Megen*, Strength, Power.

V. 168. *A Refuge, &c.* A shelter from those Sufferings: *Refugium*, Lat. a place of safety, to which Men fly in time of danger, of *Refugio*, to fly to.

V. 172. *And plunge us in the Flames*; And drowned us in that fiery Flood? *Plunge*, Fr. to put over Head and Ears into Water.

V. 173. *Should intermitted Vengeance, &c.* Or what if from Heaven our angry Victor, somewhat now appeased, should reassume his Thunder? *Intermitted*, *Intermissus*, Lat. broken off, respued.

V. 174. *His red Right Hand*; God Almighty's Power is in Holy Text expressed by his Right Hand, as *Psalm 17. 7.* and *44. 4.* which is called *Red*, as being Armed with his flaming Thunder: *Read Deut. 33. 2.* where a *Fiery Law* is said to be in his Right Hand.

V. 176. *Should spout her Cataracts of Fire*; And this flaming Roof of Hell should shower down her Spouts of Fire, *Katastaktis*, or *Katastaktis*; *Lacus abruptus* & *præceps in flumine*, *vnde aqua ruit potius quam fluit*; as *Eustathius* describes it: Of *Katastaktis*, to flow, and rush away with violence and impetuosity as overflowing Rivers do. A *Cataract*, is a headlong fall of Water from a steep place, like those of Nile, deafning the Neighbourhood; and these Cataracts of Fire do well enough agree with Hell's Firmament vaulted with fluid Flames.

V. 177. *Impendent Horrors*; Dreadfully hanging over us: *Impendent*, of *Impendere*, Lat. to hang over, so as to seem instantly ready to fall on ones Head: *Horror*, Lat. shivering, quaking, cold; and thence any extraordinary Dread or Fright, that scares into a Trembling.

V. 179. *Designing or Exhorting*; Contriving or persuading, &c. *Designo*, Lat. to mark out: *Exhortor*, Lat. to persuade.

V. 180, and 181. *Caught in a fiery Tempest, &c. each on his Rock transfix'd*; Snatch'd in a flaming Storm up, shall be dash'd, each on a pointed Rock struck through; borrowed of *Virgil*, in his description of the Fate of *Ajax Oileus*:

*Illum expirantem transfixo pedore flammæ
Turbine corripuit, scopulique infixit Acuto.* *En. 1.*

Homar has not expressed it half so terribly. O. Δ. Δ.

Ibid. *The Sport and Prey*; *Vacuis ludibria ventis*; Prey, of *Præda*, Lat. for Spoil and Plunder.

V. 182. *Of racking Whirlwinds*; Of tormenting Tempests, according to the Hurricane of Hell, set out by our Poet in the beginning of the first Book; *O'rawled with Floods and Whirlwinds of tempestuous Fire*, *Ver. 64.*

V. 184. *To converse with, &c.* To entertain our selves with dismal Groans to all Eternity: *Conversari*, Lat. to be familiar, to be acquainted with.

V. 185. *Unrespited, Unpitied, Unreprieved*; Without Delay or Pity, or Reprieve: *Unrespited*, without the least *Respit*, a Law Term, of the Fr. *Respit*, a Delay, time, or a Term given, of *Respitus*, Lat. for looking back, and considering before things are brought to a final determination, so Sentence or Judgment is said to be respited: *Unpitied*, without any intermission: *Unpitied*, of *Pitied*, Fr. for Mercy and Compassion: *Unreprieved*, to reprieve: *Reprieve*, Fr. is to bring back from the place of Execution, and to suspend the Punishment for some time.

V. 187. *Open or concealed*; Publick or private, declared or secret: *Concelare*, Lat. to hide, to keep close.

V. 191. *Derides*; Laughs at: Of *Deridere*, Lat. to scorn, to expose and laugh at.

V. 192. *To resist our Might*; To withstand our Power: *Resistere*, to withstand, to stand against.

V. 193. *To Frustrate*; To make vain, to disappoint: *Frustrare*, Lat. to deceive.

V. 194. *Thus vile*; Thus base, mean, and contemptible: Of *Vilis*, Lat. of no worth or account.

V. 195. *Thus expell'd*; Thus driven out, Outcasts and Exiles of Heaven: Of *Expellere*, Lat. to drive out.

- V. 197. Since Fate inevitable; Since unavoidable necessity o'repowers us: *Inevitable*, Lat. that is not to be avoided: *Subdue*, of *Subdere*, Lat. to overcome, to subdue.
- V. 198. Omnipotent Decree; And the All-powerful Sentence of him who has subdued us: *Decretum*, Lat. an Ordinance, a Sentence, *Fatum*, *Decreta*, were accounted unalterable.
- V. 200. Nor the Law unjust that so Ordains; Nor is the Law, that orders our Sufferings to bear proportion with our Sins, unequal or unrighteous: *Ordinare*, to dispose, to order, so as to point.
- V. 206. To endure Exile; To undergo Banishment: *Endure*, Fr. to suffer, of *in* and *dure*; *Exilium*, Lat. Banishment.
- V. 210. May much remit; Allwage, diminish, and abate his Anger: *Remittere*, Lat. to abate.
- V. 214. Will slacken; These raging Fires will be less fierce, will abate their Heat: *Slacken*, of the Lat. *Laxum*, loose, remiss.
- V. 215. Our pure Essence, &c. Our more Spiritual Beings will o'recome their noxious Fumes: *Noxius*, Lat. hurtful: *Vapor*, a hot Breath, or fiery Exhalation.
- V. 216. Or enured, not feel; Or used and accustomed to 'em, of *in* and *ure*, a contraction of *Ussura*, Lat.
- V. 217. And to the place conform'd; Or at length altered, and to our sad Seat becoming suitable: *Confermus*, Lat. like to.
- V. 219. Familiar the fierce Heat; Will entertain with less disorder the scorching Flames familiar and customary grown: *Familiar*, Lat. wonted, what one is acquainted with, and accustomed to.
- V. 221. Of future Days; Besides what hope Futurity may help us to: *Futurum*, Lat. for what is to come.
- Ibid. What Chance, what Change; Here our Haranguer does not consider, that neither Chance or Change take Place on God Almighty, and his Wife and Unalterable Determinations; Chance, as if Cheance, of *Chaos*, Fr. to fall, Chance being to poor Purblind Man what seems to befall 'em, who see not from whose Hand their Mischiefs come, or that their own oft pull 'em down deservedly upon their Heads.
- V. 225. If we procure not; If we encrease not our Unhappiness, if we provide not for our selves more Woe: *Procurare*, Lat. to busie ones self in another's Matters, alio to encrease, augment.
- V. 226. With Words cloath'd in Reason's Garb; Thus Belial cloathing his Discourse with Reason's comely Dreß, arraying his Oration with fine Expressions full of seeming Sense and Reason: *Garb*, of *Garbe*, an old Fr. Word for a gentle comely Dreß; Words are the Garb Men dreß their Thoughts in.
- V. 227. Counsell'd ignoble Ease; Advis'd dishonourable Ease: *Ignobilis*, Lat. base, dishonourable, ignominious.
- V. 229. Either to Dispossess; Either to Dispossess the King of Heaven, and to Displace him from his Throne: *ἡρῆσθαι*, Gr. to place on a Throne, whose contrary is to displace from a throne.
- V. 230. Or to regain; Or to recover; of the Fr. *Regagner*, to obtain, or get again.
- V. 231. Him to Unthrone; Him to bereave of his Power, to dispossess of his Sovereignty: *Unthrone*, *Dethrone*, *Disthrone*, Words of the same import.
- V. 233. To fickle Chance; When the fixt and Eternal Laws of the Creation shall to giddy and uncertain Chance give way, and Confusion decide the Quarrel and Contest.
- V. 234. Argues as vain; Proves the other as vain and hopeless for us to recover our lost and forfeited Inheritance of Heaven: *Arguere*, Lat. to make appear, evident.
- V. 237. Suppose he should Relent; Suppose he should incline to Mercy, grow soft and clem, and proclaim to all free Pardon, on condition of Return to our Obedience; *Relent*, Fr. *Relentir*, Lat. *Relentescere*, to wax soft: *Publicare*, Lat. to Publish: *Grace*, *Gratia*, Lat. Pardon, Favour.
- V. 239. Of new Subjection; Of new Obedience: *Subiectus*, Lat.
- Ibid. With what Eyes; How astounded and confounded should we? Shame shewing it fell on the Eyes, the Windows of the Soul.
- V. 241. Strict Laws impos'd; Severe Laws laid upon us: *Strictus*, Lat. hard, severe, compulsiue, of *Strigo* to bind: *Impos'd*, *Impositus*, Lat. of *Imponere*, to lay upon.
- Ibid. To celebrate his Throne with Warbled Hymns; In solemn manner to surround his Throne with Tuncful Songs, and to his Godhead sing Thanksgivings forc'd and feign'd: *Celebrare*, Lat. to worship, to frequent and haunt.
- V. 242. With Warbled Hymns; With Chanted Songs: Warble, of the Belg. *Werwen*, properly to turn round, thence in Musick used for that turn of the Voice used in singing a Note: *Hymus*, *ᾠδή*, Gr. a Song made in Praise of the Deity, many of which were made by Homer, Orpheus, Callimachus, &c. called *ᾠδὴ δαίμωνος*: And by the same Name Plato calls the Psalms of David.
- V. 243. Forc'd Hallelujahs; Strained Praises, and Thanksgivings forced and contrived: *Hallelujah*, Praise the Lord, of *הלל* the Imperative Mood *Pihel*, and *יהי* the Lord, frequently used in the Psalms, as 106. 1. and 113. 1. and Revel. 19. 1, 3, 4, &c.

- V. 245. Ambrosial Odours, &c. While from his Altar does ascend the sweetest Scents, breath'd from Immortal Flowers our Slavish Sacrifice: *Ambrosia*, Immortal, Divine, of a Priuative, and *bestis* Mortal. Hence Homer, *ῥόδον Ἀμβροσίον*, O.D. 3. Sometimes it signifies Sweet, Pleasing, *ἄλφειον* *ἄλφειον* *ἄλφειον*, & *Ἀμβροσίαν* *ἄλφειον*, *ῥόδον*, per placidam vertice Odorem, *Spiravere*; *Æn.* 1. *Nectar* was the Drink, and *Ambrosia* the Meat of the Gods, administered to 'em by *Ganimedes*, and *Hebe* the Goddess of Youth, tho' promiscuously used. Neptune's Horses had a mash of it, *Ἀμβροσίαν βότρυς ἔδωκε*, *Id.* N. And *Thetis* used it for a Preservative to *Patroclus*, *Πατρόκλον δ' αὖτ' Ἀμβροσίῳ ἐξ Ἰθάκης ἐρύσσει*, *Id.* N. I. A. T. It was sometimes taken for the name of a Flower, whence *Ambrosia* signifies *Floridum*, as *Euphras*.
- V. 246. Our servile Offering; *Servile*, Lat. belonging to a Slave, or Bondman.
- V. 249. — Let us not then pursue, &c. Let us not then pursue the mean condition of shining Slavery, by Power unattainable, and if by Prayer, unwelcome, tho' in Heaven unacceptable; of *in* and *acceptus*, Lat. welcome, pleasant.
- V. 252. Of splendid Vassalage; Of gay, pompous Slavery: *Vassalage*, is properly the Service and Subjection a Tenant owes his Lord, of whom he holds his Land.
- V. 254. Live to our selves; *Tecum habita* & *nunc quam se tibi curia supellex*. *Perf.*
- V. 256. Preferring hard Liberty; Esteeming Freedom, tho' with Hardship gain'd, beyond the Yoke of pompous Servitude, that seems so easie to mean Minds: *Pompæ*, Lat. for shew, such as of Triumphs and Processions.
- V. 258. Then most conspicuous; Our Grandeur then will be most manifest: *Conspicuum*, Lat. evident, notable, admirable.
- V. 262. Through Labour and Indurance; To work Ease out of Pain seems a hard Task, but our Author's meaning is, To overcome their Punishment by Patience, and by Sufferance to subdue the Extremity of it to that degree, as by Custom and Habitude to allay its Rigour: *Indurance*, of *Indurare*, to harden ones self against; as *Verg.*
- Durate et vosmet rebus rebus servate secundum.* *Æn.* 1.
- V. 264. Heaven's all-ruling Sir; The Great Governor and Supreme Lord of Heaven: *Sir*, Fr. Lord, in a sense so Superlative, that without any addition it is used as the most Honourable Appellative in Speaking and Addressing to the French King, All-Ruling:
- Tum Pater omnipotens rerum cui summa potestas.* *Æn.* 10.
- V. 265. Choose to reside; Make his Abode; of *Resider*, Fr. to remain, to stay, to continue in a place.
- Ibid. His Glory unobscured; His Brightness unfulled, his Glory not dimmed or diminished: *Unobscured*, of *Obscurus*, Lat. to hide, to conceal, to darken.
- V. 266. And with the Majesty, &c. Darkneß has a kind of Awfulness, by our Poet well express'd by *Majesty*, with awful Darkneß surrounding his Sovereign Seat, which some of the European Monarchs seem to imitate by the Concealments of their Courts.
- V. 268. Muffling their Rage; Shewing their Fury, proclaiming Heaven's loud Anger: To *Muffle*, is to shew, of the Fr. *Monstre*; to to muffle Forces, is to make a general shew and appearance of Soldiers with their Arms; the foregoing five Verses are an imitation of *Psalm* 8. from v. 9. to v. 13. inclusive; see also *Exod.* 19. v. 9, and 18. *Resemble*, Fr. to be like.
- V. 269. Cannot we his Light imitate; Confirmed by St. Paul, who tells us, *Satan himself is transformed into an Angel of Light*, 2 Cor. 11. v. 14. *Imitate*, to Counterfeit, to do any thing like another.
- V. 270. This desert Soil, &c. This Wilderness of Woe wants not its conceal'd Wealth, Jewels and Gold; nor want we Power or Art to adorn even Hell it self, and make it imitate his Heaven: *Desertum*, Lat. a Wilderness, a Place uninhabited, uncultivated.
- V. 275. Become our Elements; Our Punishments in time, perhaps, may change into our Pastime, a vain Flattery, and foolish Expectation, as if Fits of Gout or Stone could be more tolerable for being tedious to Extremity, if so, the Damned Spirits might hope for Ease on everlasting Racks: *Elementis*, Lat. the first Principles of which all things are made and compounded, in this Elementary World our Punishment might become part of our Being.
- V. 277. Into their Temper; Our pure Spiritual Being, changed into these gross Fires, as before, *V.* 217.
- V. 278. The Sensible of Pain; The Sense, the Pungency of Pain; To *Sensible*, the Adjective used for a Substantive.
- V. 282. Dismissing quite; Laying aside, giving over all Thoughts of War; of *Demittere*, Lat. to send away.
- V. 284. He scarce had finish'd; He had scarce made an end of speaking, scarce had he finish'd his Speech: *Finis*, Fr. to make an end, of the Lat. *Finire*.
- Ibid. When such murmur, &c. When such a sound was heard through the Assembly, as when in hollow Rocks remains the buz of boistrous Winds, which all night long had raised and swelled the

the Seas, but by degrees now falling, do with their rude hoarse Murmurings incline Seamen (whom Danger had bereaved of Rest) to sleep, whose Skiff perhaps, or little Vessel, rides at Anchor within a Harbor hemm'd in by broken Rocks, the Storm being now blown over. *Murmur*, Lat. the noise of Water running, or any such thing. Coined of the sound it makes. *Μυρμυρον* *ἁγρυπτος* τὸ πλοῖον *ὑπνῶν*, says *Eustathius*: Hence Expressive of the Applause and good Liking given by the Auditors to a publick Speech or Action. So *Virg.*

— *Continuo vasti cum viribus effert*
Ora Daret, magnosq; virum se murmure tollit. *Æn.* 5.

V. 286. *Retain the sound of blustering Winds*; *Retain*, of the Fr. *Retenir*, to keep in or back; blustering, noiseful, roaring, we call a swaggering vapouring Fellow, a Blusterer.

V. 287. *Had roused the Sea*; Had raised and swelled the Sea into angry and foaming Billows, had waken'd it out of its dull lazy Lethargy, where it lay sleeping in a dead Calm, and stir'd and told it into a furious Storm. *Virg.* compares the Assent given by the Assembly of the Gods to *Juno's* Speech in *Æn.* 10. to the rising Wind which our Author assimilates to its decreasing Murmurs.

— *Cunctique fremebant*
Calicula assensu vario; ceu flamina prima
Cum deprensa fremant silvis, & ceca volitant
Murmura, venturæ nautæ prodentis ventor.

The one as true on Land, as the other at Sea.

Ibid. *With hoarse Cadence lull*; Words not easie to be altered into others half so expressive, the Winds with their decreasing hoariness hush and lay asleep the o'erswath'd Seaman: *La Cadence*, as the Fr. use it in reference both to Speech and Musick, is a round going off of Words, a just and proportionate Measure falling from some higher Strain, whence it has its Name, from *Cadere*, Lat. to fall: *Lull*, expresseth a sort of humming and singing used by Nurseries to get Children to sleep, whence our *Lullaby*, a Word coined of the sound, derivable of the Greek *ἁλῆς*, used to the same purpose, of *ἁλῆς*, Gr. to speak.

V. 288. *Sea-faring Men*; Seamen that travel by Sea, of the Ger. *Fahren*, to go, to journey: *Bark*, of the Fr. *Barge*, and this of *Baels*, Gr. for a little Ship; others, of our *Bark* of a Tree of which divers barbarous People do at this day make Boats.

V. 289. *Or Pinnacle Anchors*, &c. Of the Fr. *Pinasse*, a Skiff, of the Lat. *Pinus*, the Timber Tree of which anciently they were made, and by the best Poets tropically described.

— *Ne trepidato motu, Teucri, defendere Navis*
Neve armate manus: Maria ante exturere Turmo
Quam sacra dabitur Pinus. — *Æn.* 9.

Anchors, rides at anchor, remains in; *Anchors*, Lat. of the Gr. *ἄγκυρα*; And since this and many other of our Sea-terms are borrowed of the Grecians as well as of other Nations, why may we not presume that our Island Ancestors, by situation inclined to Commerce, might bring home and adopt into their Language many Greek Words, as probably as their Sailing-Successors daily transport Foreign Commodities and Fashions: — *Unico non aliq̃ue Anchora motu*, says *Virg.* descriptive both of its shape and design; *Æn.* 1.

Ibid. *In a Craggy Bay*; in a Rocky Harbour: A *Crag* signifies a Rock, derivable either of the Welch *Craig*, signifying the same thing, or of *Crag* the Neck, broken and sharp Rocks appearing on the Hills in shape of that similitude. A *Bay*, is properly the Sea encompassed by a bending Shoar, of *Byen*, Ger. to bend, being a crooked or circular Inclosure of the Sea where Ships may ride secure, defended from the Fury of the Winds.

V. 290. *Such Applause*; Such good liking; such Commendation was given *Mannum* at the end of his Speech: *Applausus*, Lat. a clapping of Hands in token of Liking or Joy, of *Applaudis*.

V. 291. *His Sentence pleas'd*; This Opinion pleas'd persuading Peace: *Sententia*, Lat. Judgment, Council: *Advising*, of the Fr. *Adviser*, to give Counsel, to Advise.

V. 292. *For such another Field*; The Place for the Action, the Field for the Battle there fought, for such another Fight was more dreadful and terrible to 'em than all their Trements.

— *Nulla salus bello, pacem te Poscimus omnes.* *Æn.* 11.

V. 294. *The Sword of Michael*; Described in the sixth Book, Given him from the Armory of God so temper'd, with which Satan himself was wounded. Read *Dan.* 10. v. 13 and 21. and *Revel.* 12. 7.

V. 295. P

V. 296. *To found this nether Empire*; To lay the Foundations of this Infernal State, of Hell the Government below: *Fundare*, Lat. to lay the Ground-work of a Building: *Nether*, of the Sax. *Nider*, downwards below: *Imperium*, Lat. Command of Kings Governors, &c.

V. 297. *By Policy*, &c. Which by State Policy, and length of Time, might rise to Rival Heaven: *Policy*, of *Πολιτις*, Gr. for the Government of Kingdoms or States, of *Πολις*, a City, and thence taken for the Subtilties made use of to support 'em: *Processus*, Lat. of *Procedere*, to go on, as Time is travelling every minute forward towards Eternity, its Journey's end.

V. 298. *In Emulation oppos'd*; In envious Contrariety to Heaven: *Emulatio* is used both in good and bad Sense, for striving to exceed and excel others: *Opposuit*, Lat. set against, contrary to.

V. 300. *With grave Aspect he rose*; With Wisdom in his Face he stood up: *Gravis*, Lat. Weighty, Wise: *Aspectus*, Lat. Countenance, Looks.

V. 302. *A Pillar of State*; A Supporter of the Government, one on whose Shoulders the weighty Affairs of State might well be trusted, able to undergo the burden of Publick Business, and therefore fitly compared to *Atlas* in the following Verses; a Metaphor taken from Architecture, which under-props mighty Piles of Building by Pillars: *Status*, Lat. for Condition, and used to express the great Men and Governors of Kingdoms and Commonwealths.

Ibid. *Deep on his front engraven Deliberation sat*, &c. The nice Consideration of Affairs appeared in his Forehead, and wary Advice dwelt on his Brow: *Front*, of *Frons*, Lat. the Forehead: *Engraven*, of *Engraver*, Fr. of *Graver* to Carve, of *Tegere*, Gr. the Grecians having been great Masters in Sculpture, we may well borrow their terms of Art: *Deliberatio*, Lat. for Consultation, an Advising.

V. 305. *Majestick thō in Ruine*; Awful altho undone: *Majestex*, Fr. Princely, of the Lat. *Majestas*, Sage, Wise, of *Sagax*. Lat. Cunning.

V. 306. *With Atlantean Shoulders*, &c. Of vast Abilities, fit to undertake the weightiest Affairs of mightiest Kingdoms: *Atlas* was King of *Mauritania*, for his great skill in Astrology fabled to support Heaven on his Shoulders.

— *Decussat quæ maximus Atlas*
Hic canit errantem Lunam, Solisque labores. *Æn.* 1.

— *Ubi Celsifer Atlas*
Axem humero torquet stellis ardentibus aptum. *Æn.* 6.

— *Maximus Atlas*
Edidit, æthereos humero qui sustinet axem. *Æn.* 8.

Pesfuss the Son of *Jupiter* turned him in to a Mountain of the same Name for refusing him Entertainment, of which read *Metam.* lib. 4. about the latter end. It is the greatest Mountain of *Africa*, of vast height, which gave occasion to the Fiction of bearing Heaven on his Back: See him described, *Æn.* 4.

— *Latera ardua cernit*
Atlanti duri, Cæli qui vertice fulsit, &c.

Hence *Juvenal* exposing the multiplicity of the Roman Deities,

— *Nec turba Deorum*
Talis, ut est hodie; contentaque sidera paucis
Numinibus, miserum urgebant Atlantæ minore Pendere. *Sat.* 13.

V. 297. *His Look drew Audience*; His Look oblig'd 'em all to listen and attend, silent as Night, and quiet and unmoved as the mid-day Air in Summer: *Audience*, hearing, of *Audire*, Lat. to hear: *Noon-tide*, mid-day, of *Nona*, Ital. for that time, from the ninth hour of the day, when the Romans used to eat, and *Tid*, Sax. Time; Night is seldom named by the Poets, without the adjunct of Stillness and Silence, *Sub nocte silenti*, *Æn.* 4. And in great Continents in Summer time, about Noon the Air is as still, not the least breath of Wind being heard to break or interrupt its calmness, a Similitude not to obsolesce.

V. 310. *Thrones*, &c. Princes, and commanding Powers, the Birth of Heaven, Divine Perfections, or these glorious Names, now must we quit, and changing them be call'd, &c.

V. 311. *Or these Titles*, &c. These glorious Names: *Titulus*, Lat. for a Title of Honour, as we phrase it: *Renunciare*, Lat. to renounce, to forsake, to give over.

V. 312. *Changing Style*; Altering our Appellations, changing our Names: *Stylus*, of *Stylus*, Lat. for an Iron with the sharp end, of which the Romans wrote on Tables, and with the broad end strook it out, hence taken for the manner of Men's Writing or Speaking, and for their Names, Titles, and Dignities.

V. 313. For

V. 313. For so the popular Vote inclines; For to this common Wish, the general Voice, the publick Desire, leads and directs: Vote, of the Lat. *Votum*, a Prayer, or any thing much wished for; so to put to the Vote, is to leave the Matter in dispute to be decided by the choice, desire, or good liking, of the major part of the Assembly: *Popularis*, Lat. common, general, belonging to the common People: *Inclines*, moves, of *Inclinare*, Lat. to bend, to stoop downwards.

V. 315. Doubtless, while we Dream; No doubt, while we vainly imagine, and will not know, that Heaven's King has decreed this Place our Prison, not a secure Abode, beyond the reach of his Almighty Arm, *Ah nescis longis Regibus esse manus!* most undoubtedly true of Heaven's Almighty King: To *Doom*, is to decree, to judge, to ordain, a Sax. word: *Retraite*, of the Fr. *Retraire*, a retiring, or withdrawing from Danger, into a place of Strength and Security.

V. 318. To live Exempt from H. h. Jurisdiction; To live free from God's Supreme Authority, out of the compass of Heaven's all-commanding Power: *Exemptus*, Lat. free from, Privileged against, whence the Fr. Military Word *Un Exempt*, being an Inferior Officer discharged of common Duty: *Jurisdiction*, *Jurisdiclio*, is a Law-Term, signifying the Authority and Power by Law given to a Person to do Justice in Causes of Complaints made before him. See Cook's *Proemium* to the 4 *Justitiae*.

V. 319. In new League banded against, &c. In a new Alliance combined against his Power: *Banded*, of the Fr. *Bander*, to join together, to combine.

V. 321. In strictest Bondage; But to continue in severest Slavery, tho' at this vast distance by unavoidable Restraint, Retain'd, Millions of Slaves Imprison'd.

V. 322. Curb; Restraint: A Curb is that Chain that is made fast under a Horse's Chaps, serving to retain and withhold him, the Word to *Curb* signifying as much; of the Fr. *Curber*, of *Curvare*, Lat. to bend, to bridle, and restrain: *Reserv'd*, of the Lat. *Reservare*, to keep a store, to retain: *Captive*, of *Captivus*, Lat. properly a Prisoner taken in War.

V. 325. In highest or depth; In Heaven, or Hell, the one the highest, the other the lowest, and consequently deepest, *First and Last*, &c. Absolutely, without any Competitor; *I am Alpha and Omega*, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, even the Almighty; Rev. 1. 8.

V. 328. And with Iron Scepter Rule, &c. And bear Rule over us here in Hell, by exercising his wrathful Vengeance on us, as he governs by his Eternal Goodness, and unexhausted Mercies those in Heaven: The *Iron Scepter* is an allusion to *Psal. 11. 9.* as that of *Gold to Ephraim* 3. 1. Of these two Metals were the Ages of the World so significantly named, the first and happy *Golden Age*, long before that Precious Bane was found, the other of *Iron*: *Tunc iron est in viscera Terræ*, &c. *Imque nocens ferrum, ferroque nocentius aurum Proderat*, Met. 1. lib. initia.

V. 330. Projecting; Designing, contriving, of *Projicere*, Lat. to put forth, to be inclined, or bent to, whence *Project*, and *Projectus*.

V. 331. War hath determin'd us; This one Battel lost, hath put an end to all our Endeavours, has concluded us; of *Determinare*, Lat. to bring to an end: *Irreparable*, *Irreparabilis*, Lat. not to be restor'd to its former State, irrecoverable.

V. 334. Custody severe; Strict and close Imprisonment: *Custodia*, Lat. Prison, Restraint: *Severus*, Lat. harsh, cruel.

V. 335. Arbitrary Punishment; According to the Will of our angry Conqueror: *Arbitrarius*, Lat. Voluntary, left to the Will of another: The Civilians distinguish between *Arbitrium* and *Arbitrarium* thus; *Arbitrium*, est *sententia*, ex *arbitrio* & *bona fide* lata; *Arbitrarium* quod in *arbitrio* potestate est pro *arbitrio* judicioque suo statuere.

V. 338. Untam'd Reluctance; Unbroken, unabated, unwearied Opposition: *Reluctance*, *Reluctantia*, to wrestle with: *Hostilitas*, Lat. Enmity.

V. 340. May least Rejoice, &c. May take least Pleasure in inflicting those Punishments that are to us most sensible and severe.

V. 343. With dangerous Expedition; With hazardous Attempt to march against the Almighty: *Expedition*, Lat. a March into an Enemies Country, a Warlike Voyage: *Invade*, of *Invadere*, Lat. to go against, or into an Enemies Land.

V. 344. Siege or Ambush, &c. Siege, of *Sedes*, Lat. a Seat, for to besiege a Place is to sit down before it, and *Infedere* is used by *Livy* to besiege: *Ambush*, a lying in wait, to surprise or set upon an Enemy at unawares, of the Fr. *Embuseade*, properly a hiding in Bushes and Woods, of the Particle *En* and *Buissin*, a Bush.

V. 347. If Ancient and Prophetic Fame; If old Reports in Heaven, and foretelling Fame mistake not: *Ancient*, of *Ancien*, Fr. old: *Prophetic*, of *Propheticus*, Lat. of *Προφητικὸς* a Prophet, one who foresees and foretells Things ere they come to pass: *Fame*, of *Φήμη*, Gr. Report.

V. 355. Pronounc'd among the Gods; Such was his Pleasure declared among us (Gods) and ratified with an Oath that shook Heaven's mighty Round: *Pronunciatus*, Lat. declared, openly, proclaimed: *Confirmare*, Lat. to ratify, to ascertain. *Homer* makes his *Jupiter* grant Requests by nodding his Head, which he tells us shook whole Heaven:

Νύκτι Κεφάλαιον — Μίγαν δ' ἄλκιμῳ ἔδωκεν. I A. A.

Virgil imitates him, but adds an Oath to it:

*Idque ratum Scyri per flumina fratris,
Per pice torrentes atque voragine rigas,
Amittit, & totum nutu tremescit Olympum.* Æn. 9.

V. 357. How Endu'd; Furnish'd with what strength of Understanding: *Endu'd*, for *Endow'd*, of *Dos*, Lat. for the Faculties and Powers of the Mind, as well as for a Dowry.

V. 364. May be Achiev'd; May be Perform'd, of the Fr. *Achever*, to Complete, to bring to Perfection.

V. 368. The punie Habitants; The weak infirm Possessors, the late made Inmates of this new World: *Punie*, born since, created long since us, Angelick Beings boasting Eternity.

V. 369. Seduce them to our Party; Entice them to forsake their God, and side with us against him; this was the dreadful Danger, and Diabolick Design, for their Force, tho' inconceivable, was not to be feared, against that our Maker had secured us.

V. 371. Abolish his own Work; And may repenting he had made vile Men crush his Creation: *Abolere*, Lat. utterly to destroy and deface.

V. 372. Interrupt his Joy in our Confusion; This would disturb and diminish the Pleasure he takes in having ruined us: *Interrumpere*, Lat. to break off.

V. 375. Their frail Original; Their infirm State, and blasted Happiness, blasted so soon: Their weak Original *Adam*, the Protoplast, an Original of Mankind: *Originalis*, of *Origo*, Lat. the first, the Fountain.

V. 379. Hatching vain Empires; Dreaming of Designs that never will succeed: A mean Metaphor from a Hen sitting on, and hatching her Eggs, well applied to the trifling Endeavours of these exiled Angels, to establish an Empire against their Almighty Conqueror.

V. 380. First devised by Satan; See the first Book, V. 642. *Space may produce new Worlds*, &c. Devised, found out, thought on, of *Deviser*, Fr. to invent.

V. 385. To mingle and involve; To mix and wrap up Earth and Hell together, (i. e.) to seduce Mankind to side with him against his Maker, and thereby to make the Earth, like his Hell, the Seat of Sin and Suffering: *Involvere*, Lat. to wrap up, and thereby to darken.

Ibid. Done all to spite; To vex and anger the Almighty: *Spite*, a Contraction of the Fr. *Despit*, Anger, Spleen, of the Lat. *Despicere*, to Contemn; nothing like Contempt provoking Men more readily to Anger.

V. 386. His Glory to augment; To encrease and raise his Glory and just Praise, who brings Good out of Evil, and (as at the Creation) called Light out of Darkness; See V. 217. of the first Book: *Augmentare*, Lat. to encrease.

V. 389. With full assent they Vote; They all agreed to it, and gave their Voices for undertaking the Design: *Assensus*, Lat. an Agreement, Liking, Approbation.

V. 392. Synod of Gods; Assembly of Gods: *Σύνοδος*, Gr. an Assembly met to consult of great and weighty Affairs, a General Council, of *Σύν* and *δός*, a Convention.

V. 394. In sight of Fate; In defiance of Fate, notwithstanding all the envious opposition of our Fate.

V. 396. Of those bright Confines; Perhaps in sight of Heaven's bright Bounds: *Confinia*, Lat. are properly the Bounds and Terms of Lands adjoining to one another.

V. 397. And opportune Excursion, &c. Whereby our Force being nigh, with easier Invasion we may happen again to enter Heaven: *Opportunus*, Lat. convenient, fit, easie: *Excursio*, Lat. a sudden Onset, or Invasion.

Ibid. We may chance re-enter; Perhaps we may re-enter, it may fall out, we may regain our Native Habitation, Heaven: Of *Chance*, Fr. an old Word: *Hap* or *Luck*, of *Choir*, Fr. to befall.

V. 398. In some mild Zone, &c. Or else in some calm Quarter remain not banish'd from Heaven's beauteous Light: *Zone*, of *Ζώνη*, Gr. a Girdle, or Swathing-band, because in that manner the Zones begirt and encompass the World; They were always reckon'd five, the middlemost that between the Tropics, called the *Torrid* or *Roasting*; the two outermost placed between the Polar Circles and the Poles, named the *Frigid* or *Cold*; the two styled *Temperate*, lying each between the *Frigid* and the *Torrid* Zones.

*Quinque tenent Cælum Zonæ, quarum una torrida,
Semper sole rubens & torrida semper ab ignis, &c.* Georg. 1.

Quarum quæ mediâ est, non est habitabilis æstiva. Ovid. Metam. 1. about the beginning.

V. 399. — Not unvisited; Not debar'd of, not shut up from: *Invisitus*, Lat. unrequented.

V. 400. At the brightening Orient, &c. And at the rising brightness of its Rays, clear of this dusky hue, the pleasing Air shall with her balmy Breath heal up the Wounds made by these fretting Fires: *Oriens*, Lat. for Rising, and also the East, because there the Sun riseth.

V. 401. *Purge off*; Cleanse, Scour, of *Purgare*, Lat. *Deliciosus*, Lat. sweet, pleasing.
 V. 402. *To heal the Scar*; To cure the Wounds which commonly leave Scars behind them: Scar, of the Gr. *Eschara*, as being like the crusty Hardness made by searing with a hot Iron or Caustic: *Corrosive*, gnawing, grinding, of *Corrodere*, Lat. to gnaw round.
 V. 403. *Shall breathe her Balm*; Shall send forth her soft healing Breath: Balm, *Balsamum*, both of the Gr. *Balsamos*, the Balm-tree, from which distilled a most Sovereign Healing Liquor growing near *Engaddi*, a City not far from the Lake *Asphaltites*, as *Josephus* affirms, Book IX. Chap. 1. Presented to *Solomon* by the Queen of *Ethiopia*, as the same Author, Book VIII. Chap. 2.

Odorato sudantia ligno Balsama. Geor. 2.

V. 405. *Who shall tempt*, &c. Who shall Essay to wander through the bottomless dark, and unbounded Gulph, and through the thick and sensible Obscurity seek out his unknown Way: *Tempt* the Abyss, try, adventure on, of *Tentare*, Lat. to undertake, to attempt.

V. 406. *Infinite Abyss*; The boundless, unlimited Gulph of Darknels, the incomprehensible State of Non-Entity: *Infinitus*, Lat. unfinish'd, endless, not to be taken here in the sense that Infinity is attributed to the One only Infinite GOD. *Anaxagoras* made two First Principles of all Things, the *Intelligence*, and the *Interminate*, the first of which *Aristotle* called *Form*, and the latter *Privation*.

V. 407. *The palpable Obscure*; The sensible Obscurity, Darknels so gross as to be felt, like that Egyptian Plague on *Pharaoh*, Exod. 10. 21. where the Translations use the same Word to express its Grossness: *Tenebra tam dense ut Palpari queant*: Whence *Palpable*, Lat. *Palpabile*, that may be felt; *Obscure* for Obscurity, an Adjective for a Substantive, as *Magnum per tenebras*, & *per inane profundum*: *Lucret.* lib. 1.

V. 408. *His uncut Way*; His unknown Road, of the Sax. *Unend*, undiscovered, unknown.

V. 409. *Uplorn with indefatigable*; Or take his nimble Course, raised on unwearied Wings, over the vast Vacuity, broken off from being, till he shall Land upon this new World, balanced in the yielding Air like to some fortunate Island: *Indefatigabilis*, Lat. unwearied.

V. 410. *Over the vast Abyss*; Over the Pathless Deep; *Abrupta dicebantur loca difficilia*, & *diffusa ac inuisa*: Of *Abruptus*, Lat. broken off: *Vastus*, Lat. large, desolate, uninhabited.

Ibid. *Erre he arrive the happy Isle*; Before he Land upon the happy Island: *Arriver*, Fr. to come to the Bank of: *Rive*, Fr. the Shore, of *Ripa*, Lat. Bank, Isle, of *Insula*, Lat. an Island.

V. 412. *Or what Evazion*, &c. Or what fly Contrivance can help him to escape through the strict Watches, and the many Guards of Angels camping round: *Evasio*, Lat. a getting off, or out of a dangerous Undertaking.

V. 413. *Sentries*; Watches, Guards, of Sentry and Sentinel, a Watchman, one fit to watch the approach of an Enemy, of the Lat. *Sentire*. *Statio* was a Watch in a Camp or City in time of War.

V. 415. *All Circumspection*; All heed and watchfulness imaginable: *Circumspectus*, Lat. heedfulness, of *Circumspectus*, Lat. to look about. He had need look well and warily about him.

V. 416. *Choice in our Suffrage*; And we have need to be as careful in the Choice of him to be Elected by our Votes for this great Enterprize: *Suffragium*, Lat. a Voice or Vote given at the Election of one to some considerable Place or Employment.

V. 418. *Expectation held his Look suspense*; Uncertainty and Doubt fate on his Eyes, while he expected who would back or contradict, or undertake the dangerous Enterprize: *Suspensus*, Lat. uncertain, doubtful in his Deliberation.

V. 420. *To second, or oppose*; To uphold, or object and speak against; of *Secundus*, Lat. second, one who stands by, and supports another in any Speech or Action: *Oppositor*, Lat. to speak against.

V. 421. *All late mute pondering*; But they all were silent, weighing the Danger: *Mutus*, Lat. Dumb: *Ponderare*, Lat. to consider of.

V. 423. *And each in others*, &c. And each in others Face discovered his own Fear, *Confounder*.

V. 425. *Of those Heaven-Warring Champions*; Of those Celestial Leaders: Champions of the Lat. *Campus*, the Place where they performed their Prowess: *Campio* (says *Hottinon*) *derivatur pro alio, datus in Duello, à Campo dictus, qui circum erat decertantibus depositus*. Here our Author, in imitation of the Greeks, who delighted in the significance of Compound Words, useth *Heaven-Warring Champions* for Heavenly Warriors, Champions that waged War in Heaven.

V. 426. *So hardy*; So bold, so daring, of *Hardi*, Fr. Valiant, of *Ardeat*, Lat. to be active and earnest about.

V. 430. *Conscious of his high Worth*, &c. Relying on his own vast Valour, thus undaunted spake: *Conscious*, knowing, understanding well his own Worth, of the Lat. *Conscius*. So *Verg.* *Conscius audaci facti*. Æn. 11.

V. 431. *O Progeny of Heaven*; O Heavenly Offspring, and Eternal Powers: *Progeny*, of *Progenies*, Lat.

Fam nova Progenies Cælo demittitur alta. Ecl. 4.

V. 432. *With Reason*, &c. Not without Reason do we silent sit and pause, tho' fearless on this Undertaking; *Demor*, or *Demaror*, is a Law-Term of the Fr. *Demoror*, to stay, to abide in a place; and is a Pause or Stop put to the Proceedings of any Action, wherein matter of Law ariseth that is not plain to the Judge, but hard and difficult, that it breeds just doubt.

V. 434. *And bard that*, &c. *Sed revocare gradus, superasque coadere ad auras, hoc Opus hic labor est*; an imitation of *Virgil*, Æn. 6.

V. 435. *This huge Convex of Fire*; This vast Vault of Fire: *Convex*, of *Convexus*, Lat. bending downwards, round about, like the Heavenly Orbs encompassing the Earth. So *Verg.*

Supra aspectans convexa precatum. Æn. 10.

Convexus is the outward Roundness, the Superficies of the Globe, as *Convexum* the inside thereof, used promiscuously by the Poets:

Tædæ Cæli convexa tueri. Æn. 4.

Inque modum tumuli concava surgit aqua. Ovid. de Trist.

V. 436. *Outrageous to devour*, immures us; Fierce to destroy, surrounds us on all sides: *Outrageux*, Violent, Furious, Fr. *Immures*, encloseth us with flaming Walls: *Immure*, Lat. Lat. to Wall in.

V. 437. *Ninefold*; All the Poets bestow this Epithete on *Styx*, one of the Rivers of Hell.

Novies Styx interflusa coeret. Æn. 4.

Which, to make the Infernal Prison more strong, our Poet has applied to its Walls.

V. 438. *Prohibit all Egress*; Forbid our getting forth: *Prohibeo*, Lat. to hinder, to forbid: *Egressus*, Lat. going forth, an Outlet.

V. 439. *The void Profound of unessential Night*; The empty Deep of uncreated Darknels swallows him immediately, and with entire loss of being affrights him, drown'd in that wide gaping Gulph that never brings forth any thing: Night was by the Ancients esteemed a God-dess, or rather the Mother of all the Gods, as being before the Creation of any thing, Darknels approaching nearest to, and being the best resemblance of Non-entity.

Νύκτα Στύν γενέτρεται δεινότης ἥδ' ἡ ἀδράργη,
Νύξ γένεος ἀντοῖα. — *Orpheus in Hym.*

The Title of *Unessential*, is much more suitable and expressive of this great Gulph, placed by our Poet between Heaven and Hell: *Profundus*, Lat. deep; *Nactem profundam*, in the same sense, Æn. 4. *Unessential*, void of Being: *Essentialis*, Lat. that has Being, or belonging to the Being or Essence of any thing.

V. 442. *Plung'd into that Abortive Gulf*; Thrown headlong into that abortive Womb of Darknels: *Plonger*, Fr. to duck, to dive: *Abortive*, *Abortivus*, Lat. born, or brought forth before its time, untimely, cast out of the Womb before it has attained perfect Life and Form. The State of Non-entity is well compared to an abortive Gulf, where there is no beginning of Being, but even our Conceptions are swallowed up in confusion.

V. 449. *Of public Moment*; Of Importance to the Public: *Momentum*, Lat. Concerto, *Elletem*: *Publicus*, Lat. belonging to the Generality, to the Public.

V. 451. *Wherefore do I assume*, &c. Wherefore do I take this State upon me: See *Sarpedon's* Speech to *Glaucus*, I. A. M.

Γλαῦκος, τί δὲ νῦν τι ἡμῶνδε μάχη,
Ἐστίν, κρείσσον, ἰδὲ πλεονεκτημένον
Ἐν Δουλή, &c.

Which will be found as much exalted in the Imitation, as a Seraphim is superiour to a Man even of Homeric make.

V. 458. *Intend at home*; Make it your business, apply your selves to find out what may make Hell more easy to be undergone: *Intendo*, Lat. to give heed to: *Tolerabile*, Lat. that may be suffered or endured.

V. 461. *If Cure or Charm*, &c. If any Means or Magic may be found to delay or deceive, or ease and slacken the Miseries of this sad Mansion: *Cure*, of *Cura*, Lat. the Care necessary to

to be taken in working it: Charm, of the Lat. *Carmen*, a Verse, in which Charms were usually written, as *Virgil* testifies:

Ducite ab Urbe domum, mea Carmina, ducite Dapnim:
Carmina vel Celo possunt deducere Laniam. Ecl. 8.

V. 462. To *respite*; To put off, to delay: *Respit* is a Law Word, and in the Latin called *Respectus*, a kind of Pause and Stop in a Suit, allowing one time to look back, or about him: To slack the Pain, to abate it, to give some Ease, untying as it were; a Metaphor taken from binding strictly, to make it less intense.

V. 463. *Intermit no Watch*; Keep strict Guard, be sure not to discontinue the Watchfulness against our Foes, who are not to be surprized: *Intermittere*, Lat. to cease, to give over.

V. 473. *Stand his Rivals*; Be rank'd even with him, be in the Opinion of the Vulgar esteemed his Equal: *Rivales*, Lat. for those that make Love to the same Woman: *Reputo*, Reputation, Honour, of *Reputo*, Fr. to esteem.

V. 478. *Of Thunder heard remote*; Of Thunder at a distance: *Remotus*, Lat. removed, further off.

V. 480. *Extol him equal*; In their Praises raise him equal to God the most Highest: *Extollere*, Lat. to Praise excessively: *Extollere vires*, En. 11. to praise and magnify the Power.

V. 487. *Their specious Deeds*; Left ill Men should vaunt their seemly Deeds on Earth, forc'd from 'em by Vain-Glory or Ambition cautiously, concealed and covered over with godly Zeal: *Speciosus*, Lat. beautiful, fair to outward appearance; *Speciosa quæro pascere Tigris*, Hor. of *Europa*, Od. 26. *Carm. lib. 3. Exercitare*, Lat. to excite, to stir up.

V. 486. *Or else Ambition warm'd o're*, &c. A noble Verse, and highly expressive of those zealous Hypocrites our Author's Contemporaries, an Age so impiously Godly, and so zealously Wicked, that Prayer was the Prologue to the Murder of a Monarch at his own Gate: *Vernis'd o're*, of the Fr. *Vernice*, a Composition of Gum of Juniper Trees and Linseed Oil, setting a Lustre on what it is laid, admirably applied to Zeal, which so glares in the Eyes of the Weak *Populace*, that they are not able to discover the dark Designs that it too often hides: *Zeal*, of the Gr. *Ζῆλος*, of *Ζῆν*, to be hot, as it is too often.

V. 489. *As when from Mountain*; As when from lofty Hills dark Clouds arise, while the North Wind lies still and overspread, Heaven's pleasant Prospect, the thick condens'd Air threatens the Earth, o'recast with Snow or Rain.

V. 490. *The North Wind sleeps*; A Wind that generally clears the Air when it breaths, and therefore is said to be at Rest while the assembling Clouds ascend: 'Tis usual with the Poets to lay the Sea asleep, which can hardly be, if any Wind be awake;

Sæva quiescant æquora. En. 4.

Τὴν δ' ὅτε νηῶδες ἄνθρωποι καὶ θάλασσα
ἤσαν χεῖναι, ὅτι τ' ἄνετον κατέτα λυγρὴ
Νιφάων ἀνέσταντο, παυσαμένη δ' αὖ πάλιν
Κοιμήσας δ' ἀνέμους καὶ ἡμῶν, ὅρα νηῶν
Τ' ἡλῶν ὅρῳ κορυφαί, καὶ ὁρῶν ἀκρεῖ. 11. M.

Where *Jupiter* is said to lay the Winds asleep, before he covers the Mountains with Winter Snow.

V. 491. *The Lowering Element*; The angry Sky; to *Lower*, Sign. to look awry upon, a threatening Aspect, as if by frowning, and drawing down the Brows, it were looking lower: By *Element*, is meant the Air, commonly called one of the four.

V. 492. *Scouts o're the darken'd*, &c. With Showre or Snow threatens the darken'd Earth: To *scout*, is to look on one with Eyes half shut, as if we endeavoured to hide our selves, to see and not be seen, well applied to the Cloudy Sky: *Landscape*, of the Belg. *Landschap*, the Shape or appearance of Land; hence we call a Piece of Painting, where a prospect or view of Woods and Trees, Gardens or Fountains, with adjoining Hills or Plains is imitated, a *Landscape*; but it is here meant, a Country overcast by dark Clouds, as by Heaven's cheerful Face the clear Sky.

V. 493. *If chance the Radiant Sun*; If it chance the shining Sun, e're he take leave, then himself ere he sets, the Fields recover: *Radiant*, Lat. shining: *Extendere*, Lat. to stretch or spread out: *Revivere*, of *Revivisco*, Lat. to gain new Life, to recover.

V. 495. *And bleating Herds attest their Joy*; The very Beasts do with their various Voices joy to express their general Joy: *Bleating*, comes of *Balatus*, the Cry of Sheep or Lambs, coined in imitation of the Sound: *Attest*, of *Attestari*, Lat. to bear Witness.

V. 497. *O Shame to Men*; Read *Juvenal Sat. 15.* about 16 Verses from the end:

Sed nunc Serpentum major concordia: Partit
Cognatæ maculæ simili fera, &c.

V. 498. *For*

V. 498. *Firm Concord*; Lasting Agreement: *Firmus*, Lat. fast, stable, *Concordia*, Lat. V. 502. *Levy War*; Raise warful War, of the Fr. *Levy*, to raise, hence to Levy Money.

V. 504. *Induce us to accord*; Persuade us to agree, and live in Peace; *Inducere*, Lat. to persuade, to induce: *Accord*, of *Accorder*, Fr. to agree, a Musical Metaphor of *ad* and *Chorda*, a String, from the straining and tuning Strings up to the same Tone.

V. 507. *The Stygian Counsel thus dissolved*; The Hellish Counsel thus broke up: *Stygian*, of *Styx*, one of the Rivers of Hell; whence *Pluto*, its Governor, was styled, *Stygius*, *Stygii per flumina fratris*, En. 9. Dissolv'd, *Dissolvere*, Lat. to break up, to dismiss.

V. 509. *Their mighty Paramour*; Their haughty Chief, of *Paramour*, a disused Fr. Word, signifying Supreme.

V. 510. *Alone th' Antagonist of Heaven*; Able alone to oppose th' Almighty: *Antagonistes*, Gr. an Adversary, more properly one that contends in single Combat; of *ἄντι*, against, and *ἀγών*, Strife, Contention, Fight.

V. 513. *A Globe of*, &c. A Multitude, a Troop, of the Lat. *Globus*, a great Company.

V. 514. *With bright Imblazons*, &c. With shining Ensigns, and affrighting Arms: *Imblazons*, of *In* and *Blazon*, Fr. for the Painting and Embellishing of Arms, either on Flags, Colours, or Shields: *Horrent*, *Horrens*, Lat. terrible.

Horrentia manu Arma. En. 1.

Acie densa aique horrentibus hastis. In En. 10.

V. 515. *Of their Session*; Of their Meeting and Sitting in Council: *Session*, Lat. for a Meeting, or Sitting on public Business, an Assize: *Resolvit*, the Resolution that is taken, what is done and resolv'd on, of *Resolvere*, as *Consilium*, of *Consilium*.

V. 518. *The sounding Alchymie*; The sounding Metal: *Alchymie* is an Arabic Word, signifying Hidden, of *al* the Article, and *Chema* to hide, to conceal: Hence the Alchymists and Chymists take their Name, not so fitly from concealing the Secrets of their Art, as because they cannot find their great Secret The Philosophers Stone, which lies hid, and is concealed from them: Now this Art endeavouring the Transmutation of ignoble Metals into more perfect and of higher Price, our Author useth the word for Metal, a Trumpet of Brass or Silver.

V. 521. *Acclaim*; Acclamation abbreviated; a Shouting for Joy, or in sign of good Liking and Concurrence, of *Acclamare*, Lat. to rejoice, or agree with.

V. 523. *By false presumptuous Hope*; By Hope that often deceives us, by promising and promising too much: *Presumer*, Fr. of the Lat. *Presumere*, to take before hand, to be too forward and overweening.

Ibid. *The ranged Powers disband*; The Infernal Forces that all this while had stood in Order of Battle, (as *Book 1. Ver. 555.*) now disperse, and go each his own way, as Inclination, or the sad Survey of their dark Dungeon leads them: *Ranged*, of *Ranger* or *Arranger*, Fr. to draw into Order.

V. 526. *Truce to his restless Thoughts*; Ease to his tortured Mind: *Truce*, *Treves*, Fr. of the Ger. *Trew*, *Faith* is a temporary or short Peace agreed on by Enemies upon mutual Faith given. The *Irksom Hours*, to pass away the unpleasant Hours; *Irksom*, as if *Werkom*, painful, of *Werk*, the *Lincolnshire* Word for Grief or Pain.

V. 531. *As at the Olympian Games*; One of the four Celebrated Games of Greece was Instituted by Hercules, in Honour of his Father *Jupiter Olympius*, not far from the City *Olympia* in *Elis*, after he had revenged himself on *Augeas* the King of that Province: It was observed every fifth year, and the Exercises were five, Cuffing, Running, Dancing, Quoiting, and Wrestling;

Cynsilus & erudit decernit Græcia vestu. Geor. 3.

The Victor was Crown'd with a Garland of Olive.

That Hercules, and not any of the five *Idean* Brothers, was the Institutor of these Olympic Games, *Pindar* attests.

Ἦ τοι Πῆρες ἄλλ' Διὸς Ὀλυμπιάδα' ἔτα

ἔτα Ἡρόκλεις Ἀρεΐδινα μάχην. *Pind. in Olymp.*

Pisa was part of *Elis* near the River *Alpheus*:

Aut Alpheia tota prælabi flumina Pisa,

Et Jovis in Lucorum agitare volantes. Geor. 3.

Hor. Od. 1. l. 1.

Quos curricula pulverem Olympicam collegisse juvat:

Notion,

the Olympic Races, were at first invented in Honour and Memory of the Son's

T

Ibid.

Ibid. Or Pythian Fields; Where the Pythian Games were, as Ovid tells us, Instituted by Apollo after he had slain the vast Serpent Python, to perpetuate the Memory of his Victory.

Neve Opem famam possit delere vetusta;
Instituit sacros celeberrima ludos;
Pythia de domita Serpentis memine dictos.
Hic juvenum quicumque manu, pedibusque rotave
Vicerat, Oculis capiebat frons honorum.
Nondum Laurus erat. — Met. l. 1.

But in Memory of the Debauchery attempted by him on the Nymph Daphne, the Victors were afterwards Crowned with Laurel.

V. 532. Part curb their fierce Steeds; Some of them are employed in governing and taming their high-metted Horses, making them governable and obedient to Hand and Heel: Part to, Lat. Pars, a Portion: To curb, is to withhold, to hold in, to stop or keep from running away, of the Fr. Courber, to bend. This is a manifest imitation of Virg. *Æn.* 5.

— Que gratia curvulum
Armorumque finit viri, que cura Nitentet
Pascere Equos; eadem sequitur tellure repostat.

Ibid. Or stem the Goal with rapid Wheels; Metaphorically Equitata rota; Hor. lib. 1. Od. 1. In Chariot-Racing, the Art of the Driver was shewn in turning round, and not touching the Goal, attempted often with extrem Hazard: Goal, Fr. Gaule, a long Pole or Post, used to mark the Place where the Course ended, and therefore well applied by Virg. *Ele tibi marte erat meta*, *Æn.* 12. Rapid, swift, Lat. Rapidus.

V. 533. Or fronted Brigades form; Or range and draw their Troops up, facing each other when an Army is Embattled, the Line next the Enemy is called the Van or Front of the Army, from Exercitus: Form, Lat. Formare, to shape, fashion, bring into form.

V. 533. Waged in the, &c. Wage cometh of the Fr. Gager, to Fight, give Battle, or Engage, War being the worst of Wagers.

V. 537. Before each Van prick forth, &c. From before each Army the nimble active Knights (light as the Air where they Encounter) spur their Coursers on, and point and level their Lances at each other, till the main Grooves join: Van, the fore Front of an Army, of the Fr. Avant, the fore part, so their Avant-guards, the Vanguard: Prick, of Piquer, Fr. to Ride, to Spur a Horse; whence to Picker, signifyeth, to Ride out from a Body of Men going to Charge, and single out some Daring Man, engaging with Sword and Pistol, as formerly with Lance, generally performed on Horseback, and therefore a Derivative of Piquer, and not of Pike: Quis their Spears, lower, let fall their Lances, and drop 'em so, as to run full tilt against the Adversary, Fr. Couche, to lay along; Spears in marching being born upright, let fall to a level in an Encounter.

V. 538. With Feats of Arms; With Warlike Deeds, with bold Exploits: Fr. Feat, in Action.

V. 539. From either end of Heaven, &c. On every side the Firmament seems on Fire, where the Heaven seemeth to our sight to have an End, hard to be found in Bodies circular: *Méridien*, the Sky, the Region of the Air, Sax. *Welen*. These Warlike Apparitions may be well supposed sent to forewarn Proud and Luxurious Cities, they being seldom fancied to appear, but in disastrous Times, and eminent Dangers; our own Stories afford us some of these alarming Phenomena about the time of our Civil Wars.

V. 540. Others with vast Typhoon Rage, &c. Others more boistrous with Gigantic Rage tear Hills and Rocks, and in Hurricanes Tempest the Air so hideous, that Hell it self can scarce contain the dire Torment: Typhoon, a Derivative of Typhæus or Typhon, one of the Gigantic Monsters of Heaven, of whom before, Book 1. Ver. 199. Fell, of the old Fr. word Felle, Cruel, whence Fellen.

V. 541. Rend; Or Rent, of the Sax. *Rendean*, to tear up.

V. 543. At when Alcides, &c. As raging mad and furious as Hercules, who having fought with Antaeus, and won Deianira the Daughter of Oeneus King of Bœotia, coming to the River Euenus. Nessus the Centaur, would needs undertake to carry the Bride over, to whom, since Hercules was got to the other side, he offered Violence, but was immediately slain by one of the Arrows that had killed the Venomous Hydra; the Revengeful Ravisher mixing his Blood with the Poison that infected the deadly Dart, persuaded the credulous Lady, that the Garment stained with his Gore would prove a most certain Antidote against her Husband's wandering Affections, as famous for the Conquests gained o're him by the fair Sex, as he was for his own. Hercules afterwards having subdued Oechalia, (a City of Bœotia) brought thence the Charming Isle Daughter of Eryon King of that Country, and Landing in Eubœa, was buſie in erecting an Altar to return Thanks by Sacrifice to his Father Jupiter, when Deianira, jealous of the new Mistress, sent Lycus to him with the Poison'd Robe, which stuck so close to him, that he pulled the Flesh from his Bones endeavouring to get it off, whereupon he made himself a Funeral

Funeral Pile of Theſſalian Pines, and burnt himself thereon. *Venerat Eueni rapidas Jove narus ad undas*; Met. 9. Where read this Story; Hercules was the Son of Jupiter and Alcmena, named Alcides of his Grandfather Alcans, as Euripides testifies:

Τὴν δ' Ἀλκιδὴν σὺν ἀλεξέῳ ἐν οἴῳ βεβηῶν,
Ἀργείον Ἀμικτρούων, ὅν' Ἀλκιδῶν ποτὶ
Ἑκλῆν δ' Περσέων, πατήρα τινὰ Ἑρεκλῆν.

Visor ab Oechalia Censo sacra parabat
Vota Jovi, — Met. l. 1.

V. 544. To Euenus; Emposion'd with the Blood of Nessus: Fr. *Euenus*, of *En* and *venum*, Lat. Poison.

Prenitit imbutam Nessoo Sanguine vestem. Met. 9.

Tabem fluenti vulnere dextra excipit
Traditque nobis ungula insertam fuit, &c. Her. Oet. Act. 2.

— O Mare & Terras, ardeat
Quantam neque atro delibutus Hercules
Nessi cruore. — Hor. Epod. 17.

V. 545. Oeta; A Hill in the Borders of Theſſaly, where enraged Hercules burnt himself, which made Seneca give Hercules the Name of Oetæus in the Tragedy written of him.
V. 547. Into the Eubœic Sea; Eubœa (now Negropont) is an Island in the Archipelago, from whence the Neighbouring Sea was formerly called Eubœa.

— Eubœica tellus,
Vertice immenso tumens Puffatur omni latere, Sen. Her. Oet. Act. 3. Sc. 2.

Sternentemque trabes, traſcentemque viſeres
Montibus aut Patrio tendentem brachia Cale.
Ecce lieban trepidum & latitantem ripe cavata, &c.
Corripit Alcides; & terque quaterque rotatum,
Mittit in Eubœicas, tormento fortius, undas. Met. 9.

V. 548. — Others more gentle; Retired into some secret Valley, sing with Angels Voices tuned to many a Harp, their own bold Deeds and luckless Overthrow, by chance of War, complaining that hard Fate, free Virtue should to Force or Chance enslave.

V. 551. By Doom of Battel; By the Decision of the Sword, by Event of Battel: *Doom* signifies Judgment, of the Sax. *Don*; hence *Domedag*, Doomed-day, the Day of Judgment.

V. 552. Should Enslaved; Should make subject to, should Enslave, of the Dan. *Træl*, a Slave.

V. 553. Their Song was Partial; Their Song was Selfish, but the Notes Divine, (how could they choose when Souls Immortal sing) made Hell more tolerable, and took with strange Delight, those who in Throngs gave ear: *Partial*, of *Partialis*, Lat. one so byas'd by his Affections to the side he is engaged on, that right or wrong his Judgment is overborn by Passion for his Party.

V. 554. Suspended Hail; Made 'em forget their Pains, mitigated their Torments, of *Suspensio*, Lat. to put off, to stay, to defer: *Ravishment*, extream Delight, of the Fr. *Ravissement*.

V. 555. The thronging Audience; The thronging Hearers, of *Audientia*, Lat. the sense of Hearing, Listening, of *Audire*, Lat. to hear: An Imitation of Virg. *Æn.* 6.

Pars pedibus plaudunt Chorus & Carmina dicunt,
Nec non Threicius longâ cum veste Sacerdos, &c.

But he introduceth only an Orpheus or Musæus his Scholar, far inferior to this Angelic Quire.

Ibid. Discourse; (Which our Poet so justly prefers to the highest Harmony, that he has leased his Reasoning Angels on a Hill as high and elevated as their Thoughts, leaving the Songsters in their humble Valley,) is from the Fr. *Discours*, as this of the Lat. *Discursus*, Reasoning, Discourse leading from one Notion or Argument to another.

V. 556. For Eloquence, &c. For Eloquence seizeth the very Soul, while Song only attunes our Ears; the Powers of the first affect all the Faculties of our Souls, and Captivate 'em, while the Charms of the other work but on Sense, tickle our Ears, and then vanish with their airy Trills: *Eloquentia*, Lat. for the noble Faculty, of Reasoning in free, strong, and copious Speech.

V. 558. In

V. 558. In Thoughts more elevate; In Notions more high and refined: *Elevatus*, Lat.
raised, of *Elevare*, to lift up.

railed, or Blearie, to the up-
V. 559. Of Providence, &c. They Discour'd and Reason'd subtly and refinedly of
wonderful, various, and unaccountable Providence of that Eternal Being, who made the beau-
tiful Universe, and manageth it according to the Methods of his inscrutable Will. nor to be
fathomed by the most discerning and enlightened Angels, much less by Minds cloathed and
immersed in Clay: *Providence*, Lat. of *Providence*, to foresee, and take care of. *Influence*
God's continual and general Providence over the World, are many in Scripture: *Psal.* 147:8
Matth. 6. v. 26. Read the 39th Chapter of *Job*. *Orphen* styled GOD *Oculum Infinitum*,
Infinite Eye, [supervising and providing for the whole Creation.

is indubitable, since he who is Omnipotent must needs know and see all Things at once, and those that are past or yet to come, being only just in reference to finite Beings; but have no relation to him that is Eternal. From this Fore-knowledge, which in God is Absolute, as the next Verse affirms, the weak Apologists for Sin and Folly endeavour to draw a Contingent Impunity, as if whatever God foreknows will be, were by that his Fore-knowledge influenced and compelled to come to pass, robbing at once the just Judge of all the Events (of whom the Psalmist says, *The Lord is righteous in all his ways, and holy in all his works* Psal. 145. v. 7.) of his Glory, and Man of his Free-will, whom God created after his Image, Gen. 1. 27. and left him in the hands of his own Counsel, Eccles. 5. v. 14. But to avoid deriving our Finite Consequences from Incomprehensible Infinitude, many things are by Men foreknown, on which nevertheless their Foreknowledge has not the least effect or shadow of Impulse, as the Rising and Setting of the Sun, the Succession of the Seasons of the Year, the various Appearances of the Moon, and the Eclipses of both those Luminaries to the end of the World, are easy to be foreknown, yet no Man will affirm, that his Foreknowledge is the cause of any of em.

V. 560. *Fixed Fate Free-Will.* Omnia fato fieri, was the Dogma of the Stoicks; And *Qud fate paratum est, id summum exuperat Govem.* Seneca in his *Oedipus* follows their Opinion. *Fatis agimur: cedere fatum, non illa Deo vertisse licet, quæ nexa sunt currenti casui.* If *casus* mean, *prece* non illa, *Mobilis ordo.* This Inflexibility of Fate seems borrowed of what *Sacred Writ* has delivered of the Immutability of the Almighty, *I am the Lord, I change not,* Mal. 3. v. 6. To this fixed Fate, this fatal Necessity, is opposed *Man's Free-Will*, well described, *Ecclesi. 1.* from v. 11, to the end: *Come, now let us reason together, faish the Lord, if you consent and say, ye shall eat the good things of the Land, but if ye refuse and be rebellious, &c. Isa. 1. v. 18, 19, 20, 21: Alitras i. v. 28, 29, 30. Thus faish the Almighty Lord, have I not prayed you, as a Father he say, &c. See Luke 13. v. 38. and read the 11th Chapter of Hosea. Abshute, of Abshutus, Lat. p-rock, knitt'd. *Man's Free-Will* will be made out more clear in the third Book of this Poem.*

V. 461. *In wandering Mazes lost* ; And found no way out of the Confusions of the Cate-
 verie, well compar'd to the turnings and windings of a Maze ; Human Reason may well
 grow weary and lose its way among the many amazing turns of Providence, or become giddy
 and confounded when it runs into Disputes so far above its reach, as are those infinite Ver-
 bations of God's Omnipotence, and his Eternal Decrees. A Maze, a Labyrinth, contriv'd well
 to many warrings, that he who entereth it may easily miss his way, by rounding often the same
 place, deriv'd of the Belg. *Millem*. to wander.

V. 563. *And final Misery*; They argued and disputed much of Bliss and Misery, the *great*
Conclusions and Ends of all Things, and all Persons: *Finalis*, Lat. bounding, concluding

V. 364. *Passion* and *Affection*; Of the Unrulings of our Passions and Affections, and the Cure which is to be taken in Governing them; or of Discarding of 'em quite, and Disrobing our Selves even of all Natural Affections, if there be such a Possibility, well by our Poem *Epitaphium ad idem* all, and false *Philosophy*. *Passion*, of the Gr. *πάθος*; Sufferance; *Affection*, in our *Platō* of the Privative α and ν ϕ ι σ , freedom from *Passion* or Concern, either of Pain or Pleasure, a settled sedate state of Mind: *Philosophie*, of the Gr. *φιλοσοφία*, the Love of Wis-

V. 566: *Tet* with a pleasing Sorcerie, &c. Yet with a soft Delusion could allay: Sorcerie
Witchcraft, of the Fr. Sorcier, a Conjuror one who proceeds to Conjuror, Sorcier, Sorcerer, Sorcery.

V. 567. *Pain for a while, or Anguish, &c.* Pain for some time, or Grief, and could raise up
decentful Hopes, and arm the steadfast Heart with persevering Patience, as with Steel covered
threefold: *Angustia*, properly Grief, Sadness relating to the Soul, as Pain does to the Body,
of the Fr. *Angustia*, from the Lat. *Angustia*: Excite, of the Lat. *Excitare*, to raise, rouse, to
quicken: Palladium, Fr. *Palladium*.

V. 569. *Triplex* niple Steel; an imitation of *Horace's Illi robur, & as niple*, *crux pectus*, *Ec. Od. 3*. His Breast was armed with the strength of threefold Brail, only our Poet useth the hardest Metal of the two; *Triplex*, Lat. threefold.

V. 575, *That disgorge*; That empty themselves, Fr. *Desgorger*, to Vomit, of *Gorge*, Fr. *gorger*, to vomit, Throat.

1700. 577. *Abhorred Styx*; The Greek Poets give Names to the Infernal Rivers of Hell, from those noxious Springs found in divers Parts of their Country: *Styx* is a Fountain of *Areadia*, issuing from an extrem high Rock near the City *Nemacri*, falling at last into the River *Cra-*
thos, a cold Poison so strong, that it pierces even Vessels of Gold, and could be contained in
 nothing but a Horse's Hoof, as *Pausanias* in his *Areadica*. It had its Name of *Styx*, so
 Hate, rightly styled, *The Flood of deadly Hate*; and by *Virg. Palus inamabilis*, *Eo. 6.* the Hea-
 venly Gods were said to swear by this hateful Stream.

Καὶ τὸ κατεσθῆναι Σπυρὸς ὕδατος (ὁσπερ ἐστὶν
Ὁρμ. θ. δεινότερον τῶν πᾶσι κατεσθῆναι)

Thus imitated by *Virgil*.

— Stygiamque paludem

Dii ejus jurare timent & fallere numen. Æn. 6

Diū juranda palus Oculis incognita nostris. Met. 3.

— Stygiū quoque conscia sunt.

Numina torrentis, timor & Deus ille decorum. Met. 3.

V. 578. *Sad Acheron*; There were divers Poisonous Springs of this Name; one in *Elis*, the Western Part of *Peloponnesus*, flowing into the River *Alpheus*, where *Pluto* and *Proserpina* had a Temple, *Strab. l. 8.* Another in *Theopatria* of *Epirus*, according to *Pausan* in *Arctia*. Its Name is deduced of *ἄλγος*, Gr. Grief, and *πῦρ*, to flow: — *Tenebrosa palus Acheronte reus in medio, Sc. En. 7.*

V. 579. *Coctus*; Of ΚΑΚΕΤΙΣ, Gr. Lamentation, one of the Rivers of Hell, swoll continually by the Tears of the Damned, of ΚΑΚΕΙΝ, to Mourn; as our Poet expounds it by the next Stream.

*Εἰς τὴν γὰρ τὴν Ἀχαιοῦ Πυρραῖος (ὅστις τὸ ῥήματ
Κωκυτός ἐστι, ὅς ἐστι Στρυγὸς ἰσχυρός, ὅταν ἀπορροῇ. ΟΔ. Κ

Cocytusque sinu labens circumfluit atro. Æn. 6.

And in the same Book

*Hinc via Tartarei que fert Acberontis ad undas,
Turbidus hic caeno, vastaque voragine gurgis
Aestuat, atque omnem Coccyto eradit arenam.*

Reful, Mournful, of the word to *Rue*, of the Teut. *Rewen*, to repent; and indeed even the Heathen Poets did by these Rivers of Mournings and dismal Lamentations, which were to be paid by all that left Life, describe the sad and disconsolate Condition of Mankind, when at their Deaths they reflected on their past and ill-spent Lives.

lud, *Fiery Pilegrimage*; Another of the Rivers of Hell, whose Streams are raging Fire, borrowed (not improbably) of the Sacred Writ, describing the Torments of the Wicked by Fire that shall never be quenched, Isa. 66, v. 24. — *Rapidi flammis ambis torquentibus amnis* Torrent Pilegrimage, torquentibus sonantibus fassa. Ro. 6. From *saigao*, to burn; *Torrent*, Lat. *Torrens aqua*, *torricibus* Pilegrimage Torrents and Floods of Fire. *Et gurgis sonantibus* V. 182. *gurgis* Pilegrimage Torrents and Floods of Fire.

V. 583. *Lebe the River of Oblivion; Divers Rivers were Renowned by this Name, one in Portugal commonly called Lima, as Mela; another in Africa near the Great Syrtis, and the City Buceris, as Solinus; a third in Bæstia near the City Lebun, Pausan. in Bæsticus; and many others reckoned by Strab. l. 14. It took its Name of Δῆρ, Gr. Forgefulnes, because, according to the Opinion of Pythagoras, and divers other Philosophers who maintained the Transmigration of Souls into other Bodies, they were to drink of this dull heavy River before their re-entry, that they might forget as well the happy Freedom they enjoyed when released from this low life, as the Cares and Miseries they were to undergo again by undertaking it a second time, which no one would submit to that had the least remembrance of 'em.*

— Animo, quibus altera fato
Corpora debentur, Lethæi ad fluminis undam
Securos laticeis, & longa obliuia potant. *Æn. 6.*

*Quam juxta Lethæ tacitæ prelabitur Amni,
Inferni (ut fama) trahens obliuia venis. Luc. l. 9.*

The true Description of *The Slow and Silent Stream*. Oblivio, Lat. Forgetfulness.

V. 637. *Hangs in the Clouds by Equinoxial Winds*; As when a Fleet discern'd far off, at Sea, seems hanging in the Clouds, while heedfully they sail, by Winds that blow about the Equinox, through the Gulf of Bengala, or from the Molucca Islands, Ternate and Tidore, whence our Merchants bring the East-India Spices. The Sailors on the Wealthy Waves use all their diligence to make the Cape of Good-Hope, yet warily by Night stand off through the vast Ethiopian Ocean towards the Southern Pole.

Ibid. *Equinoxial Winds*; By Winds that blow about the Equinoxes, that is, in Spring and Autumn, March and September, when Days and Nights are of like length.

*Libra die, somnique pares ubi secrit horas,
Et Medium Luci atque umbræ, jam dividet Orbem.* Virg. *Geor.* 1.
Our Seamen call them Trade-Winds, as our Poet does the Trading-Flood.

V. 638. *Clofe sailing from Bengala*; The City of Bengala lies in a Bay, to which it gives its Name, and into which the famous Ganges empties his many Mouths, about whose Borders the Kingdom of Bengala is situate, under the Dominion of the Great Mogul. The Country is very fruitful, and from thence and the Gulf of Bengala, a vast Trade is driven with the European Nations. *Clofe sailing*, because of the vast disproportion between this Bay and the wide Ethiopian Ocean.

V. 639. *Ternate and Tidore*; Two of the five small Islands called the Molucces, on the Coast of East-India, lying near the Line. *Machian, Monie and Bachian*, are the Names of the other three, from whence vast Quantities of Spice are sent all over the World.

V. 640. *Their Spicy Drugs*; Their Spices, or other Medicinal Plants used in Physick, of which the Indies afford many. *Drugs*, of the Fr. *Drugs*, Herbs and Simples made use of in the curing Diseases.

V. 641. *Ethiopian to the Cape*; Through the wide Southern Ocean to the Cape of Good-Hope; call'd *Ethiopian*, of *Aethiopia* the Lower, the more Southern Part of *Africa*, which it bounds. *Cape* is a Promontory high Mountain, or Headland running out into the Sea, so call'd of *Cepus*, Lat. Head, and that meant here is the Cape of Good-Hope, it is a most famous Promontory in the most Southern part of *Africa*, first discovered by *Bartholomæus Diaz* a Portuguese, in the Year 1487, and call'd *Cape de Boa Esperança*, by *Emanuel* then King of that Country, because he conceived hope, by doubling this Cape, a passage might be opened to the East-Indies, as afterwards was effected.

V. 641. *Phy stemming Nightly to the Pole*; Use their utmost diligence to make the *Cape*, for their security stand off every Night to Seaward towards the South Pole. *Phy*, of the Teut. *Phyzen*, to be diligent, to take care of. *Stemming*, turning their Prows (the Ships Heads) towards the Pole, for fear of Dangers in the Night, of the Verb *Stemmen* and that of *Stem*, the Forecastle of a Ship, from *Stem to Stern*, as Sailors speak, from one end of a Ship to the other. Thus to *Stem the Tide*, a Ship is said when there is Wind enough to carry it against the Tide.

V. 645. *And thrice threefold the Gates*; Nine Gates, three of Brafs, three of Iron, and three of Rocky Adamant, not for Ornament, but Strength, according to the usual Custom both of the Greeks and Latins, who express those things that were most firm and strong, by Adamant. So *Horace*,

Si figit Adamantini dura necessitas Claves.

Virgil encompasseth his Hell with a threefold Wall:

— *Sub rups finitæ*

Menia lata videt, triplici circumdata Muro. *Æn.* 6.

And a little after,

Porta adversa ingens solidoque Adamante Columnæ.

And,

Stat ferrea turris ad Auras. Ibid.

But his Barriers were but to keep in the wicked and condemned Sufferers thereof, our Poet to confine and imprison the Fiends themselves; yet for what he wants in Gates, he has made good with the detestable River *Stryx*;

Nervus Stryx interfusa coeret. *Æn.* 6.

V. 647. *Impenetrable, impass'd, &c.* Unpassable, enclosed with surrounding Fire, yet unscay'd. *Impenetrable, impenetrabilis*, Lat. not to be pierc'd through, not to be broken through. *Impass'd*, encompass'd, pal'd about, enclosed, of the Lat. *Palus*, a Hedge-Stake; *Circulus*, round on all sides, of *Circulus*, Lat. for a Figure completely round.

V. 648. *A Formidable Shape*; A dreadful Figure: *Formidabilis*, Lat. affrighting, terrible.

V. 650. *In many a Snaky Fold*; Sin and Death are placed as Guardians of Hell-Gates, with all the Power of Satan and his Infernal Legions never could have unbar'd, or broken through, if Mankind by offending their Maker, had not lent their helping Hands, by the Connivance of innumerable Sins subjecting themselves to Death and Hell. This Description of *Sin* is so true and exact, resembled to a fair beautiful Woman down to the Waist, but all below

in many Snaky Folds, deformed and ugly as the Night-Hag: Intimating, that how lovely and alluring soever Sin may seem in its first Approaches, yet after Communion, it ends in Nauseous Loathings, and severe Remorse, well express'd by a Serpents deadly Sting. *Scaly*, Fr. of *Escaille*, the Scales of Fishes.

V. 652. *Voluminous and vast, &c.* A twisting mighty Snake, denoting the intricacy of Sin, ending us from less to greater, till it involve us in Ruine inextricable. *Voluminous*, twisting and twining, besetting us on all sides, of *Volumen*, Lat. the most proper word for the Turnings and Windings of a Serpent. So *Virg.*

Sancius at Serpens sinuosa volumina versat. *Æn.* 11.

Vast, of *Vastus*, Lat. huge: This seems an Imitation of *Horace*;

— *Ut turpiter atrium*

Desinat in Pifcem Mulier formosa superne! *De Arte Poet.* or of the Story (of *Scylla* following V. 560.

V. 655. *With wide Cerberian Mouths, &c.* The yelling of these Hell-Hounds that never gave over Barking, with Mouths as deep as the three-headed *Cerberus*, their howling even when return'd and hid within the Womb that bare 'em, denotes to us, the never-ceasing Pangs and dire Remorse of Conscience, which though diverted and disturbed sometimes by Company, Wine, and other Artifices, yet give us inward Pangs and secret Stings, and break the Sinners meditated Mirth; and amidst all their feigned Smiles and forc'd Jollities, lash 'em within unseen, and howl about their Heart-strings. *Cerberian Mouths*, as wide as those of *Cerberus*, a Dog by the Poets feigned to lie at Hell-gate, so called, as if *Κεραός*, greedy and devouring, he is generally described with three Heads, covered over with many Serpents.

*Cerberus, hæc ingens latratu regna trifuca,
Personat, Æn.* 6. And — *Janitor Aulæ*
*Cerberus: Quantum furiale centum
Mouant angues caput ejus, atque
Spiritus terret, famæque manet*

Ore trilingui. *Hor.* Lib. 3. Od. 11.

V. 656. *A Hideous Peal*; And made a dreadful Noise: A *Peal* is properly the Ringing of Bells, and is derived of *Appeller*, Fr. to call, because used to assemble People to Church, therefore used with *Ring*, but it is used also for the discharging of great Guns, call'd a *Peal* of Ordnance.

V. 659. *For left albor'd ves'd Scylla*; Those Sea-Dogs that bark about *Scylla*, bathing in the Sea between *Italy* and the roaring Island *Sicily*, are not so detestable as these Hell-Hounds. The *Scylla* here meant, was the Beautiful Daughter of *Phorcus*, beloved of *Glaucus*, and by the jealous *Circæ*, who poison'd a Fountain, in which she used to bathe, changed from the Waste downwards into a strange Monster, whereupon, frighted with her own Deformity, she cast her self into the Sicilian Sea.

— *Scyllam quam fama secuta est*

Candida succinctorum latrantibus inguina monstrum. *Virg.* *Ecl.* 6.

At Scyllam cæca cohibet Spelunca latebris

Prima hominis facies, et pulchro pedore Virgo

Pube tenet: Postrema immani corpore Pristin

Delphinum Caudæ utero Communissa luporum. *Æn.* 3.

Homæ describes this Monster with six Heads, each with three Rows of Teeth:

Ἐνθα δ' ἑξάκεφαλος ὄνυχας ἰχθυόεντας

Τῆς ἡντι ὀνὸς ὅδ' ὅσον σπυδαίου τετραλῶς

Γίνεται, αὐτὴ δ' ὡς τε πύλας κλειεῖ, &c. *Οδ.* M.

V. 661. *Calabria*; The ancient Appellation of the extreame part of *Italy*, called now *Terra d'Otranto*, bounded on the East, West and South, by the Mediterranean Sea.

Ibid. *The hoarse Trinacrian Shoar*; From the loud, noiseful Shoar of *Sicily*, occasion'd by the furious Eruptions of the bellowing Mount *Etna*. This Island was called *Trinacria*, of the *Τρεῖς Ἀκρεῖς* its three Extremities, by the Promontories *Pelorus*, *Pachynus* and *Lilybæum*, shaped like a Triangle.

Trinacriâ lentandus ventus in unda. And

Præstat Trinacrii metas lustrare profundæ. *Æn.* 3.

Terra tribus scopulis vastum præcurrit in æquor

Trinacrii, à positi nomen adepta loci. *Ovid.* *Fast.* 4.

V. 662. The Night-Hag when call'd in secret; None so deform'd and dismal attend the child
Night-Witch, when summon'd in private, and allured by the smell of Infants Blood bestirred
to her, she comes flying through the Air, to Dance and Revel with her Lascivious Consort,
the fawning Moon faints at their direful Charms. Hag is by a great Matter in Etymology
deduced from the Lar. *Saga*, a Witch, by turning S into the Aspiration H, as on the contrary
the H, or its equivalent Aspiration is changed into S; as *vamp*, Gr. *Jasper*; *Wisp*, *fader*, *Sage*,
Dur. Hog. Of the Flying of Witches, the Modern *Taffo* gives his Testimony in his *Armida*
the famous Incantress;

Calca le nubi, e tratta l'aure a volo,
Cinta di nemi, e turbinosi senari;
Passa i lidi soggetti all'auro polo,
E le terre d'ignoti habitatori;
Passa l'alcide i sermini, ne' fuole
Appressa de gli sperì, O quel de mori;
Ma fu i' mara sospeso il corso sien. Cant. 16. Stan. 70.

The Ancients believed Witches able to turn themselves into Bats and Owls, when they had a mind to wing it from place to place through the Air; and the *Italians* do still call Witches *Strighe*.

V. 664. *Lur'd* with the smell of Infant-Blood; Invited, allured, drawn by the reeking smell of some poor Infants Blood. I find *Horace* in his *Invective on Candaia*, accuseth her of making use of Frogs Blood in her Incantations: *Et uncta turpi ova Romæ sanguine*: And of burying a Boy up to the Chin, there to starve to death, to make a Philtre of his dry'd Liver, *Quæ pulvis inter fœtus puer, Longo die bis terve miratur dapni, Inveniri spectaculo*, Ep. 5. A *Lure* is a Bundle of Feathers made something like a Bird, by Falconers thrown up to take down the Hawk, of the *let Lure*, of the *Lat. Ludere*, to cheat.

P. 665. *With Lapland Witches; Lappania and Lappia, Lapland* is the most Northern part of Scandinavia, on the North it has the Frozen Sea, Weitward the Kingdom of Norway, Southward *Bethnia* and *Finia*, two Provinces of Sweden, and on the East the White-Sea, the Emperor of *Russia* and the Kings of *Denmark* and *Sweden* are Lords of this Country, but the laith lau the greatest thare of it, a Nation inhabits it full of Heatbenisin and Ignorance; informeth that those that are converted to the Christian Faith, can hardly be brought to Church but for the sake of a good Sopp of Brandy, which stands at the entrance of all of them, as the Holy Water does at many other Church-Doors. Their Diabolical Superstitions, and Vindictive Natures, added to their gross Stupidity, and the Malicious Imaginations of Melancholy, have made them Infamous for Witchcraft and Conjuratjion, an Opinion almost worn out in England with our Ignorance and Superstition, the Parents and Fautors of such Fables:

Quodcumque ostendis mihi sic, incredulus Odi. Hor.

V. 666. *The Labouring Moon Eclipses at their Charms*; The Ancients believed the Moon extremely afflicted by Sorceries, and that Magick-Charms were able to fetch her out of her Pale Chariot, to give more Efficacy and Virtue to those Venemous Plants used by those that practis'd Witchcraft: That her extraordinary Redness or Paleness, and her want and deficiency of Light, proceeded from the force of their Incantations; and all her senseless Subjects (that know no better) came out to her Assistance with all their Pots and Pans of Metal, and made a mighty Din to hinder her from hearing those Compulsive Spells that forc'd her from her shining Spheres and they who understood not Eclipses to be inevitable and natural, according to the certain Motions of the Heavenly Bodies, might well believe all the Old Wives Tales of Witchcraft.

Carmina vel Caelo possunt deducere Lunam. Virg. Ecl. 9.

Deripere Lunam vocibus possem meis. Hor. Ep. 17.
Tot pariter Pelves, tot circummembra dicam
Pulsari; Jam nemo tubai atque ara fatiget;
Una laboranti poterit succurrere Luna. Juv. Sat. 6.

Tasso ascribes the same Power to his *Armida* :

Quante mormoro mai profane note
Tessala Mago con la bocca immonda,
Cio, ch' arrestar può le celesti rote,
E l'ombre trar de la prigion profonda. Cant. 16, Stan. 37.

Labouring, of *Labourer*, Lat. *luct.* in pain, labouring of a Distemper, *Luna laborans*, the Moon in an Eclipse, of which before Bo. 1, V. 597.

V. 671. *Fierce* at ten *Fiaries*; As terrible as ten *Fiends*: *Fiaret*, of *Fiarie*, Lat. for Wicked Spirits, the Punishers of Wicked Men after Death.

V. 673. *The likeness of a King's Crown*: Death is the only Universal Monarch, Conquerour of all, who ever have, or shall pretend to, that unlimited boundless Power, to large his Empire, that all Mankind, and all Things living on Earth, must be his Subjects, and pay him humble Homage in Dust and vile Corruption. *Job* has described him well, by מלך ברוהר *The King of Terrors*, chap. 13. ver. 14. The Apostle puts his Iron Scepter in his hand, and shews the Commencement of his Reign: *But Death reigned from Adam*, Rom. 5. v. 14. and it will end only with the Universe: *Crown of the Lat. Corona.*

V. 681. *Execrable Slopes*; Accursed, dreadful, detestable Figure: *Execrabilis*, Lat. accursed and thence terrible.

V. 683. *Thy miscreanted Front athwart, 3cc.* Thy ill-made Face: across my way : *Miscreanted*, created, made amiss, therefore ugly and ill-favoured ; His miscreanted Mold, F. Q. B.2. c.7. ll. 42, *Front*, of *Front*, Lau. for the Forehead, and thence for the Face : *Athwart*, cross, of a and *thw* + *ard*.

V. 686. *Resire, or taste thy Folly*; *Begone, or feel thy Folly*; hence, or thy Feeling shall make the Understanding thy foolish vain *Presumption*: *Taste*, of the Fr. *Tastir*, applicable to the Feeling, as well as *Tasting*; so *Tastire le Pouls* &c. to feel ones Pulse.

V. 688. *Goblin*; A Sprite, of *Gabelin*, Fr. for a Hobgoblin, as it is called, of the old Fr. word *Fober*, to devour, to eat Ravenously, Nurses using the Word to frighten crying Children.

V. 692. *The third part of Heaven's Sin; A third part of the offending Angels grounded probably on Revel. 12. v. 3, and 4. Behold a great Red Dragon — And his Tail drew the third part of the Stars of Heaven, and cast them to the Earth.*

V. 699. *Conjured against the Highest*; Banded and leagued together against the most High: *Conjured, Conjuratus*, Lat. of *Conjurare*, to bind one another by Oath, to be true and faithful in a Deligo undertaken.

Et conjuratos Caelum rescindere fratres. Geor. 1.

Aut conjurato descendens Datus ob Israh. Geor. 2.

V. 697. *Hell doom'd, &c.* Condemn'd and Sentenc'd unto Hell; and darest defy me here, where I Reign thy Lord and King: *Defiance*, of the Verb *Defy*, this of *Desier*, to brave, to challenge, of the Lat. *Diffidere*, to defy, to scorn, as a faithless and perfidious Enemy.

Look: Griefed, grey, hoary, of the Fr. *Gru*, is either the Offspring, or Parent of *Grieff*.

V. 706. *And deform*; Grew ten times more dreadful and ill-favoured: *Deformis* L.

V. 707. *Incen'd* with *Indignation*; Set on Fire with Disdain and Rage: *Incen't*, of *Incen'd*, Lat. to burn: *Indignation*, of *Indignatio*, Lat. Anger, properly that Rage arising from a sense of some vile Balanc's thrown unworthily on a Man.

V. 708. Like a Comet and; Satan with Rage inflamed, looked like a Blazing Star that
 fires all the Space, posses'd by the huge Dragon towards the Northern Pole, and with his fiery
 Looks affright the pale Spectators with the Lad Prelate of wofull War or Plagues: Come-
 14. Lat. of the Gr. Κρομμύς a hairy Star, *Stella crinita*, as here described with *his beard*

Scintille abissunt; oculis micat acribus ignis. Aen. 12

V. 799. That Fires the length of Ophiucus huge; 'Οφειύς, Gr. is *Anguineus* properly, of
 120 a Serpent, and 120 to have, and is meant of *Hercules*, who in his Cradle squeezed two
 Snakes to death, or of *Esculapius*, who was worshipp'd in the shape of a Serpent, and is express'd
 by the figure of a Man preffing a Snake in his hands, and placed in the Equator.

*Pressasque tandem solvat Ophiuchus manus
Virusque fundat. — Sen. in Mede.*

Our Author means the famous Dragon that kept the *Hesperian* Gardens, (rob'd by *Hercules* of their Golden Fruit) and by *Juno* afterwards translated amongst the Stars, where he rounds the North Pole, reaching to the Great Bear with his Tail, and embracing the lesser with his bulk.

— Fuit aurea Sylva,
Divitiisque graves & sulcos germine rami,
Et nunquam somno damnatus lumina Serpens
Rebera complexus rutilo curvata metallo. Luc. l. 9.

Thus Virgil describing the Northern Hemisphere.

Maximus hic flexu sinuosa elabitur anguis
Circum, perque duas, in morem fluminis Arctos. Geor. l.

V. 710. In *ib' Artick Skie*; 'Artick' Northern, in the Northern half of the Heaven: 'Artick' Gr. a Bear, the name of the noted Stars, the Greater and Lesser Bears, near the North Pole; feigned to have been Calisto (Daughter of Lycaon King of Arcadia) Mistress to Jupiter, and her Son, by jealous Jove, turned into that Beast, and placed by her Gallant among the Stars.

— Laudatque quondam
Ora Jovi, lato fieri deformia vultu,
Urtaque conspectos in montibus horruit usque
Et celeri raptos inania vento
Imposuit Caelo, vicinague sidera fecit. Met. l. 1.

Arctos Oceani metuentes aequore tingi. Geor. l.

V. 711. *Shakes Pestilence and War*; Of these fatal Effects the Poets were great Observers.

Non secus ac liquidâ si quando nocte Cometa
Sanguinei lugubre rubent. — Æn. 10.

— Dirî toties asserere Cometa. Geor. 4.

— Crinemque tremendi
Sydera & terra mutantem regna cometen. Luc. l. 1.

— Augurion qualis latus in Orbem,
Præcepit sanguines delabatur igne Cometa,
Prodigiale rubens. Non illum navita tutus,
Non impune vident populi: Sed crine minaci
Nunciat, aut ratiibus ventos, aut Urbius hostes. Claud. de Rap. Prof. l. 1.

Crine ut flammifero terret fera regna Cometa
Sanguineum spargens ignem, vomit atra rubentes
Fax Cælo radius, & sacra luce cornu
Scintillar fidus, terrisq; extrema minatur. Sil. Ital. l. 1.

Qual con le chiome Sanguinose, horrende
Splender Cometa, suol per l'Aria adusta,
Che i Regni mura, e i fieri morbi adduce
A i purpurei Tiranni infangia luce
Tal ne l'Armi ei Fiammeggia, &c. Tasso, Cant. 7. St. 32.

Most of these are used to set off an angry Hero armed for dreadful Deeds, as our Author hereby expresseth Satan's Rage and Indignation; and I give the judicious Reader his Option out of the six Quotations, to find any one so expressive of the common Sentiments of Mankind, and the fearful Effects they apprehend from the appearance of Comets, as is our Author's And from his *horrid Hair, Shakes Pestilence and War*.

V. 715. *With Heaven's Artillery fraught*; As when two pitchy Clouds, big with Heaven's Cannon, (laden with Roaring Thunder) croll the Caspian, come grumbling on, they stand Head to Head awhile, staying the grim Engagement, till appointed Winds found the sure Signal to discharge, their dreadful Volleys rending the Mid-Air. *Heaven's Artillery, Thunder*:

Quicquid habent telorum Armamentaria Cæli. Juv. Sat. 13.

Artillery, of *Artiller*, a Bow-maker; Bows and Arrows were the Artillery of former Ages, now the Word is applied to Guns, and more especially to great Guns, any number of which is called, *A Train of Artillery*: *Fraught*, laden, of the Word to *Fraight* or *Lade* a Ship, or the Fr. *Freret*.

V. 716. *Over the Caspian*; Over the Caspian Sea, so called of the Caspi People of *Sythia*, bordering on it Southward, now called *Mer de Bach*, or *de Sala*.

V. 717. *Hovering a space*, &c. Delaying a while: To *hover*, is properly to fly about, to and fro, as Birds do about their Nests or young ones, not to fix, to make a point, as Armies sometimes do, hovering about one place when they design the Siege of another.

Ibid. Till Winds the Signal blow; Thunder seldom happens without Wind, therefore described with Wings, and compounded by Virgil with certain Portions of Wind.

Radiorum rutili cres ignis & alia auri. Æn. 3.

Fulminis afflavit ventis & contigit igni. Æn. 2.

V. 718. *Their dark Encounter*; Their dismal Shock in the mid Sky: *Encounter*, of *Encounter*, Fr. an Engagement, a meeting and Shocking of Charging Enemies.

V. 719. *So frowned the mighty Combatants*; The mighty Champions; *Combatant*, of *Combatus*, Fr. of *Combatus*, to fight.

V. 722. *To meet so great a Foe*; For never was either of them like to meet so great an Enemy, but once more, when our Blessed Saviour Jesus Christ did at his Resurrection, conquer, conquer, and triumph over, both Death and Hell, when he saw Satan like Lightning fall down from Heaven. Luc. 10. v. 18.

V. 723. *Had been achiev'd*; Great things had been brought to pass: *Achiev'd*, done, finish'd, of the Fr. *Achever*, accomplish'd.

V. 724. *The Snake Sorecrest*; Sin, the fly insinuating Inchantress; a short, but significant Denotation of Sin, in two Words: *Sorecrest*, shews her Charms, and bewitching Delusions: *Snake*, everlasting Sting that follows it hereafter.

V. 735. *The Hellish Pest*; The Infernal Plague: *Pest*, of *Pestis*, Lat. Plague.

V. 737. *So strange thy Outcry*; The Noise thou makest seems to me so strange, and the Speech thou usest to part us is so strange also, that my hasty Hand is withheld, and forbears to shew thee by my Actions what I intend to do, till thou acquaint me, &c. *Interposuit*, the Words thou usest to us are so odd: *Interponere*, Lat. to put between.

V. 741. *Thou Double-form'd*; Of two such different Shapes, described half Woman, half Snake, V. 650.

V. 743. *That Fantasm*; That Shadow, Death, that empty Apparition: *Fantasm*, *ἀνταρπία*, Gr. a delusive Apparition like that of Ghosts, expressive of what is said at V. 669. *That Shadow* *fum'd*.

V. 745. *More detestable*; More hateful, more loathsome: *Detestabilis*, Lat. abhorred, abominable.

V. 750. *With the Combin'd, in bold Conspiracy*; Linked and joyned with them in the daring Design against GOD Almighty: *Combin'd*, of *Combinare*, Lat. to agree together: *Conspiracy*, *Conspiratio*, Lat. an Agreement against a Prince or State, a joyned Undertaking.

V. 753. *Dim thine Eyes, and dizzy swim in Darknets*; Dimmels seized thine Eyes, and all things on a sudden seemed to turn round in thy disordered Cloudy Head, a Graphical Description of that Error with which Satans Pride blinded his Understanding, leading him into those dark Designs, in which he lost himself and his Associates: *Dizzy*, Giddy, like one that thinks the World turns round, of the Belg. *Duysigh*, astonish'd. The *Verrigo*, derived *à vertendo*, from turning round, is the (swimming of the Head through the prevalence of Windy Vapours therein, a Similitude well suiting Satan's giddy Pride.

V. 754. *Thy Head flames thick and fast*; It is reckoned among the Symptoms of the *Verrigo*, that before the Dimmels and Dizziness comes to the height, the Patient's Eyes seem to sparkle and strike fire.

V. 755. *Till on the left side*; The left side was by the Romans counted unlucky;

Si mens non laeva fuisset — Et saepe sinistra,
Cavâ prædixit ab ilice Cornix. Ecl. 1.

As to *Intenue women*, Auguries were reputed lucky that came from the left part of Heaven, because the Augurs turning their Faces to the South, the Eastern Parts were on their left hand, which were always reckoned most prosperous: In the worst sense, is,

— Si quem
Nunna laeva sinunt. — Æn. 4.

And there is a general Unluckiness laid to the Charge of those that are but left-handed.

V. 757. *A Goddess armed — Out of thy Head I sprung*; Sin, that is hatch'd in the Imagination, is said to be brought forth out of Satan's Brain-pan, as *Pallas* armed Cap-a-pied, (by which the Poets meant Wisdom, &c.) was fabled to have been the Offspring of *Jove's* Noddle. This D=

Description is so like Homer's, of that War-like and sharp-witted Goddess, that it seems Copied from it.

Παλλάδι' Ἀδριαίου Κυρδ' αὖθις ἄρ' ἔργα δειδῶν
Τετραπύ, τὴν δὲ τοῦ ἑλκίστου μύθου Ζεὺς
Σταυρὸν ἐκ ἐκείνου, πλάσσειν τὸ δὲ ἔργον. Ηἰμ. Τ. μ. σ. 17.

V. 759. Back they recoil'd, afraid at first; There are but few, who in the first entrance on an Evil Life, and Wicked Practices, do not feel some Reluctance till Folly grow familiar, and Sin habitual: Recoiled, they fled back, started back; a sign of the Amazement that seized the Heavenly Host at the first entrance of it, till disguised and varnished over with fair Pretences And well they might be startled at a Sight so ominously ill, when Homer at the Birth of Pallas (as described above) tells us,

— Ζεὺς δ' ἔργον πύρρον ἰπάρκα
Ἀδριαίου.

Amazement seized all the Beholders, tho' Gods.

V. 761. A Sign portentous held me; Esteem'd me an unlucky Sign: Portentous, Lat. *Portentus*, unlucky, boding some Mischief, of *Portentum*, Lat. a Sign of bad Consequence.

Sed variis Portenta Deum terroribus obstant. Aen. 8.

V. 762. — With attractive Graces won, the most averse; With my enticing Allurements gain'd, the most unwilling to Comply; Sin by degrees insinuates it self. *Nemo repente fit pessimus*; We approach to its Pollution at first afraid, as Boys shivering enter a River by degrees, till at last we plunge in out of our depth, and swim down the Stream. *With attractive Graces*, by my powerful Charms: *Attractive*, Fr. alluring, enticing, of *Attrahere*, Fr. to draw to one, of *Ad*, Lat. to, and *Trahere* to draw: *Grace*, Fr. Beauty, Comeliness: *Averse*, the most backward, those that were least inclinable to me at first: *Aversus*, Lat. forward, untractable.

V. 765. Becamest enamour'd; Becamest in Love with me: *Enamour'd*, Fr. *Enamouré*, Lat. *Enamuratus*, in Love with.

V. 766. That my Womb conceived a growing Burden; That thou begatest more Sins of me, one Sin is the Parent of many more, we pass from one Offence to another, from a Fault, to the concealing of it by a Lye, and then to the disavowing of it by many Oaths and horrid Imprecations, by Hypocrisy and Dissimulation, and many succeeding Crimes that are linked together, and hang in a Chain.

V. 770. Rout; Disorder, Confusion, of the Fr. *Rout*, Lat. *Ruptio*, the breaking to pieces of an Army.

V. 771. Through all the Empyrean; Throughout all Heaven; *Caelum Empyreum*, Heaven, the Seat of Bliss, and Region of everlasting Light: *Empyreum*, Gr. burning, shining, the Chalice of never-dying Day: So in Book 1. Ver. 117. he calls the Angelic Natures, *Empyrean Substances*, of their Purity and Brightness.

V. 776. These Gates for ever shut; And they had been for ever so close kept and barricaded on Satan and his accursed Crew, had not Mankind fallen from their Maker by Disobedience and their Sins opened the dreadful Doors.

V. 777. Pensive here I sat; Thoughtful and sad here I took up my Seat; *Pensive*, Fr. of *Penser*, Fr. to think, of *Pensare*, Lat. to meditate and weigh things in one's Mind.

V. 780. Rueful Throes; Sad Pangs: *Throes* are properly the Pains Women feel in Child-birth, of the Sax. *Drorian*, to suffer: *Rueful*, lamentable, painful, of the Teut. *Rum*, Repentance.

V. 781. This eddies Offspring; This hateful Issue of mine; a true Description of Death, So dreadful Offspring; *Sins* when it is finished, bringeth forth Death, Jam. 1. v. 17.

V. 784. Distorted; Drawn awry, burit, of *Distortus*, Lat. deformed, of *Distorsus*, Lat. to writhe.

V. 785. Transformed; Quite changed, of a different shape from what I was before; Quoting well the different Aspects our Sins wear, when Lust and heated Imaginations, untamed Blood, and Thoughts ungovernable, hurry us on, they seem beautiful and alluring; but when Sickness or old Age lets 'em in a true Light, and shows 'em in a right Prospect, when Death appears, then Sin, how Charming soever before, shows shabby and distorted; and with her ghastly and affright us: *Transform'd*, of *Transformare*, Lat. to alter the Shape.

V. 786. Brandishing his fatal Dart; Shaking his deadly Dart: *Brandis*, Fr. to shake: *Fatal*, of *Fatalis*, Lat. deadly: *Telum fatale* corrosive. Aen. 12.

V. 789. From all her Caves, and back rebounded; *Insinuare* caves, *gemitumque dedere cavernae*; *Insinuare*, Lat. to return a Sound back as Echo's do: *Resonantia longe litora*. Geor. 1. *Resonantia*, Echo. Ovid.

V. 794. Ingenering with me; Begot of me: *Ingenerare*, Fr. of *Ingenerare*, Lat. to beget, or coupling Creatures do their young ones: *Repro*, a forc'd Enjoyment, of *Repro*, Lat. to force by force.

V. 795. The

V. 795. These yelling Monsters; These hideous howling Monsters: *Yelling*, is properly the howling of hungry famelic Wolves, and seems made of the similitude of Sound.

V. 796. Surround me; Encompass and enclose me on all sides, of *Surround*, an old Fr. word, to hem in round on all sides.

V. 797. Hourly conceived, and hourly born; A fruitful and a fearful Birth, excellently describing the perpetual Pangs, the direful Agonies, and gnawing Remorses, that day and night incessantly corrode the Guilty.

V. 800. Their Repast; Their Food, their Feast: Fr. *Repas*, of *Repandre*, of *re* and *Pasce*, Lat. to feed.

V. 801. With conscious Terror; With affrighting Guilt harass me on all sides: *Conscious*, of the Lat. *Conscius*, knowing, and thence guilty, of *Conscire*; whence Conscience. The Word is used both in a good and bad sense.

Occisa pastore Lupus magnos juvenis
Conscius audaces facit. — Aen. 11.

As also,

Mens sibi conscia recti. Aen. 1.

V. 807. His End with mine involv'd; That if he destroys me, he must be no more, for Sin the Provocation ceasing, Death the Punishment must also cease: *Sublata causa tollitur effectus*; *The last Enemy that shall be destroyed, is Death*, Rom. 13. v. 26. *Involv'd*, rolled or wrap up together, of *Involvere*, Lat. to fold up.

V. 808. A bitter Morsel; An unpleasant Bit, and unsavory Mouthful, of *Morsellus*, Fr. of *Morsus*, Lat. for the same.

V. 809. So Fate pronounc'd; So 'tis decreed:

— Sic fata Deum Rex
Sortitur, solentque vices, si sortitur ardo. Aen. 3.

Sic fata Jovis posuere, hic terminus heret. Aen. 4.

Pronunciare, Lat. to decree, to declare.

V. 812. Invulnerable; *Invulnerabilis*, Lat. free from Wounds, that cannot be wounded.

V. 813. For that Mortal Dint; That deadly Stroke none but Heaven's Eternal King can withstand: *Dint*, of the Sax. *Dynt*, a Stroke, used for Strength and Force; *By dint of Judgment*, by strength of Reason.

V. 815. His Lore soon learnt; Quickly understood what was fit for him to say: *Lore*, an old word for Learning, of the Sax. *Loran*, to teach.

— Ne would unto his Lore allured be. Spens. F. Q. B. 5. C. 11. St. 61.

V. 827. Tint uncounted Errand sole; Upon this dark Design alone, alone I undertake this dismal Journey: *Errand*, is of the Sax. *Errand*, a Messenger, *Ab Errando*; *Uncounted*, an old word for Terrible, of the Sax. *Uncud*, unknown.

V. 829. The Unfounded Deep; The wide Gulph between Heaven and Hell, the vast Vacuity, the boundless Vacuity: *Unfounded*, that has no Foundation.

— Lucetius in — Magnum per Inane. Lib. 1.

Ibid. Through the void Immense; Through the vast Vacuity: *Per inane profundum*, Lucr. 1. 1. *Void*, Fr. *Vuide*, Lat. *Vacuum*, Emptiness: *Immensus*, Lat. Immenasurable: *Immensusq; trahi nubes*, Geo. 4. So Virgil, *Magnum per inane coacta, Sonina*, Ecl. 6. And he calls Hell, *Doma ditu vacui* *Et inania Regna*; Aen. 6.

V. 830. With wandering Quest; Diligently to search every where: *Quest*, Fr. *Une Quest*, an Inquiry, a Search, hence an Inquest, both of the Lat. *Quarere*, to make search after.

V. 831. And by concurring Signs; By all agreeing Signs and Tokens: *Concurring*, of *Concurrere*, Lat. to agree.

V. 833. In the Parliaments of Heaven; Hard by, in the Neighbourhood of Heaven: *Parliament* is a Fr. word, (as most of our Law Terms are) of *Pur* Pure, and *Lieu* a Place, and denotes a Ground adjoining to, and being accounted part of any Forest, by Hen. 2. and other Kings, was by Perambulation granted by Hen. 3. separated again from the same, and adjudged *Parliament*, that is, pure and free from the Laws of the Forest: So Satan calls the World, *A Seat of Bliss*, bordering upon his Native Heaven.

V. 835. Perhaps our vacant Room; To supply and fill the Places we have lost in Heaven: *Vacant*, of *Vacare*, Lat. to be empty, of *Vacuus*, Lat. empty.

V. 836. Surcharg'd with potent Multitude; O'recharg'd, o'restock'd with mighty Multitude: *Surcharg'd*, of *Surcharge*, Fr. to overload, to overburthen.

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V. 842. 17. 115

V. 842. *Ming* silently the *luxum* Air; Fly imperceiv'd thorough the yielding Air: *Ruuxum*, pliable, yielding, of the Sax. *Bacrum*, tractable, obedient; *Ruuxumne*, in *Chaucer* is put for Lowliness, Humility. *Spenser* makes it the Epithete of the Air;

And therewith scourge the Buxom Air so fere. F. Q. B. 1. C. 11. St. 37

Ibid. *Imbaln'd with Odours*; Scented and delighted with the sweet Fragrancy of the Spicy
Indian Air, breathing Perfumes and Aromatic Odours: *Imbaln'd, Embaum'd*, Fr. put up and
preserv'd with Balm and precious Spices, as Princes and great Persons are at their Death;
Word well applied to caress the ugly Fantom: *Odours*, of *Odor*, Lat. for any sweet Smell or
Perfume.

V. 846. *Grind* terrible a gashly Smile; And grim Death grind out a frightful Smile: *Grind* or *Grind*, of the Ital. *Grignare*, with open'd Mouth to shew ones Teeth between Smiling and Snarling: *Gashly*, dreadful, terrible, as if Ghottly.

V. 847. *His Famine should be fill'd, and blest his Maw* ; To hear the time should come, when
his famelic hungry Guts should be stuff'd, and praised his mighty Maw reserved for that fam-
lucky hour : *Famine*, of the Fr. *Famine*, and that of *Fames*, Lat. *Hunger* ; *Maw*, of the Sax. *Maga*,
the Stomach : *Destin'd*, of *Destinare*, Lat. to appoint.

V. 353. Into the gloom of Tartarus profound; Into the dark Dungeon of deepest Hell: Gloom
of the Sax. *Gloomy*, Twilight, Glimmering: *Tartarus*, Lat. of *Tartarus*, Gr. the lowest,
deepest Pit of Hell, of *Tartarus*, Gr. to confound, to disorder, there being Confusions and Per-
turbations everlasting: *Bo nigra videre Tartara*. *Æn.* 6. *Profound*, Lat. *Profundum*, deep.

V. 866. *Inhabitant of Heaven*, &c. Who dwelt in Heaven, and am born therein: *Inhabitant of Inhabitants*, to dwell or reside in a Place; *Sin* calls her self Heavenly born, Native of the bright Regions above, because the Wicked Angels sinn'd probably before the World was made, as our Poet suppoeth, intimating that Man was Created to supply the Vacancies made in the Heavenly Quires by their Downfall, and Ejection from thence, as before, V. 834.

V. 861. Here in perpetual Agony; In continual Anguish, and extreme Pain: Agony, signifies any great Anxiety, immoderate Anguish, or Trouble; 'tis expressive of the last Efforts and Conflicts of the Soul and Body at their sad Separation, of *Agonia*, Strife, Contention, such as those of the famous Games of Greece, of *Agon*, Gr. *Cortamen*, from the strict Discipline, and the mighty Concern those Combatants had of succeeding in so renowned and public Undertakings, made to signify the most tormenting Apprehensions of Shame and Disgrace.

V. 864. *My Author*; The first Founder and Inventor of Sin, as Satan was, of *Authors*, Lat. the Maintainer and Abetter *ab Authoritate*.

V. 369. *Voluptuous*; Pampered with all sensual Delights: *Voluptuosus*, Lat. given to Pleasure of *Voluptas*, Lat.

V. 573. *Rolling her Bestial Train*; Drawing after her the Snaky Folds, of which her lower Parts consisted (as before): *Rolling*, of *Reuler*, Fr. to twilt and twine as Serpents do themselves, moving circularly: *Bestial*, Beast-like, of *Bestia*, Lat. a Beast: *Train*, that Skirt of a Ladies Gown that draws on the Ground, of *Trainer*, Fr. to draw.

V. 374. *The bigge Portcullis*; Is a Gate made of Grated Iron Bars, to be let slip down upon the approach of an Enemy to a City, its own weight, and the Bars sharpened at the bottom, fix it in the Ground; of *Porte*, Fr. a Door, and *Coulisse*, Fr. for a thing made to slip up and down, of *Coulter*, Fr. to slide.

V. 877. *The intricate Wards*; The difficult Passages and Turnings in a Lock that finds any other Key from passing them, that is not made for the purpose: *Intricatus*, Lat. hard to hit, to discover: *Wards*, of *Guarder*, to keep to secure no one shall enter without leave.

V. 880. *With Impetuous Recoile*, &c. In infant Hell Gates fly open with violent rebound, and jarring noise, which made their grating Hinges imitate hoarse Thunder, that the very Foundations shook of its dark Dungeon. *Impetuous Recoile*, with violent Repulse; *Impetu- su*, Lat. furious, forcible: *Recoile*, of *Recoil*, Fr. to force back, so Retreat hastily and furiously. *Jarring Sound*, a grating Noise; to *Jar*, signifies here, to make such a sound as Hinges made of Metal do by a sudden turn and mighty weight, and seems to be Coined on purpose from the Noise so made, *Oroquema*, &c.

Furibz carde stridebat alienis. Æn. 1.

V. 891. On their Hinges grate harsh Thunder :

— *Hervifuso fludentes cardine sacre*
Panduntur Portæ. — *Æn.* 6.

Does not make so terrible a Noise.

V. 883. *The lowest bottom shoek* of Erebus; Of Hell, the most profound depth of Hell:
Erebus, 'EreC⁹; Elc: 'EreC⁹ ^{spelt as}, Oa: K. Of 'E⁹ the Earth, or 'E⁹ to cover, as being
supposed under, or in the Center of the Earth. Ere

Erebi de sedibus imū. Geor. 4.

Pallentes umbras Erebi. Æn. 6.

V. 885. *That with extended Wings*; The Gates when opened were so wide, that with its Wings stretch'd out, and all their Colours flying, with Horfe and Chariots in their looseft Order ranged, a Royal Army with all its square Banners might pass through them: *Banner'd*, of *Banniers*, Fr. for a square Flag or Standard. *Rank'd in loose Array*, drawn in their open Order: *Rank'd*, *Rangé*, Fr. *Array*, of the Fr. *Arroy*, Order; we say, *In Battle array*, when an Army or Body of Men is drawn into Order ready to give the Onset: *Arroyer*, Fr. to order a Battle.

889. *Redounding Smoak*, &c. Cast forth a mighty Smoak, of *Redounds*, excessive, Parti. of
Redundare, to abound: *Ruddy*, of the Sax. *Rudu*, Redness: *Furnace*, of *Furnax*, Lat. an
Oven.

V. 891. *The Secrets of the hoary Deep*; Before his Eyes all at once appear, the inmost Chambers and the dark Recesses of the ancient Deep, where Night (perpetual Darkness) and Chaos (everlasting Confusion), the Parents and Predecessors of all Created Beings, dwell. *Hoary*, grey, and consequently old, of the Sax. *Haryan*, to grow old and grey: *Secrets*, *Secreta*, Lat.

V. 892. *Illimitable Ocean*; A boundless Ocean: *Illimitable*, without Bound, as expounded in the end of the Verse; of *Limitare*, Lat. to bound, to confine: *Ocean*, of *Ωκεανός*, Gr. *Am ἡ ὠκεανός*, from its swiftness.

V. 894. *Where eldest Night and Chaos, Sec. Night and Chaos*, that is, Darkness and Confusion, are so near Privation and Non-entity, that they might well be styled, *The Ancestors of the Creation*; Things that have no Being, are, as to us, in unconceivable Darkness. Thus Orpheus in his Hymn on Night, accounted by him and many others a Goddess,

Νύμφα ὦν, παύσασθαι λέγουμαι; ἢ ὃ καὶ ἀνδρῶν
Νύξ γίνεται πάντων. —

Makes her a Mother of all Things, and not undeservedly, since the Poets, in those early Ages of the World, had so little Light into the bright Original of all Things: *Ancestors*, of the *Fo Ancestres*, contracted of the Lat. *Anceffores*, those that were before, Predecessors.

V. 395. *Eternal Anarchie*: Keep excluding *Antichrist* &c.

V. 895. *Eternal Anarchie*; Keep everlasting Misrule and Disorder; what can be less imagined under the Empire of Darkness and Confusion, Beauty and Order were the Offspring of Creation. *Anarchie*, *Ἀναρχία*, Gr. the State of those that have no kind of Government among em, where every one is Lawless, and Might takes Place, a State of Confusion, described by the four first Qualities, *Hot, Cold, Moist, and Dry*, Warring continually on one another.

V. 900. *Their Embryon Atoms*: Their yet imperfect Atoms, their unfinished and imperceivable Individuals, their imperfect Moles: *Embryon*, of the Gr. *Embryon*, is an imperfect and shapeless Creature enclosed in its Mother or Dam's Womb, of *ex* and *gignere*, to spring and shoot like a Plant in its first Formation.

ibid. *Atoms*; "Ατμῶν, Things so minute and small, that they were incapable of division into lesser Particles, of whose blind and fortuitous Concourse, *Epicurus* and *Democritus* fancied the Glorious Universe to have been made; a Whimsy so ill agreeing with our Author's Philosophy, that he has allowed their *Atoms* a very different Place from any in Nature, esteeming them aright, the Offspring and Subjects of blind Ignorance, and black Confusion.

Word among the Highland Scots, signifying a Tribe, perhaps of the British *Clann* Area, to denote those that live on the same Spot, or on Lands belonging to one of their great Leading Chiefs.

V. 902. *Light Arm'd, or heavy*; Having engaged these contending Atoms, as before (*Amongst the Nuclei of endless Wars*), at V. 286. he continues the Warlike Metaphor, some of them are *Light Arm'd, or heavy, Lean or Gravit Armature*, according to their Inclinations to the Qualities, *Or of Moist, and thence Swifter or Slower, &c.*

Barca or Cyrene's torrid Soil; As numberless as the Sands in the fiery Region of Barca or Cyrene. Barca, the Chief City of the sandy Libya; of which, *Silius Ital.*

Aeternumque arida Barce. Lib. 2.

Of this Country, and its Inhabitants:

Hinc deserta siti regio, lateque furentes Barcae. Æn. 4.

Barce sicaria; *luna arida venij.* Sil. Ital. lib. 3.

Cyrus

Cyrene, a Province of the thirly *Libya*, full of Sand, and deficient in Water; it had five Cities in it, of which *Cyrene* was the Chief, and gave Name to the whole Country; it was built by *Battus*, one of their Kings.

*Nec non Cyrene Pelopoi stirpe nepotum,
Battadas parvos fidei stimulat in arma.* Sil. Ital. l. 3.

Soil, of *Solum*, Lat. Earth, Ground; the comparison of these flying Clouds of Sand, does not only suit well with Atoms as to their Infinitude, but as to their Motion also, according to the Epicurean and Democritic Hypothesis, of the Atomical Structure of the Universe.

V. 905. *Levy'd to side with Warring Winds*; Raised for the Service of conflicting Winds, of *Levy*, Fr. to raise: *Warring Winds*, fighting Winds, not engaging one against another, but making War with whatever stands in their way.

*Regna videt pauper Nasamon errantia vento,
Discussaque domos: Vestiantque a culmine rapta
Detesta Garamante caesa. Non alius ignis
Rapta velut: Quamvisque licet consurgere fumo,
Et violare diem, tantum tenet aera Pulch.* Luc. l. 9.

The Roman Soldiers that marched through *Libya* with the Noble *Cara*, had a terrible Encounter with one of these Storms of Sand and Wind intermix'd.

*Tum quoque Romanum solito silentio agmen
Aggreditur, nullusque potest consistere miles
Instabilis, rapta etiam, quae calcant, arena.
Sic orbem terquente noto, Romana juvenis
Procurrit, metuentque rapti.* Ibid.

Ibid. *To poise their lighter Wings*; To give weight to their airy Blasts, and thereby encrease their mighty force; *Cambyses*, infamous for his Impiety against the Gods of his Times, as well as for his Cruelty to Men, sent an Army to overturn the Temple of *Jupiter Ammon*, (which when *Alexander* visited, he saw in four days time neither Man, Beast, Bird, Tree, nor River) seated in the most Southern part of *Cyrene*, but the Prince of the Air encountered his Force with such a dreadful Tempest of flying Sand, that it overbore them, and buried most of them in the *Libyan* Desert.

*Alligat & stantes affusa magni arenae
Agger, & immoti terrae sagente tenentur.* Luc. l. 9.

To Poise, Pese, Fr. the Winds are said to ballance themselves with Sand, to add the more Weight to their Fury. This seems an imitation of *Virgil* concerning Bees:

— *Adventantibus Euri
— Saepo lapillos,
Ut cymbae instabiles fluctu jactante subarrant,
Tollunt: huius sepe per inania mobila librant.* Geor. 4.

Balance, Poise themselves.

V. 906. *To whom these most adhere*; He of these four Champions, to whom most of these siding Atoms joyn themselves, is for one moment Master of Misrule. This place is mistaken by Mr. Hog, the Latin Translator of our Author, who has thus expressed it:

*Cui se miserant vento, magni ille parumper
Imperat.*

Adhere, of *Adhaerere*, to stick to, to side with.

V. 907. *Chaos Umpire sit*; Confusion sits Judge of the Contest, and by his Judgment does encrease the Quarrel, thereby supporting his own Power. An *Umpire*, is a Person to whose Judgment and Equity the Determination of any Controversie is referred: *Decisum*, of *Decidere*, Lat. for determining, deciding, of *Decidere*, to determine or judge.

V. 908. *Imbroils the Fray*; Makes the Contest more intricate and endless: *Imbroil*, of *Embroillier*, Fr. to intangle, to confound: *Fray*, a Quarrel, a Scuffle, of the Fr. *Effigier*, to affright.

V. 910. *High Arbitrator*—Chance governs all; Chance, or Fortune, most commonly so called, may well be the chief Substitute of *Chaos*, a fit Deputy to Confusion, of which many have said that an *Elheim* now adays, as the Heathens had formerly.

Sors omnia versat. Ecl. 10.

— *Fors incerta vagatur
Fertque refertque vices & habent mortalia casum.* Luc. 2.

*Fortuna omnipotens & ineluctabile fatum;
Fortune and Fate seeming Contradictions.* Aen. 8.

Arbiter, Lat. for an Elective Judge between Man and Man, and seems the same with *Umpire*: *Chance*, of the Fr. *Chance*, of *Cheance*, what may happen, of *Cheoir*, Fr. to fall out, to chance.

Ibid. *Into this wild Abyss*, &c. Into this wide yawning Gulf, the Womb of all Things, and perhaps their Tomb, into this empty Chasm, this vast Hollow that contains, nor Sea, nor Land, nor Air, nor Fire, but all this mix'd together in their powerful Causes, big with them, struggling and contending, and which must always do so, unless it shall please GOD Almighty, the Maker of all Things, to use them as the hidden Materials of more Worlds; and by his powerful Word, to distinguish and bring them into Being. *Abyss*, *Ἀβυσσος*, Gr. is here to be understood, of a bottomless Deep, a vast Emptiness, immeasurable and immense, styled by him before, *The Hazy Deep*, V. 891. and there described of the Privative *a* and *βασος*, bottom; used *Revel.* 9. v. 1, and 2. *The bottomless Pit*, understood there, and in other places of that dark Book, of Hell.

V. 916. *His dark Materials*; His secret Materials, how the World, and all Things it contains, was made of Nothing by the Almighty Architect, is so obscure to our finite Understandings, that the Materials may well be called *Dark*: *Materials*, of *Materialis*, belonging to the Matter, *Materia*, Lat.

V. 919. *For no narrow Frith he had to cross*; For he had no small Streight to pass: *Frith*, of *Fretum*, a narrow Sea, streighten'd between the Land.

V. 921. *To compare*, &c. *Sic parvis componere magna solebam*: *Virg.* Ecl. 1. Compare, *Comparare*, Lat. to liken to.

V. 922. *Then when Bellona storms*, &c. Nor was his Ear assailed with Noises less roaring and destructive than are those made by War, when some chief City is attack'd and storm'd with all its battering Rams, or thundering Cannons, Mortars, and Bombs. *Bellona* was the Goddess of War, and Sister to *Mars*, described with a bloody Whip in her hand, to shew how severe a Scourge and Plague War is.

Quam cum sanguine sequitur Bellona flagello. Aen. 18.

V. 923. *Bent to Rase*; Resolved to destroy: *Rase*, of the Fr. *Raser*, or *Royer*, to lay even with the Ground, to destroy, of the Lat. *Radere*, or of the Gr. *ῥάω*, to break. *Engin*, B. 1. V. 570. *Capital*, B. 1. V. 756. *Battering Engin*, formerly Rams, now Cannon and Mortars; *Battering*, of the Fr. *Barre*, to beat down.

V. 924. *Or less than if the Frame*; Or with less noise than if the whole Frame of Nature, disjoynt now, were falling, and the quarrelling Elements, all in an Uproar and mad Mutiny, had from her Center rent and torn the Earth, hitherto immovable;

Succidere horridum posse omnia vincta fragore. Luc. l. 5.

*Pene relinquit iterum pugnantia rebus
Rupissent Elementa fidem.* Claud. de Rapt. Proser. l. 1.

Seems expressive of the Mutiny here meant: *Mutinie*, of the Ital. *Mutino*, and this of *Mutire*, Lat. to murmur, Seditions and Mutinies in Armies generally beginning so.

V. 926. *From her Axle*; Axle, of *Axus*, Lat. and this of *ἄξω*, Gr. an Axle-Tree, thence made to signify the Diameter of the Earth, being an imaginary Line drawn through its Center from the North to the South Pole. *Stedfast*, immovable Earth, against their Opinion that suppose it to move, and the Sun to stand still.

V. 927. *His Sail-broad Vannes*; At last he spreads his Wings as broad as Sails; *Vellorum pandimus alas*, says *Virg.* Aen. 1. Nothing is more usual with him, than to apply Swimming to Birds (or to those who imitated them) through the Air, and Flying to Ships.

And, *Volat ille per aera magnum Remigio Alarum.* Aen. 1.

Mare velivolum—*Gelida enavit ad Arcton.* Aen. 2.

Vannes, of *Vannei*, Fr. to winnow; or of the Lat. *Vannus*, a Van, with which they winnow Corn, whence the word *Fan*.

V. 928. *The surging Smoke*: The rising, ascending, *a Surgendo*, Lat. from its tending upwards.

V. 929. *Uplifted spurns the Ground*: Spurning the Ground lifts himself up into the rising Smoke: *Spurn*, of *Spurn*, Sax. to kick, to strike with the Foot.

V. 932. *A vast Vacuity*: An absolute Emptiness, a huge *Vacuum*: *Vacuitas*, Lat. Emptiness.

V. 933. *Fluttering in Penna's vain*: Shaking his Wings in vain down-right he falls: *Penna*, of the Sax. *Pennare*, to beat the Air, to wag the Wings as Birds when weary, of the Lat. *Pennare*: *Penna*, Wings, of *Penna*, Lat. *Plumb* down, directly down; *Plumb*, Fr. Lead, and a Carpenter's Plommet, being a Ball of Lead fattened to a String, by which they guide their Work; so that a *Plumb*, is perpendicularly, down-right, of the Lat. *Plumbum*, Lead.

V. 935. *Had not by ill chance the strong Rebuff*: Had not by ill luck the violent blast of some furious Cloud, laden and big with Fire and Nitre, driven him back again as many Miles aloft: *Rebuff*, Fr. of *Re* the aggravating Particle, and *Buiffe* a Blast, and it signifies here, a sudden Storm, and furious Repulse, burst from something like a Cloud made up of Nitrous Fire, for our Poet is describing Satan's flight through a Tract where there is nothing distinguishable, or to be named by any distinct created being: Tumultuous, *Tumultuosus*, Lat. tempestuous, furious.

V. 937. *Inflam'd with Fire and Nitre*: Provoked and pushed on by Fire and Nitre: *Inflam'm*, Lat. pushed forward: *Nitre*, *NITRUM*, Heb. *Nitrum*, is of a substance like Salt, of Colour rusty or white, and porous like a Sponge, the more unknown, the better suiting our description here: *Hurried him*, forced him furiously, drove him, Fr. *Harier*, to toil, to harass.

V. 939. *Quench'd in a Log, Syren*: That fiery Rebuff ceased, quenched and put out by a hot Quick-land: *Syren* is explained by *Neither Sea, nor good dry Land*, exactly agreeing with *Lucan*.

*Syren, vel primam Mundo nativa figuram
Cum daret, in dulcis Pelagi, Terraque reliquit*, Eccl. Phar. l. 9.

Boggy, yielding, sinking, as the Irish Bogs do: *Syren*, as if *Syrrens* of *Syren*, to draw, because it is an intractable of Sand, Mud, and Stones, that compose it, as *Sahyl* tells us: *In hys Syren*, Virg.

V. 940. *Nigh foundred, on he goes*: Almost lamed, on he goes: *Foundred*, B. l. V. 222. *Fare*, of the Teut. *Fahren*, to go, to journey; hence Seafaring.

V. 941. *Treading the crude Consistence*: Treading the Bog, marching o're the yielding Consistence: *Crude*, of *Crudus*, raw, soft, not well digested: *Consistence*, of *Consistere*, Lat. to hang or grow together.

V. 942. *Beloveth him now*, &c. It beloveth him now to use both his Oars and Sails, as *Lucan* says do, according to the Proverb, *Remi Velisque*, With might and main.

V. 943. *As when a Gryphon*: As when a Gryphon, to his winged haste, adds his swift Feet through some wild Desert, where o're Hill and Dale he eagerly pursues the trembling *Arimasian*, whose by Hand has from his wakeful Watch born of the Gold committed to his Guard: *Gryphon*, *Griffon*, Gr. a strange Creature, like Eagles as to their Wings and Beaks, in all the rest of their Bodies resembling Lions; they were dedicated to *Apollon* the God of Gold, whose Beams have no small influence in the formation of that yellow Metal; and therefore these Gryphons are said to have been its Guardians, being found in sandy Deserts. These Creatures are said to have great Enmity against Horses; whence *Virg.*

Gurgentur jam Gryphes Equis, Eccl. 8.

Pliny esteems 'em Fabulous and Poetical Monsters, Lib. 10. c. 49. *See Perseus on Lucan*, l. 199.

V. 944. *With Winged Course*: Both of Wings and Feet to fit the Comparison to *Hall* of *Lucan*, and to make it square the better with *Both Oar and Sail*, as above: *Mary Dale*, or *try* *enny Valley*, of *Maar*, a Fen, a Bog, of *Mier*, Belg. Mud.

V. 945. *Purges the Arimasians*: *Lucan* in his *Pharsalia* mentions these *Arimasians* and makes 'em Natives of *Scythia*, adorning their Heads with Gold.

*Vine & Silene gentes, aureoque ligata
Substragena Arimaspe comas*, Lib. 3.

Quaque legit deos summa Arimaspe Arimi, Lib. 7.

Aulus Gellius tells us, that in some fabulous Greek Authors, he found the *Arimasians* placed among the *Scythians*, and described to be People that had but one Eye in the middle of their Foreheads like the *Cyclops*. *Nell. Antiq.* l. 9. c. 4.

V. 946. *From his watchful Custody purged*: The Golden Apples in the *Hesperian Garden* were guarded by Dragons that never slept.

*Et nunquam somno damnatus Lumina Serpens
Robora complexus rutilo circumata metallo*, Luc. l. 9.

The Golden Fleece was guarded by as vigilant and wakeful a Watch.

*Pervigilem superest herbi sopire draconem
Qui cristâ linguisque tribus præsignis & micis
Dentibus horrendis, custos erat atrietis aures*, Met. l. 7.

Both expressive of unhappy Covetousness, that hinders the hoarders of sound Sleep: *Pervigilem*, *Itolen*, of the old Fr. *Purloigner*, as when a *Grisson* seized of his Prey. *F. Que. Cant.* 5. Stan. 8.

V. 948. *Dense or rare*: Through thick or thin: *Densus*, Lat. thick, close: *Rarus*, Lat. thin, rarified.

V. 951. *A Universal Hubbub wild*: A strange and general Uproar; the word *Hubbub* seems coined of the confused Noise made by many low Voices at a distance, and is so expounded in the following Verse, of *Stunning Sounds and Voices all confused*: *Stunning*, of *Estondus*, Fr. astonishing.

V. 950. *And his dark Pavilion spread*: Chaos (Confusion) is made the Supreme Power of the nethermost Abyss, and his Royal Tent and dark Throne is said to be spread at large over the wretched Deep, appointed to no end as not coming within the compass of Creation: *Pavilion*, is a Royal Tent, of the Lat. *Papilio*, a Butterfly, whose Wings resemble it as *Pliny* tells us; *Pavilion*, in Fr. is used for the Flag of that Country, as *Arbore le Pavillon de France*, is to carry the French Flag.

V. 952. *Sat Sable vested Night*: Sat Night in her dark Dreß: *Night* was by the Heathen esteemed a Goddess, the Mother of Love, Deceit, old Age, Death, Sleep, and Dreams, of Fear and Darkness; her black Hair was Crowned with Poppies, in an Ebony Chariot drawn by black Horses, and had a White Boy (Sleep) and a Black-moor (Death) in her Arms. *Sable* vested, clothed in her Sable Furs; a *Sable*, is a Creature, whose Skin is of the greater Price, the blacker it is: *Vested*, of *Vestire*, Lat. to cloath: *Μαλαμπελα & Νύξ*, *Eurip.* in *Irene*.

Ibid. *Eldest of Things*: As before, V. 894. A Title she maintained, even when the Creation was commenced, *Darkness* was upon the Deep, Gen. 1. v. 1.

V. 953. *The Consort of his Reign*: The Queen of Chaos, as at V. 896. *Consort*, of *Consort*, Lat. a Partner of his Power.

V. 954. *Oreus and Ader*: Signifie the same thing, the first being Latin, the other Greek, for a dark dismal Dungeon: *Ader*, of a Privative, and *Idēr* to see, thence used for Hell, as *Virgil* expresses it:

*Medisq; in faucibus Orci
Et tristes sine sole domos, loca turbida*, Æn. 6.

So *Homer*,

Πηχέταρ εἰς Ἄϊδης, — 1 A. 7.

V. 955. — *And the dreadful Name of Demogorgon*: *Δαμόργων ὁ Τάρταρος*, A Deity that without danger could behold the *Gorgon's* Head, which turned all the Spectators into Stones.

*An ille
Compellendus erit, quo nunquam terra citato
Non concussa tremit, qui Gorgona cernit apertam*, Luc. l. 6.

This dreadful *Demogorgon* is thus hinted at by the Italian *Tasso*.

*Per lungo disfar già non si scorda
Del arte crude, il più efficace aiuto:
E se con lingua anel' io di sangue lorda,
Quel non proferir grande, & temuto,
A cui nè Dite mai ritrosi, nè sorda,
Nè trascurato in videri fu Pluto.
Che si? Che si? Poies più dir, mà intanto
Covale, che seguire, era lo scanto*, Tass. Ca. 13, St. 10.

Some take this *Demogorgon* for the Chief of the Gods, the *Δαμῖος* of *Plato*, and Creator of all Things, whose Name was concealed in imitation of that ineffable appellation of God, seldom pronounced by the Jews.

Scimus enim & quicquid dici noscique timetū,
Et turbare Hecaten, nō te Tymbræe vererer.
Et triplici mundi summum, quem scire nefastum est,
Illud sed taceo. — Stat. Theb. 1.

Our Poet has followed Spenser in placing this terrible Bugbare in the immense Abyss.

Down in the bottom of the deep Abyss,
Where Demogorgon in dull Darkness pent;
Far from the view of Gods, and Heavenly Blis,
The hideous Chaos keeps their dreadful Dwelling in. F. Q. B. 4. C. 2. St. 47.

Which was begot in Demogorgon's Hall,
And saw fit the Secrets of the World unmade. Cant. 5. St. 22.

Ibid. Rumor next, and Chance, &c. Uncertain Rumor, fickle Chance, enraged Tumult, and Confusion, and distracted Discord, able and fit Supporters of such a jarring and confounded State. Rumor, Lat. Bruit, Report, a Ruendo, from the speed it makes to disperse it self.

— Rumoreque serit variis. Æn. 12.

Tumult, of Tumultus, Lat. Sedition, a sudden Hurly-burly, as if Tumor multus, a popular Storm.

— Simul ingens clamor & omnes
Turbati cunei, calefactaque corda tumultu. Æn. 12.

Confusion all imbrail'd; Confusio, Lat. All imbrail'd, disordering and entangling every thing. Imbrail'd, Embraill'd, Fr. of en and brouill'd, huddled together.

V. 967. Discord; Discordia, Lat. Disagreement, with a thousand various Mouths, of a thousand different Opinions: Varius, Lat. different, disagreeing. Virgil dresses her in a torn Coat.

Et scissâ gaudens vadit discordia Pallâ. Æn. 8.

In another place, he has dress'd her Head with as many Snakes as Milton has given her Mouths.

— Discordia demens
Viperum crinem vittâ innixa cruentâ. Æn. 6.

V. 977. Where your gloomy Bounds confine with Heaven; Where the Boundaries of your dark Empire border on Heaven's illustrious Realms; Confine, of Confinire, Lat. to border on.

V. 978. Dominion, Lat. Dominium, Empire, Kingdom: Etherial King, GOD Almighty: Æthereus, Lat. of Heaven.

Cui Rex Ætherei breviter sic fatur Olympi. Æn. 10.

V. 980: I Travel thō Profound; I Journey through this vast Deep:

Per inane profundum. Luc. 1. 1.

V. 981. To your behoof; To your advantage: Behoof, and behoofeth, of Beheer, Sax. gain.

V. 983. All Usurpation thence expell'd; If I bring back that part of the lost Kingdom, and driving thence all its Usurpers, recover and reduce it to its ancient state of Darkness, and bring it under your Power again, which is the aim of this my Undertaking and tedious Travel. Usurpation, Usurpatio, Lat. the disturbing and invading the Right and Possession of another: Expell'd, driven out, of Expellere, Lat. to drive away: Sway, Rule, Government, of the Verb to sway, to rule.

V. 986. Ereth the Standard; Set up, or display the Banner: Standard, of the Fr. Estandart, or the Ital. Stendardo, both from Extendendo, to stretch out, it signifying a large and extended Banner.

V. 988. The Anarch old; Chaos, the ancient Master of Mischance: "Anarch", one that without Governor or Prince, of "Anu, Gr. without, and "Arch", a King, or Leader. "Anarch" is used by Homer in I. 8. where mustering the Troops commanded by Proteus and Philoctetes, of which one was killed, and the other left behind, he says however.

"Οὐδὲ γὰρ ἦν ἄναρχος ἄλλος."

They were not without a Commander.

But the Power (Chaos) called here Anarch, may well enough be interpreted, that he was subject to no Command, tho' he had but very little over the Subjects of his confounded Kingdom.

V. 989. With faulting Speech, &c. With Words disordered, and Looks ill-assured: Faulting, faint, of the Span. Falta, to faint, and Falta, a Sownd: Visage incompset, out of Countenance, Incompsetus, Lat. disordered, out of fashion.

V. 995. With Ruine upon Ruine, &c. Totally broken, and utterly ruined: Ruina, Lat. for undoing: Ruit, of the Fr. Reute, the running away of an Army, of the Verb Rempre, to break.

V. 996. Confusion worse confounded; Confounded and driven through the Kingdom of Confusion.

V. 998. I upon my Frontiers; I upon the Confines of my Kingdom keep my Court, and reside: Frontiers, of Frontiere, Fr. the Bounds of a Prince's Territories, from the Lat. Front, the Forehead.

V. 1001. Encroach'd on still; Gained upon daily by our home-bred Quarrels: Encroach'd, of the Fr. Accrocher, to hook and draw in: An Encroachment, (the Law Term) or Accroachment, Accroachment, Fr. is an unlawful gaining or gathering in upon another Man's Right. Intestine Brails, our Domestic and Civil Jars: Intestinum, the Bowels, the Literals, Civil War being in the very Bowels of a Nation, and thence the more dangerous: Brails, of Braviller, Fr. to jumble together, to confound.

V. 1002. Weakening the Scepter; Intecbling and destroying the Empire of ancient Night, Scepters and Crowns being the Emblems and Representations, as well as Ornaments of Power.

V. 1009. Harock; Slaughter, Destruction, of Haroc, Sax. for the bloody and rapacious Bird a Hawk.

V. 1011. His Sea should find ashore; That his Voyage and Travel should have an end.

V. 1012. With fresh Alacrity; With more Courage, and renew'd Vigour: Alacrity, Lat. cheerfulness, of Alacer, Lat. sprightly, vigorous.

V. 1013. Springs upward like a Pyramid; Raises himself directly upright like a pointed flame of Fire: Pyramid, Pyramide, a Geometrical Figure so called, of 116, Fire, because shaped like ascending Fire and Flame, whose Nature is to mount. The famous Egyptian Pyramids, the expensive and astonishing Tombs of their Kings, are of this Figure.

V. 1014. Into the wild Expanse; Into the vast Space, from Expandere, Lat. to stretch out, the Expanse signifying properly the Air, Firmament, the Heavens, or whatever else, is spread over us.

Ibid. Through the Shock, &c. Through the struggle and encounter of the Warring Elements huddled together in their pregnant Cauls, as V. 913. Shock, a Charging, an Encounter, of the Fr. Choc, and Cboquer, to Engage as Armies do.

V. 1016. Environ'd; Encompas'd, surrounded, of Environer, Fr. to enclose.

V. 1017. When Argo past; Argo was either the first Ship, (as the Poets tell us) or the most considerable of those times, built for the Expedition to Colchos; it took its Name either of Argo, its Architect, or of the the Argives, the Grecians who sailed in it, or of Argo, Gr. swift, soon in good Sailing.

Non Palladiâ compacta manu, region referens,
Inclita remos quæritur Argo. Sen. Mede.

— Et altera quæ vehat Argo
Delectos Heras. — Virg. Ecl. 4.

Iude læssitum primò mare, cum rudâ Argo
Miserit ignota temerata litore gentes.

Primaque cum ventis, pelagiq; furentibus undâ
Compofuit mortale genus, fatisque per illam
Accessit mors una ratem. Luc. Pharf. 1. 3.

V. 1018. Through Bosphorus; Through the Streights of the Thracian Bosphorus: Βόσπορος, of Βοῦς, an Ox, the Passage being so narrow, that Cattle swam over from one Shore to the other.

Ibid. Betwixt the jutting Rocks; Are two Rocks lying in the Mouth of the Euxine or Black Sea, which are said to juttle one another, because they seemed at a distance to be but one great Rock, and to divide or open as Ships approach'd 'em; they were called Symplegades, Syndromides, of which our Poet in his jutting Rocks has given the true Interpretation: — Cum duo montes, Claustra profundâ, hinc argo illinc subito impulsu, velut Ætheris, Generent fœdus; spargeret astra Nubisque ipsa mare depressum. Sen. Med.

Homer's description of 'em may be seen:

"Εἰς τὸν ποῦν τὸν Πύργον ἰμπερίεσσιν, &c. Od. M.

V. 1019. Or when Ulysses, &c. When Ulysses avoided Charybdis, leaving it on his left hand, and past by the dangerous Whirlpool Scylla, as Circe advised him. Odyss. 12. 400. The Grecian Conquerors of Troy. Son of Laertes King of Ithaca and Dulichia, two small Ionian Islands; this Hero is Evermized by Homer, not only in his Iliads, but by a Book as long composed of his Travels, and entitled by his Name. Larbord, the left side of a Ship's Larboard, of the Lat. *laevus*, left.

Scylla latus dextrum, laevum inrequieta Charybdis. Met. 13.

V. 1020. Charybdis; A dangerous and tumultuous Sea near Sicily, hard by Messana, Homer describes it. *Ἡ δὲ τὴν ἐν δαρυδὶ (μαρμαρῶν) ὑπὸν ὄρεται.* Odyss. 12. 400. Verlet from the beginning: *Ἠγὼ δὲ μιμήσομαι αὐτὸν ἐν ὅλῳ τῷ ποταμῷ.* Met. 13.

*Laevum implicata Charybdis
Olfidet: atque imo haradit per gurgite vultus
Sorbet in abruptum fluctus, rursusque sub aëra
Bright alternat, & jidra verberat undis.* Met. 13.

They derive Charybdis, of *X'ēssu* to gape, and *fa'ēssu* to suck in, and by all the Poets recorded a most voracious Whirlpool.

*Ratibusque inimica Charybdis
Nunc scribere fretum, nunc reddere.* Met. 7.

Ibid. The other Whirlpool, Scylla; Of which before, V. 660. To which you may subjoin,

*Cum scylla Virgo Pelori,
Radiosa utero succincla canet,
Omnes pariter solvit istam,
Qui non toties horruit artus,
Tunc uno latrone mero.* Sen. Med.

Whirlpool, a Gulf, swallowing and sinking all that comes within its Circle, of *Whorl*, *Be* to turn round, and *Pool*, of *Palus*, Lat.

V. 1025. Following his Track; Following his Footsteps: *Track*, of the Fr. *Tracer*, or *Trac*, the print of the Foot, or a Path made by Footsteps; of the Lat. *Tractus*, a Wheel, or the Trail and Way made by it.

V. 1026. Paved after him a broad, &c. Wide is the Gate, and broad is the Way that leads to Destruction, and many there be that go in thereat, *Matth. 7. v. 13.* Paved, made firm, and lined with, and picht with Stones, of the Fr. *Paver*, and that of *Paavie*, to (strike), of *Paavie*, the Greek signifying also to strike, Stones being to rain'd and beaten into the Streets.

V. 1031. With ease Intercurve; With free access, with ease and open way; *Intercurve*, of the Lat. *Intercurve*, properly a going between, from place to place, of *Iner* the Preposition, and *Curve*, Lat. to run, to move.

V. 1034. The Sacred Influence; The Divine Streams, the Beautiful and Heavenly Beams of Light discover themselves: *Influence*, of *Influentia*, and this of *Influere*, Lat. to flow and thrust easily into; a word wonderfully fitted to express the swift and immediate influences of the pure Streams of Light, of which more in the beginning of the Third Book.

V. 1036. Shoots far — a glimmering Dawn; And from the Chrystal Sky darts far into the Bottom of dark Night, the cheerful break of Day: *Glimmering*, B. 1. V. 182. *Dawn*, the break of Day, of the Sax. *Daglan*, to grow day.

V. 1038. Her farthest Verge; Here the Creation, and all Created Nature, have their usual Bounds: *Farthest*, is the Superlative of *Far*, from the Sax. *Fears*, or the Belg. *Fere*, distant from; *Verge*, of the Fr. *Verge*, and this is of the Lat. *Virga*, a Rod, is in our Law-Books called *Virga*, and is the compals of the King's Court, whose most considerable Officers carry *Virga*, i. e. White Sticks, to denote their Authority. See Stat. 33 Hen. 8. c. 12.

V. 1039. As from her womb, &c. Retreating like an Enemy beaten from his Out-works. V. 1040. With less hostile Din; With less furious Noise: *Hostile Din*, such a violent Clamour and Shout as Engaging Armies make: *Hostile*, Lat. of *Hostis*, Lat. an Enemy. *Din*, of the Sax. *Dyn*, a Noise, coined of such a sort of Sound as the Lat. *Tinnis* is.

V. 1042. Wafts on the calmer Wave; Sails, more easily o're the smoother Sea, more easily Wafts through the gentle Air his way. I have shew'd before, that Flying and Sailing are metaphors convertible, and used alternately by the Poets; *Calmer*, of *Calm*, of the Fr. *Calm*, gentle, smooth, applicable both to the Seas and Skies, as depending on the Winds, which may be both gentle and rough; it is very probable, that the Original is from *Calidus*; Gr. heat, of *Calidus*, because in great heats the Weather is generally calm, from want of Wind. *Waft* is a Derivative of *Wave*, a dancing o're the Waves.

V. 1044 —

V. 1044. — Holds gladly the Port; And like a Weather-beaten Ship is got safe into Harbour, where the Sailors rejoyce, tho' damaged in her Sails and Rigging: *Shrouds*, are the Sails, the Cloathing of the Ship, of the Sax. *Scrud*, Cloathing: *Tackle*, of the Belg. *Tackel*, a Rope.

V. 1045. Or in the emptier Waste; Or in the thinner Space, much like the Air, poises his out-stretch'd Wings, flaps his broad Wings, poising himself: *Waste*, of the Belg. *Wast*, empty, desolate, of the Lat. *Vastus*, great, wide: Resembling, *Ressemblant*, Fr. like to.

V. 1048. In Circuit, undetermin'd Square; Stretch'd out wide in compals, hard to determine whether square or round as to its Shape and Figure: *Circuit*, of *Circulus*, Lat. the compals of a City, or any Inclosure. What Figure the Emphyreal Heaven is of, may be very hard to determine, but the Heavenly Jerusalem, described in the Revelations, is said to be four-square, *Revel. 21. v. 16.* Square, of the Ital. *Squadrato*, the corruption of *Quadrato*, Lat. to square: *Round*, Fr. *Rond*, of *Rotundus*, Lat. of a Circular Shape.

V. 1049. With Opal Towers; With Towers of Precious Stones: *Opal*, Lat. *Opadum*, a Stone of divers Colours, partaking of the Carbuncles faint Fire, the Amethysts shining Purple, and the Emeralds pleasing Green.

V. 1050. Of Living Sapphire; Beautiful with Pinacles and Turrets of never-decaying Sapphire: *Living Sapphire*, bright and cheerful, full of Strength and Life: *Saphire*, Gr. bright, perspicuous: *Bartlements*, are Ornaments set on the Walls of great Cities, Castles, and other Noble Structures, principally intended for Security against Assaults; thence a Derivative of the Word *Baireh*, of the Lat. *Batuere*, to fight.

Ibid. His Native Seat; The Place of his Birth, the Country of his Creation; Heaven, the Place of his former Happiness: *Nativum*, Lat.

V. 1051. In a Golden Chain; Our Poet seems to have borrowed this Golden Chain of Homer, where he says, *Ἐν χρυσοῦν ἰσθμῷ ἐκ ἀνδρῶν κροτάλειον*, &c. *Id. O.* Jupiter says, if all the Gods, with the Earth and the Sea, hung upon a Golden Chain, he would Pull 'em all up into Heaven, &c.

V. 1052. The Pendant World; This well-poised World, the self-ballanc'd Earth; *Ponderibus librata* sub, Met. 1. 1. Of which, *Job* gives us the best account, That God hangeth the Earth in Nothing, c. 26. v. 7. And c. 38. v. 6. he dares Human Understanding to determine, *Whereupon are the Foundations thereof set, or who laid the Corner-Stone thereof?*

Ibid. In bigness as a Star of smallest Magnitude; In bulk like a Star of smallest size: Many Stars, not only of the first Magnitude, but of smaller Sizes, surpass and exceed the whole World by many Degrees, as the Celestial Surveyors of the Heavens assure us, the Earth being but a meer Point compared with the Firmament, *Gassend. 1. 1. c. 3.* Stars of the first Greatness are 108 times as big as the Earth, and those of the sixth Size 18 times; yet is the Moon reckoned to be 39 times less than the Earth, and is commonly accounted the Planet whose Sphere is nearest to it. *Gass. 1. 2. c. 14.*

V. 1055. He bier; He makes hast, he makes all the speed he can, of the Sax. *Higan*, to be diligence.

NOTES

NOTES

On MILTON'S PARADISE Lost.

BOOK III.

Verse 1. **H**ail Holy Light, &c. Hail Divine Light, illustrious First-born, of the Almighty Word; Oh thou bright Beam of everlasting Purity, thy self as everlasting: *Hail*, the old word used in Salutations, answering to the *Χαίρε* of the Greeks, and the Roman *Salve*, of the Sax. *Hal*, Health. By this *Hail*, the former of 'em, is interpreted, in the Salutation of the Angel Gabriel, to the Mother of our Blessed Saviour, *Χαίρε* καὶ εὐαγγελισθῇ, *Luc.* 1. v. 28. mentioned by our Author in his Fifth Book.

— On whom the Angel Hail
Bestow'd, the Holy Salutation used
Long after to Blest Mary, second Eve.

Ibid. *First-born*; Light was doubtless the first and brightest Birth of Heaven, without which even the Deity himself is inconceivable; *Speak not of GOD without Light*, was *Plato's* saying, and what is there among all his Creatures so expressive of his Goodness, Omniscience, and Purity? *Who covereth himself with Light, as with a Garment*, *Psal.* 104. v. 3. Light, as to the Creation of this lower World, was the first of all the Creatures that had the Almighty Fiat pronounced at its Production; *Then God said, Let there be Light: and there was Light.* *Gen.* 1. v. 3. So our Poet, *Forthwith Light Ethereal, first of all Things, sprung from the Deep.*

V. 2. *Eternal*; Thou bright Beam, as everlasting as thy everlasting Father GOD Almighty: *Cæternus*, Lat. of the same duration with Eternity.

V. 3. *May I express thee unblam'd*, &c. Blameless may I declare thee, because God himself is Light, and from Eternity in amazing brightness, disdaining all approach of Human Eyes, dwelt from Eternity, dwelt then in thee, bright Emanation of the brightest Being, Eternal, Uncreate.

Ibid. *GOD is Light*; Nothing can give us a clearer Idea of the Divine Incomprehensible Being, than Light: See him described; *His Brightness was as the Light*, *Hab.* 3. v. 4. *God is Light, and in him is no Darkness*, *1 John* 1. v. 5. *Every perfect Gift cometh from the Father of Lights*, *1 John* 1. v. 17.

V. 4. *In unapproach'd Light*; *Who dwelleth in the Light that none can approach unto, whom no Man hath seen, nor can see*, *1 Tim.* 6. v. 16. When our Saviour appeared to St. Paul, the transcendent Brightness blinded him; *A Light from Heaven passing the brightness of the Sun*, *Acts* 26. v. 13.

V. 6. *Bright Effluence*, &c. Bright overflowing of the bright Uncreated Being: *Effluens*, Lat. the Issue, Offspring, Efflux; Or *Essence increata*, *Essentia increata*, Lat. GOD Almighty, the Creator of all Things, Himself uncreated, and Self-existent.

V. 7. *Or hearst thou rather*, &c. Or hadst thou rather be styl'd, Pure Heavenly Stream, whole Fountain Head, who can declare? According to that of *Job*, *Where is the way where Light dwelleth? And where is the place of Darkness? That thou shouldest receive it in the Bands thereof, and that thou shouldest know the Paths to the House thereof*, *Job* 38. v. 19. and 20.

V. 9. *Before the Sun, before the Heaven*, &c. Before the shining Sun, or roiling Heaven thou wert, and at the Voice of God, as with a Garment, didst array, the World arising from the Womb of Waters, gained from the empty and unfinished Deep: A noble Idea of Light

Book III. Notes on Milton's Paradise Lost.

the usefulest Ornament of the Creation, without which it had been but a sad Night-piece. Many of the Fathers, both Greek and Latin, were of opinion, that the Primitive Light created on the first Day, was the Light of the Sun imperfect and unfinished, which as it contradicts the Narrative of *Moses*, who tells us, That the Sun and the Moon (the two great Lights) were made on the fourth Day, so it derogates from the Majesty of the Great Maker of the Universe, that any thing, on which his Omnipotent Fiat was pronounced, should come forth unfinished.

That this first Light was not the Sun, but a shining bright Body, like a radiant Cloud moving about the Earth, and distinguishing Day from Night, before the forming of the Sun and other Planets, is the Opinion of *Bede* in his *Exem. Bonaventuræ*, *Nicol. de Lyca*, and *Tostatus*, with many of the School-Divines; and of this Opinion was our Author, as at large he expelleth it, where he handles the Creation in his Seventh Book:

— Light from her Native East
To journey through the airy Gloom began
Sphered in a radiant Cloud, for yet the Sun
Was not. — According to *Moses Cosmopœdia*. *Gen.* 1. v. 3, and 14.

V. 10. *As with a Mantle didst invest*; As with a Glorious Mantle didst cover the dark World coming out of the deep Womb of Waters. Our Poet useth the Word *invest*, *B.* 1. v. 108. *While Night invests the Sea*; there Night throws her dark Coverture o'er the Waters, here Light with her glorious Garb arrays the Infant World just at its Birth, arising from the dark Deep; and the same Word does well express the Metaphor in both places. *Manteau*, Fr. of *Mantelion*, Lat. a Cloak.

V. 11, and 12. *The rising World, &c. Won from the Void*, &c. A nobler Description of *Chaos*, than any made before, and not inferior to that of the Sublime and Poetical. *Job* 12. v. 22. *He discovereth the deep Places from their Darkness, and bringeth forth the shadow of Death to Light.*

V. 13. *Thou I revisit now*; *Thou, O holy, heavenly Light, I visit now again more joyful, since I escaped from the black Stygian Lake: Revisitare*, Lat.

V. 15. *Though long detain'd in that obscure Sejour*; *Though long Imprison'd in Hell's dark Dungeon: Detain'd*, *Detentus*, Lat. kept, with-held: *Sejour*, stay, of the Fr. *Sejourner*, to stay it, to remain in a place.

V. 17. *With other Notes than to the Orphean Lyre*; While pursuing my strange Subject through Hell the utter, and through the void empty Gulf, the middle Darknets, I sung of *Chaos* and everlasting Night, in Strains more lofty and sublime, than *Orpheus* ever Tuned his famous Harp to. *Orpheus* is reckoned the Son of *Apollo* and the Muse *Calliope*, an excellent Poet and Philosopher, as those famous ones of Antiquity were.

*Sylvestres homines sacer, interpretisque Deorum
Cadibus, & visu sado deterruit Orpheus
Dicit ob hoc lenire tygres rabidosque Leones.* Hor. de Arte Poet.

The Barbarity of the Age he lived in, was so Civilized by his Moral Instructions couched under his charming Odes, that he was said to make the Woods dance after him, by reducing Men from those Salvage Abodes into Civil Societies.

*Unde Vocalem temerè inscutæ
Orpheæ Sylvas.
Blandum & auribus fidibus Canorū
Ducere quercus.* Cam. 1. Od. 12.

The Poets feigned him to have followed his Wife *Eurydice* down to the Shades below, and to have obtained her return by his commanding Musick, on condition he looked not on her till their arrival at the light; which Condition the fond Husband breaking, she was ravished back again for ever from him, to this fabulous descent of his into Hell, which our Poet in his two former Books has been busied in describing, it is that he refers to in this place. Read his Story in the admirable *Virgil*.

*Tenariæ etiam fœces, alta estia Ditis
Et caligantem nigra formidine lucum
Ingressus, manesque aditis regemque tremendum.* &c. *Geor.* 4.

Lyre, a Harp, of *Αὐρῆ*, Gr. Hence one Tribe of the Poets are called *Lyric*.

V. 20. *To recend, tho' hard and rare*; Tho' difficult and unusual from thence to arise up again: *Recend*, of the Particle *Re*, signif. again, and *Ascendere*, Lat. to rise, an Imitation of *Virgil*.

Facile decensus Averni
Sed revocare gradus, superisque eodire ad auras
Hic labor, hoc Opus, est: Pauci quos equus amavit
Jupiter. — *Æn.* 6.

V. 22. And feel thy Sovran Vital Lamp; And feel thy comfortable enlivening Warmth: Vital, *Vitalis*, Lat. lively, or enlivening: Lamp, a Fire, Torch, or Light, of *Λαμπτήρ*, the Lamp, *από το λαμπτήρ*, from its shining.

V. 25. So thick a Drop serene hath quench'd their Orbs; The French express incurable Blindness by *Goutte serène*, and explain it by a thick and continual dropping from the Head, by which the Optick Nerve is stop'd and choak'd, that all Sight is thereby hindered, and irreparably lost: *Serène*, of the Fr. *Serein*, and the Ital. *Sereno*, (not of the Lat. *Serenus*, fair, clear) signifying the Mildew, or hurtful Dew that falls in the Evenings sometimes, to which our Author compares the noxious Distillation that from his Head fell down into the Optick Nerve, and choak'd its perspicuous Passage, of the Lat. *Serim*.

Ibid. Quench'd their Orbs; Light and Fire are by Nature so near of Kin, that the Metaphor of Quenching the Eye-sight is easy and proper enough; most Person's Eyes have a shining, and many a sparkling, darting Light, especially in Youth, that issueth from them: So *Virgil* calls, *Turris hic, Ardentis Osmiorum acies*, *Æn.* 12. Inflam'd with Anger; Orbs, Orbs, Lat. the shining Circles of the Eyes.

V. 26. Or dim Suffusion veil'd; Or a dark Veil o'respread, or a black Film like a Veil lay o'regrown the shining Circles of mine Eyes, and clouded 'em with everlasting Night: *Suffusion*, of *Suffusus*, Lat. an overspreading, a covering, of *Suffundere*, Lat. to cover over.

At, si virgineum suffuderit ora ruborem, Venus erit. *Georg.* 1.

Of the Moon cover'd with a red Suffusion, the sign of Wind.

Here our Poet has hinted at the other Cause of Blindness, by Film or black Cataract growing within the Eyes, the White being often remediable by Couching.

V. 27. Cease I to wander; Yet do not I forbear to follow the Muses wheresoe'er they meet, in Chrystal Springs, cool Groves, or lofty Hills; the *Castalian Spring* at the foot of the Hill *Parnassus*, was a famous haunt of the Muses, so was Mount *Helicon*; *Pierus* was a Grove, in which *Jupiter* and *Mercury* begat the Muses: Such Groves and Hills as these are often mentioned by the Poets, and the Muses named of them. Thus *Virgil*:

O qui me gelidis in vallibus Æmæ
Sistat, & ingenti rororum protegat umbræ. *Georg.* 2.

Haunt, of the Fr. *Hauter*, to frequent, to keep company with.

V. 29. Smit with the Love; Enamour'd of Divine Poesie: Smit, smitten, struck with a *Percussio* used in the same sense:

Me vero primum dulces ante omnia Muses
Quarum sacra fero ingenti Percussu amore
Accipiant. — *Georg.* 2.

V. 31. Thy Hallow'd Feet; The Brooks *Cydon* and *Silubæ* ran on the East side, and the Waters of the Fountains on the South of Mount *Sion*; *John* 18. v. 2. *Isa.* 8. v. 6. 2 *Chron.* 32. v. 6. Whole Feet are called Hallow'd, because frequently styl'd in holy Writ. The holy *Manna*, *Plal.* 2. v. 6. The holy City, *Isa.* 64. v. 10. God's Dwelling-place, *Plal.* 76. v. 2. and *Plal.* 74. v. 2.

V. 33. Equal'd with me in Fate; As unlucky as my self in the loss of my Sight, attended with the same misfortune by losing their Eyes: — *Erat quod lege tenetur*, *Æn.* 12. *Æneas* in Lat. equal to.

V. 35. Blind *Thamirus*; Was a Thracian Poet, so excellent, that he challenged even his Mistresses the Muses to sing with him, and therefore with the Victory lost his Eyes.

Ἐνθάδε τῶν Μουσῶν
Ἀντίθετον ὁμῶς ἐπὶ τῇ παλαιᾷ ἀειδῶν
Ἐπὶ τῇ δὲ ἐνθάδε ἑκατέρωθεν, ὅπου αἱ δὲ Μῦσαι
Μῦσαι ἀειδόντων, καὶ ἐγὼ διδοὺς ἀντιπῶναι.
Ἀντὶ τῆς ἀντιπῶναι, παλαιᾷ δὲ τῇ. *1 A. B.*

Plutarch commends his Poem, of the *Tyran* Warring against the Gods, in his Book of *Musick*; and *Pausanias* attributes the loss of his Sight to a natural Infirmary, which happened to *Homer* and divers others.

Ibid. *Memides*; One of *Homer's* Names, of his Father *Meon*.

V. 36. And *Tiresias*; A Theban Poet, blind also, and a great Southlayer, even after his Death, as *Homer* makes him.

Ἐνθαυτὰ χρυσόμυτος Ὀνέλοισι Τειρεσίᾳ
Μέμνιδος δὲ λαὸν, ὃν ἡ ἐφ' ἑρέας ἑμπεδὸς ἐστὶ
Τῶν δὲ περὶ τὸν πόλιν πῆρες Περσέφονει
Ὀϊφ' ἀπὸ πύθωνος. — *Ὀδ.* K.

His Name is derivable of the Gr. *Τειρεῖα*, the Stars, of his Predictions drawn from them, and his Blindness passed into a Proverb, *Tiresia cæcor*; whence, *Nec surdum, nec Tiresiam quæquam esse Deorum*, *Juv. Sat.* 13. *Ovid* relates his Story differently, and more merrily, *Met.* 1. 3.

Gravim Saturnia iusto,
Nec pro materia ferri doluisse: siquæ
Judicium æternū dampnavit hominū nocte.
At pater omnipotens — Pro lumine adeempto
Scire futura dedit, penamque levavit honore.

Ibid. *Phineus* Prophet old; *Phineus* was King of *Arcadia*, and a Prophet so great, that he is said to have been punished with Blindness, for discovering too clearly the Mind of the Gods to Men.

Ἀφωσέμενος ἔξω φρενὸς
Ὅς αἰὲν ἂν πάρος ἐλαδόντα πῆματ' ἀνέτην
Ἐπειδὴ μαντιόωντες, τὸν δὲ πατρὸς ἱερὸν ἐξέδωκε
Ἀντιδόντ' ἡδ' ὅσον ἐπὶ τῇ δὲ ἀντὶ τῆς
Χρυσῆς ἀτρεκέως ἱερὸν πόλιν ἀντιπῶναι
Ἐν δ' ἡλὲρ' ἀρδανῶν γλυκερὸν φέρεται. *Απολλ.* Αργ. B.

Others report him punished with Blindness, for putting out the Eyes of his Sons by his first Wife, at the Intigation of their Mother-in-Law, and that the Harpies tormented him, perpetually plucking his Meat out of his Mouth, whom *Calais* and *Zetes* drove away, because he acquainted the *Argonauts*, their Comrades, with the Dangers that lay in their way to *Colchos*, where the Golden *Eleece* was kept.

Phineia postquam
Claustra domus, mensaque metu liquere priores. *Æn.* 3.

Prophet, *Persphus*, Gr. a Prophet, of *Persphus*, to foretell Things, anciently the Heathen Poets and Prophets were the same; their Celebrated God *Apollo* was Patron and President both of Poetic and Prophecy.

Interpres divinum qui numina Phoebi
Qui tripodas, Claris lauro, qui sidera sentit. *Æn.* 3.

And the same word, *Vates* by the Latins, is promiscuously used for both Poets and Prophets of the noblest Strain and Endowments, Superlative to that other Poets.

Et me fecere Poetas
Pierides: sunt & mihi carmina: me quoque dicunt
Vatem pastores. — *Virg.* *Ecl.* 9.

Moschus, *Hesiod*, *Orpheus*, and *Homer*, were the Philosophers and Divines of their Ages; and the Bards were Men of the same Profession among the ancient *Gauls*. Of whom *Lucan*:

Vix quoque qui fates animas, belloque peremptas,
Laudibus in laqueis vates dimittitur ævum,
Plurima securi fudisti carmina Bardæ. *Phar.* 1. 1.

V. 37. Then feed on Thought; Then please your selves my Thoughts, that, of your own accord, move in Melodious Measures: Feed, in the same Metaphorical Manner as that of *Virgil*.

Animum pascitur pasci inani. *Æn.* 1.

Voluntaire, *Voluntarius*, Lat. free, easie, without constraint. *Harmonious Numbers*, a Definition of Numbers, which consists in Musical Measures, without the jingle of Rhime; *Harmonici*, Lat. Musical; *Numeri*, Lat. Verse.

Numeros memini, si verba tenerem. Virg. Ecl. 9.

V. 38. *As the wakeful Bird*; That in the Dark sings, while other Birds sleep; and in the heavy Hedges, and dark Woods concealed, Tunes all Night-long her Charming Notes. A Description of the Nightrigale, agreeing with *Virgil's*, tho' less lamentable;

*Qualis populeâ merens Philomela sub umbra
Flet noctem, ramoque sedens miserabile carmen
Integrat, & mœstu late loca questibus implet.* Geor. 4.

V. 39. *Sings darkling*; A Word by our Author coined, and which I have no where else met with: Those whose Eyes fail much, are said to be *Dark*; and Birds, whose Eyes are put out, sing better and oftener to divert themselves, deprived of all the Avocations of Sight, they fit their Song the more: And thus the Nightrigale is called *Darkling*, cheering the Night with its Charming Serenade.

V. 40. *Tunes her Nocturnal Note*; Sings her Night-Songs: *Tunes*, of *Tôn*, and *Town*, to stretch, to strain and raise the Voice: *Nocturnal*, *Nocturnus*, Lat. of the Night: *Note*, Songs of those Marks so called, by which the Tones and Measures of Sound are distinguished and Pricked down.

Homer comparing the disconsolate *Penelope* to this melancholy Bird, has these Verses:

Ὅτε δ' ὅτε Πανδάρη κέρη κλαυθρὸς ἀνδρῶν
καλὸν δαδῶνεν γὰρ ὅτ' ἔχον ἰκαμένους,
δαδῶνεν οἱ παλαιοὶ καὶ νεώτεροι, συνοῖσιν
ἦτε θαμὰ πρῶτον χεῖρ' ἀνελκόμενοι
Παῖδ' ἐλοφρομένην Ἴππολιν φίλον. ΟΔ. T.

I think I need not fear to affirm, the Comparison made by our Author is more suitable to himself, and tho' very short, (consisting only of two Verses) is as expressive of the Melodious Moan of this Night-Singer, as all those before recited.

V. 41. *The sweet approach of Even or Morn*; The two most ancient Records of Time, Gen. 1. 5. In describing of which, few Poets have failed to exercise their Fancies, as their Comparisons will shew hereafter. The holy Poet thought their Vicissitudes so pleasant, that he tells us God makes the Outings of the Morning and Evening to sing, מוֹצָאֵי בֹקֶר וְעֶרְבָּי יִרְנְנוּ, tho' we render it, *Thou shalt make the East and the West to rejoice*, Psal. 55. v. 9. It is observable, that the Hebrew word for Morning, is a Derivative of עָרַב, to enquire, to search after, that being the time fittest for Study and Business, *Aurora* mystic amica, as the Evening is for Retirement and Diversion.

— Cum frigidus æra vesp̄r temperat
Ante fœcū, si frigus erit, si messis in herbâ. Geor. 3.

Approach, *l'Approche*, Fr. of *Approcher*, to draw nigh to.

V. 43. *Of Vernal Bloom*; Of the beauteous Spring when all things are in Blossom, of which Bloom seems a Diminutive, of the Ger. *Blühen*, to blow, to be in Flower: *Vernal*, of the Lat. *Vernus*, of the Spring.

V. 44. *Or human Face divine*; Because created in the Image of God his Maker, Gen. 1. 26.

V. 48. *Presented with a Universal Blanc*; I cannot periwade my self but it should have been a *Universal Blot*, and that it is a mistake of the Printer. *Blanc* is Fr. for White, and the Phrase *Donner la corbe Blanche à*, to send one a Blanc, is to submit absolutely to what Conditions the Conquerour shall set down: Now Blindness (as well described by Clouds and continual Darkness) does so fully import an entire Ignorance and Privation of Colour, that a Person who is blind has doubtless no notion of any such thing; but for a Man that had for many years enjoyed his Eyes, to say, his Blindness had cut him off from the cheerful ways of Men, and instead of Nature's fair Book of Knowledge, had presented him with a Universal Blanc, like a piece of white Paper, unspotted and unstained with any Impression, his Memory retaining all the Idea's of all Things formerly seen, tho' now as to his Eye-sight blotted out, seems almost the next Verse, *Of Nature's Works to me expung'd and rais'd*, confirms, that it ought to be on *Universal Blot*; for *Expung'd*, is of *Expungere*, Lat. to blot out a written Word, by drawing it with little Pricks or Blots, and *Rais'd*, is of *Ridere*, Lat. to have; the Romans (when writing on Waxed Tablets with Iron Styles) when they struck out a Word, did *Tabulam ridere*, to

V. 53. *Irradiate*

V. 53. *Irradiate*; Enlighten all the Powers and Faculties of my Mind: *Irradiare*, Lat. to shine into.

V. 54. *All Mist purge and disperse*; Clear my Understandings, and drive away all the Mists of Error and Ignorance that may overcast my Judgment: *Purgare*, Lat. to cleanse; *Dispersere*, Lat. to drive away, to scatter.

Light, and the Blessings of it, were never drawn in more lively Colours, and finer Strains, than by these; nor was the sad loss of it and then ever so passionately and so patiently lamented. They that will read the most excellent *Homer*, bemoaning the same Misfortune, will find him far short of this. *Aerodorus*, in his Life, gives us these Verses, in which he bewailed his Blindness.

Ὅτ' ἦ μ' αἶσα θεῶν παρὰ Ζεὺς κέρμα, γυῖόναι, &c.
Κλῆρα δ' ἔγώ τ' μοι θεοὶ ἀπὸς γερουσίῃσιν ἔσθ' ἔσθ'
Ταῖσιν αἰσέμεναι φέρον τετλημένη θυμῷ.

V. 57. *From the pure Empyrean*; From the highest Heaven, which the holy Page styles, *The Heaven of Heavens*, where God is pleased to reveal the unconceivable Sight of himself and his infinite Perfections; *Sedes mentium beatorum*, as it is generally phrased; *Behold Heaven, and the Heaven of Heavens in the Lords, thy God*, Deut. 10. v. 14. So 2 Chron. 2. v. 6. Psal. 115. v. 16. into which St. Paul was taken up, 2 Cor. 12. v. 2. Understanding the Aerial Heaven to be the first, the Starry the second, and this third the highest, the Empyrean, (of which before, B. 2. V. 771.) described to be the Habitation of holy Angels and blest Spirits, enlightend with the ineffable Purity and Majesty of the Divinity, immoveable, and shining with a Light resembling the pure Element of Fire, according to its derivation of *ἔμψυ*, Gr. Fire.

V. 58. *High Throned above all height*; Exalted on his Throne, high above all imaginable height: God is frequently styled *The most high*, Psal. 7. v. 17. and Psal. 9. v. 2. Dan. 3. v. 18. *The most high God*.

V. 60. *About him all the Sanctities of Heaven*; About him all his holy Angels stood, as numberless as Stars: *Sanctities*, of *Sanctitas*, Lat. Holiness, well expressing the Purity and Perfections of the Angelic Nature; *The Lord thy God hath made thee as the Stars for multitude*, Gen. 10. v. 22.

V. 62. *Beatitudes past utterance*; Unspeakable Bliss and Happiness, which being unconceivable and infinite, must needs be unexpressible; *The Things which Eye hath not seen, neither Ear hath heard, nor the Heart of Man hath conceived*, 1 Cor. 2. v. 9. *Beatitudes*, Lat. Blessedness.

V. 63. *The radiant Image of his Glory*; According to St. Paul, *Who being the Brightness of his Glory, and the express Image of his Person*, — *sat down on the right hand of the Majesty on high*, Heb. 1. v. 3.

V. 64. *His only Son*; Let the discerning Linguist compare the preceding Description of God with this of *Tasso's*:

Dal suo gran seggio il Rè del Ciel volgea,
Sedea col à dond' egli è buono, e giusto
Da legge al tutto, e'l tutto orna, e produce
Saura i boschi confin del mondo augusto,
Que senso, e ragion non si conduce.
E del' eternità nel trono augusto
Risplendea con trè lumi in una luce,
Ha sotto i piedi il Fatto, e la natura
Ministri humidi, e'l moto, e chi'l misura. Cant. 9. Stan. 55, 56, 57.

[And so on for 14 Verses more.]

V. 68. *Uninterrupted Joy, unmix'd Love*; Joy without ceasing or intermission, because Sinless and Innocent; Love unmix'd and undisputed, because in Solitude; yet the only two, and all of Mankind: *Uninterrupted*, Lat. disturbed, of *Interrumpere*, to break in upon: *Unmix'd*, of *Mixtus*, Lat. a Competitor: Solitude, Solitudo, Lat. for being alone, Solitarius, thence a Desert, in calm and undisturbed Retirement and Loneliness.

V. 72. *In the dim Air sublime*; Aloft in the dark thick Air, the backside, the bare outside of the Created World, described more fully at V. 428. of this Book; *Dark, wast, and wild, unshone Night*. *Dim*, of a dark colour, *Dum*, Welch: Sublime, Sublimis, Lat. high, lofty.

V. 75. *Firm Land imbosom'd without Firmament*, &c. Seem'd firm solid Land, without any support, enclosed on all sides, but uncertain whether with Water or with Air: *Without Firmament*, without any support, without any thing to support and bear it up, agreeable to what *Tasso* says of the wonderful Creator, *Who hangs the Earth upon nothing*, ch. 26. v. 7. *Firmament*, Firmamentum, Lat. and the Gr. *Στεφάνος*, signifie both, Strength, Solidity.

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V. 76. *Un-*

V. 76. *Uncertain which, &c.* A Question that may well puzzle the Curiosity of Mankind, who know so little of Created Nature, that they may easily be ignorant of the Confines and Boundaries of the World's vast Building.

V. 77. *From his Prospect high*; From his exalted View, from his all-knowing omniscient Point of Sight, in which Things past, present, and to come, all at once he beholds: *Prospect*, *Prospicere*, Lat. a seeing at a great distance, a clear view without any let or hindrance, as *Prospicere*, Lat. to see far, to foresee.

Æneas Scipulum interea censebat, & omnem Prospectum late pelago perire. Æn. 1.

V. 80. *Only begotten Son*; Because God sent his only begotten Son into the World; 1 John 4. 9. and John 3. v. 18.

V. 81. *Whom no Bonds prescribed*; Whom nothing can withhold, nor Hell itself: *Prescribed*, of the Lat. *Prescribere*, to appoint, to assign.

V. 84. *Wide interrupt can hold*; Nor the vast Gulph, wide and broken off from being: *Interrupt*, separated from the Creation, *Interruptum*, Lat. broken off: *Main*, the corruption of the Lat. *Magnus*, great.

V. 87. *Through all Restraint*; In Spight of all the Imprisonments of deepest Hell, and the abominable Gulph: *Restraint*, of *Restringere*, Lat. to bind again, to bind fast.

V. 88. *In the Precincts of Light*; In the Neighbourhood of Heaven, and the Creation: *Precincts*, of *Precinctus*, Lat. enclosed on all sides, bordering on, of *Præcingere*, to encompass.

V. 90. *With purpose to Assay*; With design to try, if he may master him by force: *Purpose*, of the Lat. *Proposui*, design: *Assay*, of the Fr. *Essayer*, of the Lat. *Ab* and *Sagire*, to grow wiser.

V. 93. *Gleazing Lyes*; Flattering Lyes: To Gleaze, is an old word, to flatter, cogg, periwade, of *Triare*, Gr. Tongue, too much inclined to it.

V. 94. *Easily Transgress*; Will, with little persuasion, go beyond the Bounds of that first Command that I have made the only Tryal of his Obedience to me his Maker: *Transgress*, of *Transgredi*, Lat. to go beyond, Sin breaking through the Boundaries of God's Laws, and therefore styled *Transgression*.

V. 98. *Ingrate all he could have*; Unthankful Man, has had of me all I could give him in the Order and Rank of the Creation where he was placed; I made him Upright and just, able to withstand all Temptations, tho' liable to offend, if he suffer himself and his divine Reason to be misled and imposed upon by gleazing Lyes: In the same manner I Created all the Heavenly Powers, Angels, and Spirits, as well those who stood firm in their Obedience, as those rebellious that fell from it, all alike endowed with Free-will. Ingrate, *Ingratus*, Lat. Unthankful, of all Ingratitudes, Sin is the blackest: *Just*, of *Justus*, Lat. Innocent, Good, in opposition to Wicked, &c. as, *Wilt thou destroy the Just with the Wicked?* Gen. 18. v. 23. *Right*, of *Rectus*, Lat. Straight, Upright, the Character of GOD himself, *A God of Truth*, and *Right*, *Just* and *Right* in Deut. 32. 4. Who made Man in his own Image, Gen. 1. v. 27.

V. 99. *Sufficient*; Able to have stood firm in their Duty to their Maker: *Sufficiens*, Lat. Able.

Here begins the excellent Discourse of *Free-will*, the Reasons of which are plainly and very convincingly laid down.

V. 103. *What Proof could they have given?* For were not both Angels and Men endued with Free-will, what sincere real Proof could they give of their Obedience, Love or Faith? the Universal Lord of all Things, when all their Actions and their best Performances could not be the Results of Reason and Choice, but the meer Effects and Impulses of Fate and Necessity, doing nothing but what was unavoidably for them to leave undone: *Sincere*, of *Sincerus*, Lat. sound, true, perfect.

V. 104. *True Alliance, &c.* True Obedience, constant Trust and Love: *Alliance*, of the word *Alligare*, Lat. to bind to, the Faith we swear to our King being the highest Bond of Obligation imaginable.

V. 107. — *What Praise, what Pleasure?* What Praise, what Satisfaction, could Men expect from their best Deeds, or more sincere Endeavours; or what Pleasure or Delight could God himself take in the most ardent Devotions, Prayers or Prayers of his Saints, when their Faith and Reason (Reason that determines the choice of Good from Evil) robb'd of all their judicious Powers and Elective Faculties, were made useless, as if bestowed in vain, or given out to be subservient to invincible Necessity, not to their Maker GOD Almighty. *Deprived*, of *spoliatus*, Lat. robbed, of *deprivare*, Lat. to bereave.

V. 110. *Made Passive both*; Will and Reason, instead of being active and free Principles should be enslaved, made to obey and undergo the irresistible Power of Fate: *Passive*, of *passus*, Lat. suffering, of *Passi*, Lat. to suffer.

V. 113. *Their Maker, or their Making*; Neither can Mankind justly accuse their Maker GOD, who made them in his own Similitude, and therefore neither their Making, nor their

and Endowments of their Souls, nor the various, useful, and astonishing Organs of their Bodies. In respect of God's absolute Dominion and Power, the Clay cannot lay to the Potter, Why hast thou made me thus? Nor, as to the Riches of his Grace and Mercy, shall any of the Vessels of Wrath be able to excuse themselves, as being his handy Work; having, after all his Long-suffering, fitted themselves by Sin and final Impenitence to destruction, according to the best interpretation of Rom. 9. v. 22. a place much controverted in this matter.

V. 114. *As if Predestination, &c.* *Prædestinatio*, Lat. a fore-ordaining, what shall come to pass; the Predestinarians are such, as hold the Elect and Reprobates to be fore-ordained such from the beginning of the World, and that all the Miscarriages and Faults cannot hinder the Salvation of the former, nor all the Struggles and Endeavours imaginable remedy or stay off the Damnation of the latter: An Opinion of the greatest Impiety conceivable, destructive of God's Glory and Mercy, as well as of his Irreproachable Justice. Read St. Paul to the Ephesians, ch. 1. v. 4. 5. and 6. God (he says) had chosen us (the Ephesians) in Jesus Christ before the Foundation of the World, That we should be holy and without blame before him in Love; there is the Condition: Certainly all the Ephesians were not blameless, nor all therefore Elect; *Having Predestinated us, &c.* according to the good pleasure of his will, to the Praise of the Glory of his Grace. But what Praise if the Ephesians were Elect, without a firm Belief in the Saviour of the World, and a Life conformable to his holy Example, thereby Glorifying the Riches of his Grace and Forgiveness.

V. 115. *Over-ruled their Will disposed*; As if Man's Will were overborn, and influenced by God's absolute decree, (as Lord of all) or by his infinite Fore-knowledge, whereby whatever he fore knows must certainly come to pass; which Objection he answers in the next Verses. *Disposed*, of *Dispositus*, Lat. appointed, ordered.

V. 118. *Fore-knowledge had no influence*; The Fore-knowledge of God does not determine the Minds of Men to good or bad Actions, tho' that Fore-knowledge be infinite and infallible; nor does the commission of Good or Evil depend thereon: But he that knoweth whereof we are made, and that searcheth the Hearts, and trieth the Reins, that knoweth all our Thoughts afar off, clearly foresees all our Faults and Failings, which we should have committed undoubtedly, altho' they had not been foreknown or foreseen by that infinite Eye. In vain did all the Prophets cry against the Abomination of Israel, and the Idolatries and Backslidings of Juda, if these People had it not in their power, to serve God rather than Baal. Observe you then do whom you will serve, &c. but as for me and my House we will serve the Lord, says Jeshua: And when the People had made and confirmed their Choice, v. 21. Nay, but we will serve the Lord; he replies upon them, *Ye are Witnesses against your selves, that you have chosen the Lord to serve him; and they said, We are witnesses*, Jos. 23. v. 22. Good and Evil, Life and Death, therefore are in the Choice, and ballance the Wills of all Mankind; they have the Election of their Miscarriages and Miscarriages in their own Power; neither does any Influence of the Stars, or pretended Power of Fate, bend or incline their Wills to Folly, were there any Power so coercive, as to constrain and force them unto Wickedness, Mankind, may even the worst of them, would not be inexorable; they Deceit therefore their own Recole, that Defection from their Maker to his and their Enemy the Devil. It is observable, that where God cautions the Israelites against the false Prophets that should go about to turn them away after other Gods, *סור* is used, a word properly signifying a Revolt, Deut. 13. v. 5. as also Jer. 28. v. 16. and ch. 29. v. 32. in both which it is translated *Rebellion*.

V. 120. *So without least Impulse*; So without the least motion, force, or pretence, of any over-ruled Power: *Impulsus*, Lat. for such a force as is necessary to set an Engine in motion, &c. Mankind must be Engines, if set on work by any other Motives, than the Impulses of their own Free-will.

V. 121. *Immutably foreseen*; The celebrated Place in the Controversie of Free-will, in Rom. 9. v. 11. and 13. *Jacob have I loved, but Esau have I hated, for the Children being yet unborn, neither having done any Good or Evil, &c.* seems to imply such an Immutability in God's Foresight, as influenced the Actions of these two Brethren and their Descendants; but the truth is, God from his high Prospect foreseeing all the Behaviour, not only of these two Brethren, but of Mankind, infallibly and unerringly, the Divine Fore-knowledge and Fore-sight had no power or weight on the Wills of them and their Posterity, tho' he foresaw that of the first would endeavour to keep his Commandments and Statutes, and should therefore be his chosen People; and that of Esau, would forsake his Ways, and become Reprobate to God and all Goodness. To what end are all the Promises of Happiness, and the Rewards of everlasting Life, and the Terrors of the Lord, his Threatnings, and the repeated Denunciations of Eternal Punishment, Damnation, and Hell, to obstinate and impenitent Sinners? If they that do well, and those that commit Iniquity, do both nor what they would, but what they are constrained to do, obey nor God, but Necessity; how shall the Judge of all the Earth do Judgment, at Abraham says in his humble Espostulation with his Maker? Gen. 18. v. 25. *Is God unrighteous who taketh Vengeance?* (I speak as a Man.) *God forbid: for how then shall God judge the World?* Rom. 3. v. 5. and 6. *Immutable, Immutabilis*, Lat. unalterable, unchangeable.

V. 122. *They Transgress*; They Sin, they Offend: *Transgress*, of the Fr. *Transgresser*, to go beyond, to transgress, of the Lat. *Trans* beyond, and *Passus*, Lat. going, *Transgression* being a Proceeding beyond the Limits of the Law.

Ibid. Authors to themselves: Leaders and Guiders of themselves, in all things which they judge fit and reasonable to be done, and therefore choose to do: Author, or, as better word, Author, is one that adviseth or persuades another. So Virgil useth it:

Italiam petit satū Auditoribus. Æn. 10.

Consiliū habitū non futilū Auditor. Æn. 11.

Judge, of Judicare, Lat. to esteem: God has not left himself without a witness, Acts 14. v. 17. A severe one indeed, and irreproachable, which every Reprobate will bring with him, and against himself at the dreadful Day of Doom.

V. 128. Ordain'd their Fall: My Decree, eternal and unchangeable, appointed their Freedom, exempted 'em from all force of any Foreign or Exterior Power, made sufficient to have stood their Ground against all Temptation; they ill advised, choose to mistrust me, and fall off from their Maker, and this Conscience, God's Umpire, the wary Innate of each Man's Breast, will testify one day against the Opposers of Mankind's Elective Liberty. Ordain'd, of the Lat. *Ordinare*, to set in order, to appoint, to take care of.

V. 129. The first fort, &c. The Fallen Angels, the Apostate Spirits, fell from their Obedience by their own Consent and Inclinations: Self-tempted, Self-depraved, tempting and violating themselves: *Suggestio*, of *Suggestio*, Lat. a prompting or inducing, of *Suggestio*, Lat. to persuade: *Depravatio*, of *Depravare*, to corrupt, to make ill.

V. 131. Deceived by the other first: Man sins, deceived and cheated by those fallen Angels, and therefore shall find Pardon and Compassion, which is denied those that tempted both him and themselves.

V. 135. Ambrosial Fragrance filled all Heaven: At the first Promise and Promulgation of God's Mercy, well does our Poet to fill Heaven with this Divine Fragrance, all Sacraments and Attornments made to obtain it under the Ceremonial Law being called, *A sweet Saviour was the Lord*, Numb. 15. v. 3, 7, 10, &c. The Mercies of God are expressed by the same Epithet by the Royal Psalmist, *Psal.* 127. v. 21. For thy Mercies are sweet. Of Ambrosial, B. 2. V. 245.

Liquidum Ambrosie diffudit odorem. Geor. 4.

Homer makes no scruple of feeding Neptune's Horses with Ambrosia, tho' it is commonly used by him for the Gods own Diet:

Ἀμβροσίην ἵππων ἔδωκεν. Il. N.

Fragrance, of *Fragrantia*, Lat. a pleasant Smell or Perfume.

V. 136. Spirits Elect: Elect, of *Electus*, Lat. Chosen: This does not contradict what was asserted before at V. 100. Such I Created all the Ethereal Powers and Spirits: Free and sufficient, yet not secure from falling, for the Elect Angels and Blessed Spirits above, as to the continuance in their happy Station, are secured by their Obedience, as well as Gods chosen here on Earth: Wherefore, the rather, Brethren, give diligence to make your Calling and Election sure: for if you do these things you shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ, 2 Pet. 1. v. 10, and 11.

V. 137. Ineffable, diffused and spread: A sense of new Joy, such as they never felt before, and above all expression, unspeakable over all the Elect Angels: *Ineffabilis*, Lat. unspeakable of In Negative, and *Fari*, Lat. to speak: *Diffus'd*, poured out, of *Diffundere*, Lat. to pour abroad.

V. 140. Substantially express'd: According to Heb. 1. v. 3. where the Son of God is styled, *ἀπαυδάς τῆς δόξης, ὡς ἀεικλίπης ἡ δόξα αὐτοῦ*: The brightness of his Father's Glory, and the express Image of his Person: The Character of his Substance, as the Original expresseth it.

V. 143. Which uttering: All the divine Compassion, everlasting Love, and immovable Grace and good Will to Mankind, which so plainly appeared in the Son of God, now breathing forth in words to his Father thus he spake: To Utter, is to speak, that is, to bring forth the most secret and inmost Thoughts of the Heart, and to render them intelligible to others: of Utter, signifying utmost, external: *Visibly*, apparently, to be plainly seen, of *Visibilis*, Lat. that may be seen.

V. 150. Finally be left: Be left for ever, for so both the Latin and Greek word for End are used in Scripture: *Psal.* 79. v. 5. How long, Lord, wilt thou be angry? for ever? The Original signifies to Eternity, which the Lat. translates *In forever*: So *ἄρᾳ* τῆς ἰσχύος τῆς αἰωνίου, 1 Thess. 2. v. 16. To the end, to all Eternity: Finally, of *Finis*, Lat. the end.

V. 151. Thy youngest Son: In respect of the Angels created, (as our Poet well enough supposes) long before Man.

V. 152. Fall Circumvented: Milkenny, thus deceived by Satan's Wiles, tho' made more dangerous by his own foolish Credulity: Circumvented, of *Circumvenire*, to cheat, to cheat: *Fraus*, Lat. deceit, tricks.

V. 152. 10

V. 158. His Malice, &c. Shall Satan, the Adversary of God and Man, be able to effect and bring to pass his Hellish Malice, and disappoint thy Mercies? Malice, of *Malitia*, Lat. for Fore-thought Wickedness, *Cum qui data opera male agit.* Naught, of the Sax. *Nah*, Nothing.

V. 165. So should thy Goodness: So should thy Mercy and thy Majesty be called in question both, and be reproached without reply: *Blasphemed*, be ill spoken of, of *blasphemo*, to reproach, *blasphemo* τῶν ἁγίων, to hurt and violate the Reputation of a Person; *καὶ βλασφημία* τῶν βλασφημιῶν, Mar. 3. v. 28.

V. 168. Chief Delight: According to the Voice from Heaven at his Baptism, *This is my beloved Son, in whom I am well pleased*, Math. 3. v. 27. Mar. 1. v. 11. and ch. 12. v. 6. *Having therefore one Son, his Well-beloved*, in the Parable wherein our Saviour represented himself.

V. 169. Son of my Bosom: As in John 1. v. 18. *The only begotten Son which is in the Bosom of the Father*; an Expression of highest Indecency, as appears from ch. 13. v. 23. Now there was leaning on Jesus' bosom, one of his Disciples, whom Jesus loved.

V. 170. My Word: Suitable to, John 1. v. 1, 2, and 3. *In the beginning was the Word, and the Word was with God, and the Word was God*, Sec. 1 John 1. v. 1. *Which we have looked upon, and our hands have handled of the Word of Life*; And ch. 5. v. 7. *Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.*

Ibid. My Wisdom: Read the Description of Eternal Wisdom, Prov. 8. *The Lord possessed me in the beginning of his way, before his works of old, then was I by him, as one brought up with him, and I was daily his delight, rejoicing always before him*, v. 22, and 30. *Christ the Power of God, and Wisdom of God*, 1 Cor. 1. v. 24.

Ibid. And effectual Might: And my prevailing Power: All Power is given to me in Heaven and Earth, Math. 28. v. 18. Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his Christ, Rev. 12. v. 10. *Effectual*, of *Effluere*, Lat. able, strong, powerful.

V. 172. As my Eternal Purpose: From all Eternity as I have appointed: *Purpose*, of the Fr. *Propos*, of the Lat. *Proposui*, an intention, a design.

V. 175. But Grace in me, freely vouchsafed: Man was utterly unable, after his Fall, to recover the favour of his Creator, or to atone in any measure for his Offences; nor could all his best Endeavours have so redressed his Free-will, debauched and depraved in its first Source, but that he must inevitably have lye under God Almighty's everlasting Displeasure; But God, who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sin, hath engaged us, together with Christ, (by whose Grace we are saved,) that in the Ages to come he might show the exceeding Riches of his Grace; for by Grace are we saved through Faith, and that not of ourselves, but the Gift of God, Eph. 2. v. 4, 5, 7, and 8. *Gratia*, Lat. Grace, Good-will: *Freely* vouchsafed, freely bestow'd, without any Right or Claim of ours: To vouchsafe, is to Grant, as Summe vouching, as it were, for the safety and security of the Gift.

V. 176. His lapsed Powers: Once more I will reinforce his decayed Strength and Faculties, his labile and enslaved by Sin to many ungovernable Desires and Passions extravagant and wild: *Lapsed*, of *Lapsus*, Lat. fallen, decayed; So Virgil in the same sense, — *Lapsus questum* *procedit rebus*, Geor. 4. *Forfeit*, lost, of the Fr. *Forfait*, a Crime, an Offence, or rather the Punishment of a Fault, by loss of Goods and Life, there being Forfeitures of both, as well of a Member, a Law Term: *Exorbitant*, unmeasurable, ungovernable, of *Exorbitare*, to go out of the right way or track.

V. 180. How frail: How weak, how unable to support it self, of the Fr. *Fresle*, of *Fragilis*, Lat. easily broken.

V. 184. — Of peculiar Grace elect above the rest: Of my special Grace and Favour, chosen before others: So the Israelites, *The Lord thy God hath chosen thee to be a special People unto himself, above all the People that are upon the face of the Earth*, Deut. 7. v. 6. *Te are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People*, 1 Pet. 2. v. 9. *To have not chosen me, but I have chosen you, and ordained you*, John 15. v. 16. *As he hath chosen us in him, before the foundation of the World*, Eph. 1. v. 4. *So is my Will*; God, who has endowed his Creature Man with Free-will, may be certainly allowed to be Master of his own; Therefore, according to his good pleasure, he hath mercy on whom he will have mercy, Rom. 9. v. 18. *But unsearchable are his judgments, and his ways past finding out*, Rom. 9. v. 11.

V. 186. To appease the incensed Deity: By Repentance to allay the wrath of God provoked, while Mercy and Pardon is tendered to 'em: *Incensed*, angry, of *Incerdere*, Lat. to burn, as God's wrath is by the Inspired Psalmist described, *Shall thy wrath burn like fire*? *Psal.* 89. v. 46. *And God himself is styled, A consuming fire*, Deut. 4. v. 24. Heb. 12. v. 29. *To appease*, Fr. *Apaiser*, to assuage, calm, quiet by entreaty: *Deity*, Lat. *Deitas*, the Godhead: *Invites*, calls, of *Invitare*, Lat. to bid, to entreat.

V. 191. My Umpire Conscience: An Umpire, is one chosen to decide a Difference, (of which, Rom. 2. v. 13.) and Conscience will be an irreproachable one between God and every Sinner; *Conscience* also bearing witness, and their Thoughts accusing or excusing one another, Rom. 2. v. 15. *The power of a good Conscience towards God*, 1 Pet. 3. v. 21. The Heathens had a noble sense of this awful Innate:

— *Prima est haec ultio, quod se
Iudice, nemo nocens absolvitur.*
— *Nocte dieque sum gestare in pectore testem.*
— *Quos divi composita fati*

Ment habet attentior, et fardo verbera cedit
Affluum quatiens animo torore flagellum. Juv. Sat. 13.

Conscience. *Conscientia*, Lat. the inward Witness of his good and bad Actions that every Man hears in his Breast, of *Conscience*, Lat. to be privy to: *Nil conscire sibi nulla patitur culpa.* Juv.

V. 196. *Light after Light*; Instruction and Knowledge (if employed to good uses) they shall not fail of. Information and Instruction are well express'd by *Light*. To open thine Eyes, and to turn them from Darkness to Light, and from the power of Satan into God, Act 26. 18. The People which sat in Darkness saw great Light: and to them which sat in the Region and Shadow of Death, Light is sprung up, Math. 4. v. 16. *Attain*, obtain, of *Attinere*, Lat. to gain, to arrive at, or attain to.

V. 197. *Perfisting*; Standing stoutly, enduring to the end, of *Perfistere*, Lat. to stand firm, to hold out: He that endureth to the end shall be saved, Math. 10. v. 22. To them who by patient continuance in well-doing, &c. Rom. 2. v. 7.

V. 199. *They who neglect*; According to the Exhortation of St. Paul, *Dispersi sunt* the Riches of his Goodness and Forbearance, and Long-suffering, not knowing that the Goodness of God waiteth thee to Repentance, Rom. 2. v. 4.

V. 200. *But hard, he has den'd*; As was Pharaoh, by God's permission, leaving him in his Obstinacy and Impenitency, who, tho' under the Last, when he saw there was no more to be done, Exod. 8. v. 15.

Ibid. *Blind, be blinded more*; According to the Psalmist, *Let their Eyes be darkened* that they see not, Psal. 69. v. 23. as they well deserve, who shut their Eyes against the Glorious Light of the Gospel; But after their Hardness, and impenitent Hearts, treasure up unto themselves Wrath against the Day of Wrath and Revelation of the just Judgment of God, Rom. 2. v. 5.

V. 202. *From Mercy I exclude*; None but the Obdurate and Impenitent, that will neither hear the Check of their own Consciences, nor the Voice of the Preacher, that hate to be reformed, and cast God's Laws behind them, that will not hear his Voice, but harden their Hearts, as did the Israelites in the Provocation in the day of Temptation, shall be shut out from Mercy, *Excludere*, Lat. to shut out, to except from.

V. 204. *Disloyal, breaks his Fealty*; Faithless, has broke the Obligation of his Obedience which he stood bound to me his Maker, and in so doing, has forfeited my Favour: *Disloyal* of the Fr. *Desloyal*, Unfaithful, that has thrown off his Loyalty, as Rebels do: *Fealty* is an Oath of Fidelity, of the Fr. *Faustie*, of *Fidelitas*, Lat. Faith and Truth. There is a double Fealty, one General, due from every Subject to his Prince; the other Special, owing by every Vassal to the Lord of the Fee of whom he holds: *Hocum*, in Comment. de verbis Feudali. *Fidelitas* est fidei, obsequii et servitii ligamen, quo generaliter subditus Regi, particulariter vassallus Dominum obligatur. Spel. The Fealty God required of Adam, the first great Tenant of the Universe, (as reasonable as it was easy; He hath shew'd thee, O Man, what is good; and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God? Mich. 6. v. 8. agreeing with Deut. 10. v. 12.)

V. 206. *Affecting Godhead*; Designing and desiring to be a God, aiming at a Station above that he was placed in, and equal to that of his Creator; according to that lying Information of Satan, *Te shall be like Gods, knowing Good and Evil*, Gen. 3. v. 5. *Affecting*, of *Affectus*, Lat. earnestly to endeavour after: *Affectare regnum*, Liv. A Word well chosen; as in Ovid, *Affectasse ferunt regnum caeleste Gigantes*, Met. 1. An Affectation of like Polly, and perhaps a Copy of this Original not understood by the ancient Poets.

V. 207. *To expiate his Treason*; To make amends for, to atone for his Treason and Unfaithfulness to his Maker: *Expiare*, Lat. of *Ex* and *Piare*, to appease by Sacrifice; as *Expiare* is *expiare* hanc miserum morte piabunt, Ro. 2. *Treason*, of the Fr. *Trabison*, from the Lat. *Traho*, a betraying or giving up, as here the Obedience and Fidelity due to God and his Vicegerent to the delusive Informations of Satan.

V. 208. *To Destruction sacred and devote*; Made liable to Death and Destruction: *Sacer* of the Lat. *Sacer*, appointed, dedicated. — *Sacer Cybele Chlorenus*, Aen. 11. *Devoted*, Lat. *Devotus*, destined; *Pesti devota fuit*, Aen. 1.

V. 212. *The rigid Satisfaction*; Make full satisfaction, make satisfaction to the utmost Debt for Death: The word *Rigid*, seems to imply a stiffness, an unrelenting Satisfaction to be made to the Almighty Justice. *The Soul that sins must die*, or some other as able and as willing: *Rigidus*, Lat. hard, stiff; *Et rigida morare cecumina quercus*, Virg. Ecl. 6.

V. 216. *Charity* is don? *Tantusque Animus celestis amor*? *Charity*, of *Charitas*, Lat. an act of Love, Love, Poanry.

V. 217. *All the Heavenly Quire stood mute*; All the Angelic Audience kept silence: *Quire*, of the Fr. *Chœur*, as this of the Lat. *Chorus*, and both of *Χορὸς*, Gr. a Company that sing Praises, either Divine or Human. — *Letumque choro Paena canentes*, Aen. 6.

V. 219. *Patron, or Intercessor*; *Patron*, of *Patronus*, Lat. for an Advocate, one who among the Romans pleaded the Cause, and made a Defence for a Person accused, and called in to Judgment: *Intercessor*, Lat. one who entreats for Pardon for an Offender, of *Intercedere*, Lat. to go between, and entreat for.

V. 221. *And Ransom set*; And pay the Ransom set on Man, made liable to Death, and devoted to Destruction, by dying for him, *Ransom*, of the Fr. *Rençon*, the Price paid for redeeming a Captive.

V. 231. *Came unprevienced, unimplored*; The Free Grace of God comes unask'd, being justified freely by his Grace, Rom. 3. 24. *Unprevienced*, nor foretold by our Offences, of *Provenire*, Lat. to come before, to prevent: *Unimplored*, of *Implorare*, Lat. to beseech, to ask.

V. 234. *Attonement for himself, &c.* As the Prophet Micah reasons excellently, ch. 6. v. 6, and 7. *Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with Burnt-offerings, with Calves of a year old? Will the Lord be pleased with thousands of Rams, or with ten thousands of Rivers of Oyl? Shall I give my First-born for my Transgression, the Fruit of my Body for the Sin of my Soul? No, alas! nothing less than the First-born of the Almighty, The Image of the Invisible God, and the First-born of every Creature, Coloss. 1. 15. could atone, whom God ordained to be a Propitiation for us, Rom. 3. 25. *Attonement*, under the Mosaic Law, was an Offering brought to appease God's Anger by Sacrifice out of the Herd or the Flocks, which was to be slain by him that offered it. Lev. 1. v. 4, and 5. *And he shall put his hand upon the head of the Burnt-offering; and it shall be accepted for him to make Attonement for him. And he shall kill the Bullock before the Lord.* The Word in the Original is *כַּפַּר*, and signifies Redemption, or Ransom; all the Judaic Immolations being Types and Figures of that Immaculate Lamb Jesus Christ. The Lamb of God who taketh away the Sins of the World, John 1. 29. In whom we have Redemption through his Blood, Eph. 1. 7. *Attonement* seems a Mutual Metaphor, like Accord, to bring Jarring Differences and Dissonances (and Tumors) into Tune.*

V. 241. *On me wreak all his Rage*; On me let Death revenge himself with his utmost Rage: *Wreak*, of the Sax. *Wrekan*, to be revenged.

V. 249. *While Corruption there to dwell*; According to the Prophetic Psalmist, *For thou wilt not leave my Soul in Hell, neither suffer thy holy One to see Corruption*, Psal. 16. 10. Illustrated and applied to our Saviour (who rose the third day) by St. Peter, Act 2. v. 20, 21, &c.

V. 253. *And stoop inglorious*; And be humbled and subdued, disgraced, and disarmed, of his irresistible Dart. *Posui inglorius armis*, Aen. 10. *Inglorious*, *inglorius*, Lat. disgraced.

V. 255. *Maugre Hell*; In spite of Hell: *Maugre*, of the Fr. *Malgré*, against one's will, of the Lat. *Malè*, and *Gramm*.

V. 256. *The Powers of Darkness bound*; According to the Apostle to the Colossians, ch. 2. v. 15. *And having spoiled Principalities and Powers, he made a show of them openly, triumphing over them*; confirmed by St. Luke, ch. 10. v. 17, and 18. *Lord, even the Devils are subject unto us through thy Name; and he said unto them, I saw Satan, as Lightning, fall from Heaven.*

V. 259. *Glut the Grave*; Satisfie, cloy the wide gaping Grave, that ere it be satisfied, must devour all Mankind: *The last Enemy that shall be destroyed is Death*, 1 Cor. 15. 26. *Glut*, of the Lat. *Glutire*, to swallow.

V. 269. *Filial Obedience*; The Duty and Submission which, as a Son, he paid his Almighty Father, exceeded only his everlasting Love to mortal Men: *Filial*, of *Filius*, Lat. belonging to a Son: *Obedientia*, Lat. Duty, Obedience.

V. 273. *Thou replied*; Answered thus: Of *Replicare*, Lat. to reply, to speak again to.

V. 276. *My sole Complacence*; My only Delight and Pleasure; In whom alone I am well pleased: *Complacencia*, Lat. of *Complacere*, to like well. See before, V. 168. of this Book.

V. 282. *Their Nature, &c.* Joyn and unite their Manhood to their Godhead, Perfect God, and perfect Man, &c. according to St. Athanasius's Creed.

V. 285. *By wondrous Birth*; Behold a Virgin shall Conceive, and bear a Son, Isa. 7. 14. and Math. 1. 18.

V. 286. *The Head of all Mankind, tho' Adam's Son*; The Answer to the Question, with which our Saviour posed the Pharisees, Math. 22. 45. *Christ is Adam's and David's Son* as to his Humanity, and David's and Adam's Lord as to his Divinity, therefore in the holy Page styled *The last Adam*: *The first man Adam was made a living Soul, the last Adam was made a quickning Spirit*, 1 Cor. 15. 45.

V. 287. *As in him perish*; For as in Adam all die, even so in Christ shall all be made alive: 1 Cor. 15. 22. *Restored*, of *Restaurare*, Lat. to renew, revive.

V. 291. *Thy Merit impured shall absolve*; Thy holy Life, and meritorious Death, accounted and imputed to Mankind, shall obtain Pardon and Forgiveness for as many as renounce their own Deserts, and through Faith lay Claim to thine: For as by one man's disobedience, many were made Sinners; so by the obedience of one, shall many be made righteous, Rom. 5. 19. And therefore it was imputed to him for Righteousness. Now it was not written for him sake alone (Abraham) that it was imputed to him, but for us also, to whom it shall be imputed, if we believe him, &c. Rom. 4. v. 22, 23.

V. 342. *Who, to compass all this, dies*; Who yields himself up to Death, to bring all this to pass: *O felix culpa, quæ talem ac tantum meruerit habere Redemptorem*. Greg. Our Author has been entertaining us for 264 Lines, with a Discourse of the highest Nature, as the Mytherion of God's Mercy and Justice to Mankind; of Free-will, of the inconceivable Incarnation of his Son, and all the nicest Points of Faith: And has acquitted himself of this great Undertaking, as well as is possible for Human Understanding to do, in things so much exceeding the compass of our Capacities. He has kept close to the Revelations of Holy Writ, as appears by the Quotations vouching each Verse. Homer, instead of Treating the Deities of his Days, with any tolerable Decency, makes them Quarrellsome, Vulnerable, and of a Behaviour below that of a Stoic Philosopher, as is frequent through all his *Iliad*: His *Venus* stands with a Fly-*sheep* in her hand, to keep the corrupting Insects from infecting the Corps of her Son's dead Father, I A. T. Sc.

Pieris, tho' less blameable, gives the same Goddess the weakness of Weeping:

Lacrymis oculos suffusa nitentes. Æn. 1.

And the Character of his *Juno* is very angry and spiteful:

*Nec dum enim causæ irarum, sævique dolores
Excederant animo, manet alia mente repositum
Judicium Paridis, strepitque injuria formæ.* Æn. 1.

And he styles her frequently, *Sava Jovis conjux*; and there is so bitter an Altercation between her and *Venus*, Æn. 10. that enraged *Jupiter* is forced to end it, by swearing he will take neither of their Parts. The Parallel therefore, as to the *Trojan* of these Poems and our Authors, is infinitely to his advantage.

V. 348. *With Jubilee*; With great shouts of Joy and Rejoycing, from *Jubilare*, Lat. to rejoice; a Word that probably enough derives its Original of *יובל*, the Year of Jubilee, celebrated with extraordinary Rejoycings every Fiftieth Year by the Jews, when every Man was restored to his former Estate and Liberty; of *יובל*, a Ram, because proclaimed by the sound of those Creatures Horns on the 10th day of the 7th Month. *Levit. 25. 9.*

Ibid. And *loud Hosanna's*; Songs of Salvation and Deliverance. *Deord.* Mat. 21. 9, 10. Mark 11. 9, 10. and John 12. 13. the joyful Exclamations and Prophetic Exultations, made not only by a great multitude of Men, but even by Children at our Saviour's riding into *Jerusalem*, the Original is *יְהוֹשָׁעָה*, Heb. Save us, of *יָשׁוּעַ*, to save and deliver. An extatic Confession of the Saviour of the World, even by those who believed not in him.

V. 352. *Down they cast their Crowns*; Agreeing with Rev. 4. 10. The twenty four Elders fall down before him that sat on the Throne, and worship him that liveth for ever, and cast their Crowns before the Throne.

V. 353. *Immortal Amarant*; *Ἀμάραντος*, Gr. for unfading, that decayeth not, a Flower of a Purple Velvet Colour, which, tho' gathered, keeps its Beauty, and when all other Flowers fade, recovers its Lustre by being sprinkled with a little Water, as *Pliny* affirms, *Lih. 21. c. 11.* Our Author seems to have taken this hint from 1 Pet. 5. 4. To an Inheritance incorruptible, undefiled, and that fadeth not away; *Ἀμάραντος*. And 1 Pet. 1. 4. Ye shall receive a Crown of Glory that fadeth not away; *ἡ δόξα αὐτοῦ ἡ δόξα αὐτοῦ*. Both relating to the name of his everlasting *Amarant*, which he has set finely near the Tree of Life. *Immortal Amarant*; *Job* asks, in ch. 27. 124. *Doth the Crown endure from Generation to Generation?* That is, Is the Crown Eternal? The *God* has it, *Ἀμάραντος*, *Immarcescibile*; *Amarantus* Flus, *Symbolum est Immortalitatis*. *Clem. Alex. Proleg. 1. 2. c. 8.*

V. 356. *Where first it grew*; If there be any such immortal unfading Flower, it must grow in Heaven, for all Things beneath are subject to change and decay; and it is as true, that there is nothing Everlasting, as that there is nothing New under the Sun.

V. 358. *Where the River of Bliss*; The abundant Happiness and immortal Joys of Heaven are in Scripture generally expressed by the Fountain of Life, and Rivers of Pleasure: So, *Thou shalt make them drink of the River of thy Pleasures, for with thee is the Fountain of Life*, *Psal. 46. v. 8. and 9.* For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living Fountains of Waters, *Revel. 7. 17.* And he shewed me a pure River of Water of Life, clear as Crystal, ch. 21. v. 1.

V. 359. *Rolls of Elysian Flowers*; The *Elysium* Fields, were the imaginary happy Regions where the Souls of good Men, that had passed through Life with the least Infection, were purified by Water, Wind, or Fire, according to the foulness of their Faults, enjoyed pure and everlasting Ease; hence the Poets borrowed their Heathen Purgatory, as is evident from *Virgil*:

*Ergo exercitior pennis, veterumque malorum
Supplicia expendunt. Alia panduntur inanes
Suspensa ad ventos; alia subgurgite vasto
Infusum eluunt foetus, aut exurit ignis.
Quisque suum patitur mores: Ex inde per amplum
Mittitur Elysium.* Æn. 6.

Much Dispute has been about the Situation of these delightful Fields; *Virgil* places them beneath, in the Neighbourhood of his Place of Purgation. *Aeneas*, and his Guide, after they had passed by the dreadful Place of Punishment:

*Devenere lucos & amena vireta,
Fortunatorum nemorum, sedesque beatas.* Æn. 6.

Others have placed this blest Abode in the Fortunate Islands the *Canaries*, and such might interpret our Author's *Amber Stream* according to the Letter. Others fancy it in the Moon's Silver Fields, some in the quiet Sedate Region of the Air, in the middle between Heaven and Earth; *Aeneas* in *campis laetis*, Æn. 6. Homer placed it in Spain near *Gades*, now *Cadiz*.

*Ἀλλ' ὅτε ἤλθομεν πλοῖον ὃ πῶς ἔχεται γαῖας
Ἀδύνατον πῦρ ἔσθαι, ὅτι ἔανδρος Παρθένης
Τὸ πῦρ πῶς ἔσθαι πῶς ἔσθαι ἀνθρώπων
Ὅτι νικῶν, ὅτι ἀπ' ἡμετέρων πλοῖος, ὅτι πῦρ ἔσθαι
Ἀλλ' αὖτις Ζεφύρου λίγυρνεοντες ἄνθρωποι
Ὀδύρῃσι δύνοντες, ἀνὰ δ' ἡμετέρων πλοῖος. ΟΔ. Δ.*

A Description very indifferent, if compared with that of *Virgil's* before cited. *Elysium* is of Greek Original, either of *ἔλυσσις*, signif. Going, as being that desirable Place to which all Men (even the Wicked who would die the Death of the Righteous) would fain go; or *ἄνελυστος*, from the Release the blessed Souls enjoy from the Incumbrances of the Body, and the Miseries of this low Life; or as *ὀυλύσιον*, Eternal, Indissoluble. This happy Seat, and State, free from all Disturbance, had not its Foundation only from Fancy, but was borrowed from the Sacred Writings, and was Copied from *Moses's* Paradise; and accordingly the Rabbins tell us, that *Elysium* sounds in the Holy Language. *עֵדֶן* *עֵדֶן*, The Grove of God. The floridness of these *Elysium* Groves, is expressed thus by *Tibullus*:

*Fert Castam non culea seget, totisque per agros
Floret odorata terra benigna rosis.* Car. 1. 1.

Ibid. Her *Amber Stream*; Homer, in the Verses above-mentioned, tells us, there were no Showers in the *Elysian* Fields, which made *Virgil*, perhaps, so willing to adorn them with his own Country River the Italian Po.

— *Unde superne
Plurimum Eridani per Sylvam voluitor amnis.* Æn. 6.

Our Author's River of Bliss runs through the Heavenly Plains more delightfully, whose Stream he calls *Amber colour'd*, from its clearness and transparency.

— *Non qui per saxa volutus
Purior Electra campum petit amnis.* Georg. 3.

Amber is generally thought to be the Gums of Trees dropping into the Sea, where it receives its hardness, according to *Ovid's* Tradition:

*Inde fluunt lacrymæ: Stillatque sole rigescunt
De ramis Electra novis: Quæ lucidus amnis
Excipit.* — Met. 1. 2.

But later Experience has discovered it to be a kind of *Petroleum*, sweating out of the Rocks in the *Sinus Bornensis*, the *Bornar* Sea, (running into, or rather being a part of the *Baltic*) where it has been found hanging down like Ickles, thence dropping on Flies or small Animals, and Embalming them in transparent and perspicuous Tombs, in the Spring when the melted Snows fill those Caverns, wash out and set a-floating, and by the Salt-wash its viscosity is hardened into a sort of Stone, which, when burnt, betrays it self by its smell to be of the nature of a *Bitumen*.

V. 361. *Resplendent Locks*; Their shining Hair, twisted with dazzling Beams of Light: *Locks*, of the *SAR. Locca*, a Head of Hair, of the Lat. *Floccus*, a Fleece of Wool, from the Resemblance: *Resplendent*, Lat. shining, glittering, of *Resplendere*, Lat. to shine.

V. 362. *In loose Garlands*; In Crowns of Flowers: *Guirlandes*, Fr. a *Gyrando*, from compassing and going round the Head.

V. 363. *A Son of Jasper*; A *Jasper*, *Ἰάσπερ*, Gr. from the Heb. *יָסָפֶר*, was one of those twelve Precious Stones appointed to be set in the Breast-plate of *Aaron*, *Exod. 28. 18.* and in Correspondent, ch. 39. v. 11. it cast divers Colours, and the Green (the most esteemed) has

has most similitude to the Sea; *Rue de Gem. l. 2. c. 1.* Mention is made of this Stone in the Description of the Walls and Foundations of the New Jerusalem; Having the Glory of Gold, and her Light like unto a Stone most precious; even like a Jasper Stone, clear as Crystal; Rev. 21. v. 11, 18, and 19.

Illi stellatus Jaspide fulva Ensis erat. Æn. 4.

See its divers kinds, *Plin. l. 37. c. 9.*

V. 364. *Impurpled with Celestial Roses*; The Pavement that seemed a shining Sea of Jasper, looked lovely, as if dyed in Purple, by the reflection the Heavenly Roses made in Garlands strewn upon it: *Impurpled*, turned into Purple; *Πορφυρεα*, Gr. as *Purpura*, Lat. both for the Colour and the Fish, out of which is taken that which dyes it. The Poets are much in love with this Colour:

— *Manibus date lilia pleni*
Purpureos stragulam Flores. Æn. 6.

Et flore comantem Purpureo. Æn. 12.

The Light it self must be tinged with it:

Et lumine vestit Purpureo. Æn. 6.

Luminaque juvenis Purpureum. Æn. 1.

But all this is outdone by a Neoteric, *Brachia Purpurea candidiora nive*; daring to a Contradiction. *Smil'd*, the Actions of Living Creatures, and sometimes of Rational, are by the Poets often applied to Things inanimate, as *Cum tacet omnis æger*; and *Rider æger*, to *Latus æger*; so before the North Wind is said to sleep, B. 1. V. 490. *Sylvaque & Jæva quiescit ægura.* Æn. 4.

V. 367. *With Preamble sweet*; With a sweet beginning of Charming Notes: *Preamble*, of the Fr. *Preamble*, a beginning, something that is played before, that chiefly designed, of *Preamble*, Lat. to go before: *Introduce*, they bring in, they usher in, make way for, of *Introduce*, Lat.

V. 369. *When Raptures high*; Raise their noble Strains, such as ravish the Auditory: *Raptures*, Lat. for Ravishment; hence *Rapture*, used for any Delight that does as it were *Rapture*, snatch us from our selves, raise us above what we were.

V. 370. *No Voice exempt*; No one is excused, no Voice is left out, of *Exemptus*, Lat. of *Exempt*, to take away.

V. 371. *Melodious Part*, &c. No Voice but easily could bear a part in that Celestial Song, such Harmony is in Heaven: *He maketh Concord in his high Places*, Job 25. 2. *Melodious*, Musical, Harmonious, of *Melodia*, Music, Singing: *Concord*, *Concordia*, Lat. Agreement, and last that Musical one of Time and Tune.

V. 372. *Omnipotent*; I am the Almighty God, Gen. 17. 1. 2 Cor. 6. 18.

V. 373. *Immutable*; That changeth not: *Immutabilis*, Lat. I am the Lord, I change not, Mal. 3. 6. Jam. 1. 17.

Ibid. *Immortal*, infinite; Everlasting, and boundless: *Immortalis*, Lat. *Infinitus*, Lat. boundless, infinite; whole Power, Knowledge, Goodness, Mercy, and Truth, are infinitely perfect, and exceed all human Comprehension.

V. 375. *Fountain of Light*; Nothing is so expressive of the Glorious and incomprehensible Majesty of God, as Light: *Who only hath immortality, dwelling in the light*, which no man can approach unto, 1 Tim. 6. 16. *God is light*, and in him is no darkness at all, 1 John 1. 3. *The light dwelleth with him*, Dan. 2. 22.

Ibid. *Thy self Invisible*; Now unto the eternal King, immortal, invisible, the only true God, &c. 1 Tim. 1. 17. *Whom no man hath seen, or can see*, ch. 6. v. 16. *Invisible*, Lat. not to be seen.

V. 377. *Throned inaccessible*; Whose Throne is not to be approached: *Oh, that I knew where I might find him! that I might come even to his Seat! On the left where he sitteth, but I cannot behold him: he hideth himself on the right, that I cannot see him*, Job 23. v. 3. 9. *Rushing the Almighty we cannot find him out*, ch. 37. v. 23. *Heaven is styled God's Throne*, Matth. 6. 31. *Inaccessible*, of the Lat. *Inaccessus*, that cannot be come at, of *Negative* *In* and *Accessus*, to approach.

V. 378. *Through a Cloud*; According to the Psalmists description, *Clouds and darkness were round about him*, Psal. 97. 2. *The House was filled with the Cloud*, and the Court was full of the brightness of the Lord's glory, Ezekiel's Vision, ch. 10. v. 4. *He biddeth back the face of his Throne*, and spreadeth his Cloud upon it, Job 26. 9.

V. 380. *Dark*

V. 380. *Dark with excessive Bright*; The excessive Brightness, amazing and astonishing all created Sight to that degree, that Darkness and Confusion seizes all approaching Eyes; He that will steadfastly behold the Sun, will in a short time make the dazzling Experiment end in Darkness, not soon recovered. How impossible therefore is it for human Eyes to behold him: *Who is clothed with Honour and Majesty, who covereth himself with Light as with a Garment*, Psal. 104. v. 1. 2. Our blessed Saviour's Face in his Transfiguration in the Mount, (tho' the full blaze of his Glory was shaded by a shrine of Flesh) did shine as the Sun, and his Raiment was white as the Light, Matth. 17. 2. *His Countenance was as the Sun shineth in his strength*, Rev. 1. 16.

Ibid. *Thy Skirts appear*; The borders of thy shining Shrine. Read *Isaiah's* Vision, ch. 6. I saw also the Lord sitting upon a Throne high and lifted up, and his Skirts filled the Temple. To which our Author seems to have had respect in this noble description of God's Glorious Majesty, *Excessus*, Lat. boundless.

V. 382. *With both Wings veil their Eyes*; According to the description of God's Throne by the Prophet *Isaiah*; *And about it stood the Seraphims: each one had six Wings, with two he covered his face*, &c. *Isa. 25. 2.*

V. 383. *Of all Creation first*; According to our Creed, *The only begotten Son of God, begotten of his Father before all Worlds*; of whom David says, *The dew of thy birth is from the womb of the morning*, Psal. 110. 3. before the World, or Light, that distinguished Morn from Evening, were brought forth of the Womb of the Creation; *Who is the image of the invisible God, the first-born of every Creature*, Coloss. 1. 15.

V. 384. *Divine Similitude*; Exact Resemblance of the Divinity, God of God, Light of Light, ever God of very God; Nicene Creed. *Similitudo*, Lat. likeness.

V. 385. *Without Cloud* — *th' Almighty Father shines*; The Law, at its Promulgation by Moses, was delivered with Thunders and Lightenings, great Earthquakes and Terrors, and Mount Sinai was covered with a Cloud: *Exod. 19. v. 9, and 16. I come unto thee in a cloud, there were thunders and lightenings, and a thick cloud upon the Mount; and the whole Mount (Sinai) quaked greatly*: But when our Saviour appeared, the Cloud was removed, *That the light of the glorious Gospel of Christ, who is the image of God, might shine unto Believers*; For God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the Glory of God, in the face of Jesus Christ, 2 Cor. 4. v. 4, and 6.

V. 387. *No Creature can behold*; No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him, John 1. 18. *No man hath ascended up into Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven*, John 3. 13. *Behold, without which no man shall see the Lord*, Heb. 12. 14. Now the Righteousness of the law of Mankind being but as filthy Rags, it must be the imputative Holiness of Jesus Christ, that must qualify and enable us to behold the Lord of Glory.

V. 388. *Impress'd the Effulgence*; Stamp'd upon thee, the brightness of his Glory dwells: *Impress'd*, *Impressus*, Lat. stamp'd, printed, graven; as, *Cratera impressum signum*, Æn. 5. *Effulgence*, brightness, of *Effulgere*, Lat. to shine bright: *Who being the brightness of his Glory, and the express image of his Person*, Heb. 1. 3. *And we beheld his Glory, the Glory as of the only begotten Son of the Father*, John 1. 14.

V. 389. *Transfus'd on thee*, &c. Poured out on thee, according to those many Prophecies fulfilled visibly at his Baptism by St. John: *And the Spirit of the Lord shall rest upon him*, Isa. 11. 2. *I have put my Spirit upon him*, Isa. 42. 1. *And lo the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lightening upon him*, Matth. 3. 16. *And John here record, saying, I saw the Spirit descending from Heaven like a Dove, and it abode upon him*, John 1. 32. *Transfus'd*, *Transfusus*, Lat. poured out: *Amplius*, Lat. large, mighty.

V. 390. *He Heaven of Heavens*, &c. God created the World, and the Heavens, and all their high Inhabitants, by his Son the Word of his Power. *All things were made by him, and without him was not any thing made that was made*. He was in the World, and the World was made by him, John 1. v. 3. 10. *For by him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether Thrones or Dominions, or Principalities, or Powers: all things were created by him, and for him*, Coloss. 1. 16.

V. 391. *By thee threw down the aspiring Dominations*; By thee cast down into Hell the ambitious Angels: *God spared not the Angels that sinned, but cast them down to Hell*, 2 Pet. 2. 4. *The Angels which kept not their first estate, but left their own Habitation, he hath reserved in everlasting Chains under darkness, unto the Judgment of the Great Day*, Jude 1. 6. *Dominatus*, Lat. Power, Authority, as the Angels are styled, Coloss. 1. 16. quoted at V. 390.

V. 394. *That shook Heaven's everlasting Frame*; Well might God's flaming Chariot laden with Almighty Vengeance shake Heaven's everlasting Basis, *Whose Pillars tremble, and are astonished at his Reproof*, Job 26. 11. *Juno giving her self but a jogg on her Throne, shook the wide Olympus, the Homeric Heaven*:

Ζεῦς ὅς ἐστι Δεῖμος, ἐλάνητο ὃ μακρὸν Ὀλύμπου. ΙΔ. Θ.

Jupiter, when in good humour, does as much:

Annuit, & totum natu tremescit Olympus. Æn. 9.

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How much more true is that of the Almighty, He looketh on the earth and it trembleth, *Psalm 104: 32.*

V. 396. *Angels disarray'd*; Disordered, and put to the rout: *Disarray'd*, *Desarrayer*, Fr. disordered, of the old Fr. word *Arroy*, the Equipage and Order belonging to Soldiers; hence in our Law-Books *Arroyer*, *Arroyatures*, were such as had Commissions of *Arroy*; to see the Soldiers well provided of Arms, &c. Read the Battel of the great Dragon and his Angels, Rev. 12. v. 7, 8, and 9. *And they overcame him by the blood of the Lamb*, v. 11. *And he said unto the angels, Praise thou alone: And I heard a loud voice saying*, &c.

V. 398. Thee only extoll'd; Praise thee alone: And I heard a loud voice saying in Heaven, Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his Christ, Rev. 12 10

V. 405. But much more to Pity enticed; A Repetition affected after the Homeric manner, who often uses the same Verbs and Words, in which Commands were given, or Messages sent, as supposing it not possible to change them for better. So *Jupiter's* Message delivered to *Jove* and *Minerva* in *IA. O.*

Τυπὸν μὲν σφωτὶν ἐφ' ἄρματα ὡκίας ἵππων, &c.

V. 410. O unexampled Love! O Love beyond all Example, Precedent, or Comparison! Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our Sins, 1 John 4. 10. That in the ages to come, he might shew the exceeding Riches of his Grace in his kindness towards us, through Jesus Christ, Eph. 2. 7.

V. 413. Shall be the copious matter; Shall be the ample subject of my Song: *Copius*, Lat. Co-
pious, large, plenteous; *Disjunct*, part, divide, of *Disjuncts*, Lat. to separate.

V. 416. *above the Starry Spear*; In highest Heaven, above these lower Orbs, (spangled with Stars: *Starry*, full of Stars; *Star* seems of kin to the Gr. *'Astr'*: *Spear*, any round or circular Body, as those carrying the Stars, of *Spirae*, Gr.

V. 417. *Hymning; Singing of Psalms, and holy Songs of Praise, of ὕμνῳ Gr. to Praise to Celebrate: ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, Eph. 5. 19.*

V. 418. *The firm opaque Globe*; The solid round and dark outside of the World: *Opacum*, Lat. dark; used by *Virgil* as an Epithete of obscure Woods and darker Night: — *Inter opacum allabi Nerum*, *Æn.* 8. And, *Dona noctis opaca*, *Ibid.* Of *Globe*, B. 2. V. 513.

V. 419. *Whole first Cosmos* : Whole outermost vast Circle separates the inclosed Order of Light, from Chaos, and dark Invasions of ancient and everlasting Night, of *Cosmos*. R. V. 419. *Luminous*; *Luminifer*, Lat. bright, shining, full of Light : *Enclosed*, encompassed, *Inclosur*, Lat. shut in.

V. 423. *A* *bundlest* *Continent*; At a great distance it shewed like a round Ball; but now at his alighting on it appears a vast unbounded Country, its roundness being not very discernable to the near: *Continent, Continens*. Lat. for firm Land, not separated and interrupted by the Sea, as Islands are.

V. 424. *Under the frown of Night starless expos'd*; Under the displeasure of Darkness without one glimmering Star, laid open to the continual Storms and Attempts of Chaos running round it, a severe and angry Neighbourhood: *Frowning* implies, not only a wrinkling and contracting the Forehead and Brows, but hiding and darkening the Eyes, excellently express'd!

Πάν δέ τ' ὁμοκλήσεις ἑπὶ ἑλάττω, ὅτε χαλῶσιν. 1Α. Ρ.

Night may well be shaded by her Frowns, when the dawning of the Day is expressed by the cheerful Eye-lids of the Morn, not only by most Heathen Poets, but by the Poet of Job, *His Eyes are like the Eye-lids of the morning*, ch. 41. v. 18. *Expressed, Esq.* Lat. laid out, or open to.

V. 426, *Inclement Skie*; Unmerciful, cruel, severe Climate, of *Inclemens*, Lat. merciless, rigorous. So it is used by the judicious *Virgil*:

Dura rapit inclementia mortuū. Georg. 2.

Verum inclementia Divum Has evertit opes. *Jen. 2.*

V. 431. A *Vultur* on *Imam*; A *Vultur* is a fierce and voracious Bird of Prey, to natural
a *Vultur*, from his haughty look: — *Refrange immam Vultur adices*, *Am. 6.* Many *Lyons*, they
are constant followers of Armies, and could preface approaching Battles, and drive *Lyons*
before death smell a future Carcass; *1. 10. c. 6.* With whom in part agrees *Plutarch*.

Οἱ γούτοις δὲ πρὸς Ὀσμῆς δὲν διαβιόσαντες ἀποδύσαντες ἐγέννηται.

*Et quicquid mare sagaci
Aera non sanum, moturque cadavere sentit.
Nunquam se tanto Vulture cecum
Induit. — Says Lucan, of the bloody Pharsalian Field, l. 7.*

Homer mentions this Bird :

Ταῖς αὖ ἐκείναις, καὶ τοῖς ἑσθλῶσι. ΙΔ. Χ.

And in the same Book he has a Comparison not unlike our Author's, where the Eagle is named, as here the Vultur, Tyrants Both :

Ὅς τ' εἴπῃ πρὸς ἑαυτὸν διὰ νεφέων ἐραβεργῶν
Ἀρπάζων ἢ ἄρ' ἀμαλῶς ἢ πλῶς λαλῶν.

Ibid. *Imatius*, one of the largest Mountains in the greater *Asia*, now named *Dalanguer*, rising at Mount *Taurus*, near the *Caspian* Sea, and stretching Southward as far as the Spring-head of *Ganges*, then spreading it self East and West, becomes the Northern Boundary to the Empire of the Great *Mogul*.

V. 432. *The Roving Tartar*; The Tartars are a People the most barbarous, bloody, and fierce of all Mankind, Inhabitants of *Tartary*, the greatest Country in all *Asia*; they are here said to be *Roving*, from their continual wandering up and down that Country, fruitful in Pasturage, with their Families in little covered Carts, having anciently no Cities, but living in Companies in the Fields called *Herd*s; This hardy course of Life has fitted 'em for War, in which they have often proved themselves the Scourges of God on the Civilized World: In this last Age one of their Princes broke in upon *China*, and entirely Conquered it. *Roving*, wandering, of the Fr. *Roder*, to move to and fro, as Vagabonds, Thieves, and Pirates do, who are called *Rovers*.

V. 434. To gorge the Flesh; To glut himself with the Flesh of tender Lambs, or Kids new
reared: Gorged, Fr. to Cloy, to Gluttonize, of Gorge, Fr. the Throat, the Gullet: *Teaching*, new
taught, lately born, or fallen.

V. 436. Of *Ganges* or *Hyalides*; *Ganges*, at this day called *Ganga*, is the greatest River of *India*, by it divided into two Parts; it riseth from Mount *Imaus* (as the Ancients say from *Indus*) in the Confines of Great *Tartary*, and running Southward through the Empire of the Great *Mogul*, dischargeth it self by five Outlets into the Bay of *Bengala*: So that *Virgil* seems to have been so much mistaken as Interpreters suppose him, when he said of this River,

Ceu septem surgens sedatus amnibus altus
Per tacitum Ganges, Æn. 9.

Qua calidior Ganges, toto qui solus in orbe
Ostia nascenti contraria solvere Phæbo
Audet, & adversum fluctus propellit in Eurym. Luc. 1.3

Ibid. Hydaspes, is a River of East-India, tho' Virgil calls it Medus Hydaspes, Geor. 4. On its Banks stood Nisa, the chief City of India when conquered by Alexander, therefore by Lucan styled Nisæus Hydaspes, l. 6. From the disagreement among the Poets about the Native Place of this River, it came to pass, that Horace calls it Eubolusium — *Vel quæ loca Eubolusius lambit* Car. l. O. 22.

Ibid. Indian Streams; Rivers of India, so named from Indus, its Principal River, and Western Boundary :

*Quaque ferens rapidum diviso gurgite fontem
Fasti Indus aquas, mixtum non sentit Hydaspem.* Luc. 1. 4.

V. 438. The barren Plains of Sericæ; Casbay, anciently called Series, (Et *Serthia extra* *hinc*) the Habitation of the Silk-weaving Seres: This Country is bounded on the East with the Ocean, Westward with Tartary, Northward with the South Sea.

bid. Where Chinese drive, Sec. Obineses, the Inhabitants of China, a vast Kingdom in the East of Asia, a People, for their Numbers, Civility, Learning, and the Fertility of their Country, preferable to all those of the Pagan World. Some Parts of Tartary, as well as China itself, are so very flat and plain, that Waggon's are usually driven over them, without any other Motive than that of Sails and Winds.
Hgh. Grog.

Aid. Their

Ibid. Their Cane Wagons; Their Carriages made of Canes, and therefore the lighter: *Paradise* tells us, there were in India, *Arundines tante proceritatis, ut singula internodia, alios navigantes sermo interdum homines ferant.* 1. 7. c. 2.
V. 440. So on this Windy Sea of Land; Beaten by Eternal Storms and Tempests:

The bare outside of this World, that seem'd
Firm Land, imbosom'd without Firmament,
Uncertain which, in Ocean or in Air. As described V. 75. Bo. 3.

From the Chinese sailing in their light Waggon over Land, he brings the Comparison, and calls this cruel stormy Climate, *A Windy Sea of Land.*

V. 445. Like Aereal Vapours; Like Mists arising in the Air, light and empty, and therefore easily mounting aloft: The Philosophers distinguish a Vapour from an Exhalation, this being the Offspring of the Earth, as that of the Water, yet both convertible into Air or Water: the Word is used promiscuously by *Virgil*; — *Lentusque carinae est vapor*, for Fire, *Aen. 4.* *Volat vapor ater ad auras*, of boiling Water, *Aen. 7.* *Aereal, Aëreus*, Lat. of the Air, and thence any thing that riseth up into it; hence the Cranes are called *Aeria*, *Geor. 1.* and the Alps *Aeria*, by the same Author, from their high situation, *Geor. 3.*

V. 446. Transitory; Short-lived, trivial: *Transitorius*, Lat. of short stay and duration, that quickly pass away, of *Transire*, Lat. to go by: *Vain, Vanus*, Lat. empty, foolish, false.

V. 452. Of painful Superstition; *Superstitio*, Lat. a vain Esteem and Reverence of that which deserves none, Will-worship of Saints, &c. not required at our hands, which the *ecclesiastical* Folly of some Men, and the cunning Knavery of others, have imposed on great part of the World, deservedly called *Painful*, because the deluded votaries take so much pains (in Fasting, Scourgings, Processions, Pilgrimages,) in vain, and to no purpose. Our Author seems to have had the advice of St. Paul to the *Colossians* in his thoughts, *Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels, &c. Which things have indeed a show of wisdom in will-worship and humility, and neglecting the Body, not in any honor to the satisfying the flesh*, *Coloss. 2. v. 18.* and 23. *Ἐσωκοσμία*, by us well translated *Will-worship*, (such as the vain Devotions of fantastic Zealots choose) is by the Latin Translation rendered *Superstitio* which, among the Heathens, was an excess beyond their established Religion, tho' idolatrous.

— Non hæc solennia nobis
Hæc ex more dapes, hæc tanti Numini aram,
Vana superstitio, veterumque ignara Deorum
Imposuit. — *Aen. 8.*

V. 454. Fit Retribution; The just Reward, a Recompence as vain and empty as their idle Adorations, according to their Fopperies; And all the evil of the men of Shechem did God render upon their heads, *Judg. 9. 57.* according to his most exact and adequate Retributions: *Retributio*, Lat. a Return, a Repayment, Reward, of *Retribuere*, Lat. to restore, to make amends.

V. 455. All the Unaccomplish'd; All the imperfect, unfinished Works of Nature, such are *Abortive, Abortivus*, Lat. for any thing born dead, or cast out of the Womb imperfect, and before due time: *Monstrous, Monstruosus*, Lat. any thing contrary to Nature, exceeding the common in size, parts, or proportion: *Unkindly mixt*, begotten by different kinds, as the unnatural Mixtures of Men and Beasts like the Fabulous Minotaure: *Unaccomplish'd, Inaccomplish'd, Incompletus*, Lat. unfulfilled.

V. 457. Fleet hither; Swim and slide hither, of the Lat. *Fluitare*, to glide as Rivers do thence to wander: *Dissolv'd, Dissolutus*, Lat. dead, loosed from the Ligatures that tie Life together: *Till final Dissolution*, until utter Destruction overtake 'em at last.

V. 459. Not in the Neighbouring Moon; In the Moon of all the Planets, the nearest Neighbour to the Earth, as before, Bo. 2. V. 1053.

This Pendant World in bigness like a Star
Of smallest Magnitude close by the Moon.

Bold and prying Philosophy has assigned the Moon, the Mother of Moisture and Motion, for the Receptacle of monstrous Births, Embryo's, and Creatures imperfectly and unkindly mixt; our Author rather supposes her Silver Fields Peopled with Saints removed thither, or Inhabited by Spirits of a kind and make between Angels and Men, inferior to the first, and transcending the latter.

V. 460. Those Argent Fields; Since the Discoveries made in the Moon, of vast Provencs Lakes, Woods, Valleys, Caves, &c. or something very like them, by the Optic Glasses invented by Galileo and Kepler, and the manifestation of three or four Planets moving about *Jupiter* within few Degrees of him; many do not only fancy the Moon to be another World, which Globe appears so very like that of our Earth, but that there may be many other Worlds, as well in the Stars, as in the Sun himself; nor it is easy to disprove the Opinion of those, who imagine

that this our World does as officiously by turns enlighten the Moon, and shine on her, as she lends her borrowed Light to us: *Argent Fields*, Silver, of *Argentus*, Lat. of the Moon's faint white Complexion: *Argentum*, Lat. Silver, of *Argēus*, Gr. White.

V. 461. Translated Saints; Removed thither from this lower World: *Translati*, Lat. of *Transferre*, Lat. to carry over.

V. 462. Betwixt the Angelical, &c. Those that please themselves with a Plurality of Worlds, bring this Argument to support their Imaginations, that there seems wanting in this lower World many Degrees of Beings; that between Angels and Men, divers ranks and kinds of living Creatures (by our Poets styled *Middle Spirits*) inferior to the Angelic Agility and Purity, but surpassing the grossness of Human Debility, might be placed; and another Set, inserted between the Rational and Animal Life, as also between Plants and other mixt Beings, all which being not to be found in this World, they suppose there are divers others, or at least one more, in which all these seeming Deficients are supplied.

V. 463. Hither of ill-join'd Sons, &c. Hither, not into the Neighbouring Moon, but unto the barren, stormy back-side of the World, first of all, the Giants came from the old World, the Offspring of the Sons of God, ill-join'd with the Daughters of Men, *Gen. 6. 2.*

V. 464. These Giants came from the old World destroyed by the Flood; The Giants came, whose Oppression, Pride, Tyranny, and all manner of Iniquity, were the Provocations of God's Vengeance poured out on all the Inhabitants of the Earth by the Deluge, as is implied by *Job 26. 5.* where the Word *גִּימְטִים* is better Translated *Giants*, as usually, *Deut. 2. 11.* *2 Sam. 21. v. 16.* and 18. then *Dead things*: *Rapha*, or the Giant of *Gath*, with his three Sons, is Recorded, *1 Chron. 20. v. 4.* to the end; the last of which is, according to the usual Hebrew, named *A Man of Measure*, that is, of mighty Stature. That the general size of Mankind in the vigorous Youth of Nature, before the Flood, was superior to that of their Successors is very probable, but not to a degree so incredible as *Barcepha* has iterated and rack'd our first Parents to, for having placed *Paradise* beyond the Ocean, he makes *Adam* and *Eve* ford through it. From this hint in the Sacred Writings the Gentiles had their *Gigantes*. *Homer* and *Virgil* have given good Examples of the sizes of their Heroes by the vast Stones they hurled at one another, that, with which *Dionædes* mawled *Ædon*, two Men, such as lived then, could hardly move, *I. A. E.* and that which *Turnus* threw at the same Person was so big.

Fix illud lecti huius corpore subirent
Qualia nunc hominum producit corpora Tellus. *Aen. 12.*

Of all which, hear *Juvenal*:

Nec hunc lapidem, qualis se Turnus est Ajax,
Et quo *Idæides* percussit pondere *Ioxam*
Ævæ; sed quem valeant emittere dextra
Illi dissimiles, et nostro tempore nata.
Nam genus hoc viris jam decreverat *Homero*.
Terra malos homines, nunc educat atque pusillos. *Sat. 13.*

V. 465. Though alien Renown'd; Famous for vain and wicked Deeds that then were looked on as Glorious: *Renown'd*, according to the Original *Men of Name*, *Όνομαστόι*, of *Renomine*, Fr. *Cōmmandation*, Fame. *Gen. 2. 4.* The same became mighty Men, which were of old, Men of Renown.

V. 467. On the Plain of Sennar; After the Deluge, Men being diffident, dwelt for some time on the tops of Hills for their security, but by degrees, as their fear decreased, drew down towards the bottoms, and in length of Time increasing, and finding themselves straiten'd in the Valleys, delighted with the prospect and verdure of the open Plains, forsook the Neighbourhood of Hills, and in their march from the East, they light on this famous Plain in the Land of *Shinar*, *Gen. 11. 2.* a spacious pleasant place of vast view on all sides, extremely fruitful, being water'd by *Euphrates*. *שֵׁנַר* is by the Rabbi's said to have been so named, not at the first possession of this place by these new Inhabitants, but after they attempted building *Babel*, (signifying Confusion) and importing the Judgment sent upon 'em, as if the word were compounded of *ב*, Heb. a Tooth, *בָּל* to strike out, and express'd as much as the place where their Teeth were struck out, relating to the confusion of Language that there befel them, the Teeth being necessary for the pronunciation of divers Letters in all Languages: Of *Babel* before, Bo. 1. V. 594.

V. 471. Empedocles; The Scholar of *Pythagoras*, a Philosopher and a Poet, born at *Agrigento* in Sicily: He wrote of the nature of Things in Greek, as *Lucretius* did in Latin Verse. He stealing one night from his Followers, threw himself into the flaming *Ævæ*, that being no where to be found, he might be esteemed a God, and to be taken up amongst them into Heaven; but his Iron Patterns being thrown out by the fury of the burning Mountain, discovered his defeated Ambition, and ridiculed his Folly.

— Dicam, seu lingue Poeta
 Narrabo interitum; Deus immortalis labori
 Dum cupit Empedocles, Ardorem frigidus Aethra
 Infulsit: Nec, si retractus erit, jam
 Fiet homo; & ponet famula mortis amorem. Hor. de Arte Poet.

V. 472. *Plato's Elision*; The Paradise of Plato, called *Divinus*, from writing so finely of the State and Condition of the Virtuous after this Life: He was a Grecian, Scholar to Socrates, travelled into Egypt and Italy to improve his Knowledge, a Man of great Integrity of Life, of whom *Quintilian* gives this Testimony: *Platonem qui dubitet esse Philosophorum precipuum. Ex quo multum eloquentia se traxisse Cicero fatetur, sive acuminis, sive acuminis, sive eloquentia. Et divina quadam & Homerica: Multum enim supra profam orationem & quam pedestrem facit, ut ait, sicut; ut mihi non hominis ingenio, sed quodam Deipho videatur oraculo instructum.*

V. 473. *Cleombrotus*; Not the unfortunate Leader of the Lacedaemonians, but a foolish Youth of Ambracia, a City of Epirus in Greece, thence called *Ambraciota*, so great an Admirer of the Writings of the Divine Plato, that being thereby both convinced and enamoured of the happy Immortality of the Soul in a higher and more noble Life, he leapt into the Sea, that he might immediately enjoy it, therefore deservedly Ranked amongst the Idiots by our Author.

V. 474. *Embryos and Idiots*; Men of imperfect Minds, of disordered Brains, that lack common Sense, which in them (like Embryos yet in the Womb) was imperfect and incomplete, of Embryos, B. 2. V. 900. before. *Idiots*, *Idiotus*, Gr. for private Men, in opposition to those that bear the Offices and the Magistracy; and also in distinction of *Idiotus*, of those that are Learned; and in this sense, *Idiots* is here to be understood of the foolish and foolish Men.

Ibid. Eremitis; *Eremita*, Gr. Such as pretend to more Sanctity of Life than ordinary, by retreating into Solitude in Caves and Deserts; of *Eremita*, solitary, lovely, a cowardly recreator, and faint-hearted flying from the difficult Duties, Temptations, Allurements, and Trials, both of Human Life, and Christian Conversation and Virtues, often pursued by Pride, Arrogance, Vain glorious Austerities, presumptuous Sanctity, &c. which makes the melancholy Desarts dangerous as the busy World.

Ibid. Fraters; Of the Fr. Frere, as this of the Lat. *Frater*, a Brother, of their Fellowships and Fraternities according to their Habits, named, *White*, *Black*, and *Gray*; as of their Superiors, Founders of their Orders, *Franciscans*, *Dominicans*, &c. of St. Francis and St. Dominic.

V. 475. *With all their Trumpery*; With all their Beads, Bawbles, Tricks, and Cheats: *Trumpery*, of the Fr. *Trumperie*, a Cheat, Deceit.

V. 476. *Here Pilgrims roam*; Here those that undertake long and painful Journeys to the Lady of Loretto, or the Tutelary Saint of distant Countries, or with the Mahometans go on Pilgrimage to Mecca have in this wide windy Continent room enough to wander. *Pilgrims*, of the Fr. *Pelerin*, of the Lat. *Peregrinus*, one that undertakes to wander on the score of Religion: To *Roam*, is properly to wander, as wild Birds do, of the Fr. *Ramager*, as *Un Ramager*, a wild Hawk; or of the Ital. *Romigare*, to wander up and down; or of *Rome*, the famous place of Pilgrimages.

V. 477. *In Golgotha him dead*; Who gave themselves the unnecessary trouble to go so far out of their way as Golgotha on Mount Moria at Jerusalem, to see the place where our Saviour died, who lives in Heaven. *גולגותא*, Heb. for a Skull, 2 *Jud.* 9. 35. by which Name, the Place of Execution near Jerusalem was called, from the Skulls of Malefactors there Crucified: *Martha* 27. 33. *And when they came to a place called Golgotha, that is to say, a place of a Skull*. It is in like manner interpreted by St. John, ch. 19. v. 17.

V. 479. *Dying, put on the Woods of St. Dominic*; Are clothed and buried in the Habit of St. Dominic, to make sure of their Passage into Paradise, tho' not half so well assured of it as the order is of a considerable Legacy. *Woods*, an old Word of the Sax. *Wode*, Cloaths.

V. 481. *They pass the Planets seven*; They get up above the seven Circles assigned to the moving Lights, Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna, styled *Planetae*, Wanderers, of the Gr. *Planetae*, Gr. Wandring, because of their various and unequal Motions.

Ibid. And pass the fix'd; And soar above the Firmament, where the fixed Stars are placed, called *Arcturae*, Gr. unerring, not as if this Sphere were void of all motion, but because it moves so slowly on the Poles of the Eclipse, as not to complet its compass in less than 2500 years, therefore seeming fix'd to the giddy Planets.

V. 482. *And that Crystalline Sphæar*; *Gassendus* tells us, this *Caelum Crystallinum* is so called, being void of Stars; it is transparent and as clear as Crystal. *Κρυσταλλος*, Gr. The best Astronomer, for the convenience of solving the *varia*, has divided this Crystalline Heaven into two, constituting the 9 and 10 Sphæars, which are supposed to be so equally poised and balanced, the ninth on the Poles of the Eclipse, and the tenth on the Equinoctial Points, and by a kind of trembling vibration the one inclines from the West to the East, and so back again, and the other from North to South reciprocally, with a trepidation so slow, that the first circle moving two degrees and one third (which makes one libration) 1700 years, and the latter is moving as long in performing a libration but of 24 minutes; an Invention that might have become Quaking Astronomer. *Gass.* l. 2. c. 8.

V. 483. *The Trepidation talk'd*; They pass the Crystalline Orb, so poised, that it moves forwards and back again by a slow trembling, too much fancied and talk'd of, like a Spanish Jewner never standing still, and yet gaining no ground: *Balance*, of the Lat. *Balanx*, a Beam that holds Scales, poised and centred upon a Point. *Trepidatio*, Lat. trembling, of *Trepidare*, to shake.

Ibid. And the first moved; The eleventh Heaven, the *Primum mobile*, because the twelfth is by the School-men made unmoveable, the Empyrean, of a square form as to its outside, according to the description of the Heavenly Jerusalem, Rev. 21. 16.

V. 484. *At Heaven's Wicket seem to, &c.* And now St. Peter seems to stand ready to open Heaven's Doors, waiting for 'em with his Keys in his hand. How the Romanists have conferred this Office of Door-keeper on St. Peter, and for what reason I know not, unless they interpret the Power of the Keys our Saviour gave him, (which is generally by them understood, to be exercised Literally by him now in Heaven, the Popes (his pretended Successors) managing the other Magisterially enough on Earth. Read *Matth.* 16. v. 18, and 19. *Wicket*, of the Fr. *Gaiquet*, a little Door.

V. 486. *At foot of Heaven's Ascent*; Now at the beginning of Heaven's high rise, at the bottom of the going up, or arising up towards Heaven: *Ascent*, of *Ascensu*, Lat. a climbing up, of *Ascendere*, Lat. to mount.

V. 488. *Blows them transverse, &c.* Blows them aside; *Mutari transversa fremunt & cessare ab atra Confusant venti*, *Æn.* 5. *Transversus*, Lat. turned aside, put by.

Ibid. League; At Sea, especially, is three English miles, so called of the Fr. *Lieue*, as this of *Leuca*, Lat. degradable, says *Anon.* *Marcellinus*, a *degrade*, from white Stones, whereby the Ancients distinguished them, as the Romans also did. *Decimus ab Urbe Lepo*, 10 miles from Rome.

V. 489. *Into the devout Air*; Out of the way into this blustering Climate: *Devotus*, Lat. *De* vult, out of the way.

V. 490. *Cowles, Hoods, and Habits*; The Dresses and Habits of Monks and Friars: *Cowle*, Sax. *Cowle*, Fr. *Cagulle*, of the Lat. *Cucullus*, a Monk's Hood: *Habit*, of *Habitus*, Lat. a Dress, Cloaths.

V. 491. *Flutter'd into Rags*; Torn and rent into Rags: *Flutter'd*, beaten, B. 2. V. 933. *Reliques*, Lat. *Reliquia*, the Remainers of Saints Bodies, Bones, Ashes, old Garments, &c. supposed to work miraculous Cures by their credulous Admirers and Adorers.

V. 492. *Indulgences, Dispenses, Bulls*; Licences, Dispensations, Proclamations, and Edicts of the Pope: *Indulgentia*, Lat. a Permission from the Pope to do something otherwise forbid: *Dispensatio*, Lat. Leave given to do things against the Laws of Men, and often those of God, as Murders, incestuous Marriages, breach of Faith, &c. *Bulls*, the Popes Letters Patents sealed with a piece of Lead hanging to 'em; of *Bulla*, Lat. for the Bols of a Bridle, and thence a Seal.

V. 493. *The Sport of Winds*; *Vacui Ludibria ventis*: Or as *Virgil* of the Sibyls Verses writ on Leaves of Trees, *Hæc turbata volant rapidis ludibria ventis*, *Æn.* 6.

V. 495. *Into a Limbo large and broad*; *Limbus*, Lat. for the Welt or Hem of a Garment, by the School-men supposed the place in the Neighbourhood of Hell, where the Souls of the Just, who dyed before the Ascension of our Saviour, were detained, and into which they consign the Souls of the Infants dying unbaptized. A daring and enterprising Opinion, grounded on these following Texts of Scripture: *Jacob* mourning for the supposed Death of his Son *Joseph*, says in the bitterness of his Soul; *I will go down into the Grave into my Son mourning*, Gen. 37. 35. The Hebr. word is *אֶרֶץ*, signifying generally the place of Human Bodies after Death, and therefore in our Bibles well translated the Grave. The same word does indeed signify the lowest Place, and is understood of Hell; *As Hell is naked before him*, Job 26. 6. Of which *Aben Ezra* says in his Commentary on the place, *Centum ipsi terra, ipsi in aperto & propatulo est*, the very Center of the Earth (where Hell is supposed to be) is open and plain before him. The next place assigned for a Support and Foundation, is that where the Witch of *Endor* tells *Saul*, *I saw Gods ascending out of the Earth*, 1 Sam. 28. 13. And in the Eulogy of *Samuel*, this ascending God, it is said, *And after his death he prophesied, and shewed the King his end, and lift up his Voice from the Earth*, Ecclef. 46. 20. Another Text is *Zechar.* 9. 11. where the Prophet foretelling the joyful Coming of the *Messiah*, says, *At for thee also, by the blood of thy Covenant, I have sent forth thy Prisoners out of the Pit, wherein it was Water.* *אֶרֶץ פְּרוֹכָה* *Proutus rui*, those that are bound; which Place, if compared with its Parallel, *Isa.* 61. 1. where it is said of our Saviour, *He hath sent me to bind up the broken-hearted, to proclaim liberty to the Captives, and the opening of the Prison to them that are bound*; it will be manifest, that the Captivity and Prison here meant, is to be understood Spiritually of those that were sold under Sin, and late in the thick darkness of Ignorance, and the shadow of Death, not of any such Local Confinement of Spirits after this Life.

But the Sacred Quotations, on which these Prying Architects do most insist, are *Luke* 16. 22. where the Angels carried *Lazarus* into *Abraham's bosom*; which has made 'em add to their *Limbo Patrum*, that of *Sinus Abrahæ*; which is so far from being a description of the Place in this Parable of our Saviour, that it leaves us in the same mysterious Uncertainty; and whereas the Romanists infer from v. 26. *Between us and you there is a great Gulf fixed, that this Limbus is not ill situated, and to near the place of Torment as their Adversaries affirm, the whole proceeding*

ceeding of the Parable shews it to be both within the reach of the Eye and the Ear: The other is, 1 Pet. 3. 19. By which also he went and Preached to the Spirits in Prison, a Text as applicable to their Purgatory as to this Limbo; both which *Tartarus* tells us, were entirely evacuated by our Saviour's descending into them.

Our Poet has more rationally assigned the back-side of the World for the large Limbo of Superstition and Folly, into which all useless, painful Fopperies, that disturb Mankind, deserve well to be thrown.

V. 501. *His Travell'd Steps*; Weary took his way: *Travell'd*, of *Travail*, Fr. tired.

V. 506. *With Frontispiece of Diamond and Gold*; A description of Heaven's high Fore-front, imitated from Ovid's:

*Regis solis erat sublimis alta columnis,
Clara micante auro, Flammisque imitante Pyrope.* Met. 2.

Well has our Poet adorned Heaven's everlasting Gate with Gold, and the impulsive Diamond, this Stone resisting not only the Anvil and the Lyon Hammer without the least damage, but supporting the fiercest Fites, tho' thrown into the midst of a flaming Furnace for many Days; (whence it derived its Name *Adamas*; *Indomit*, untameable;) Gold, of all Metals the finest, comes more pure and perfect out of the Fire. *Frontispicium*, Lat. the fore-part, the fore-front of a Building, *Frontis inspectio*.

V. 507. *Imbellis*; Beautified; of *Embellis*, Fr. adorned.

V. 508. *The Portal* shew; The place leading to the Gate shew bright with sparkling Jewels: *Portal*, Fr. *Portail*, both of *Porta*, Lat. a Door, and signifies a place leading to a Door, and usually Arched, and raised on Pillars.

V. 509. *By Model*, &c. Not to be imitated by any Carver's or Painter's hand: *Modell*, Fr. *Modellus*, Lat. *Modulus*, a Pattern or Specimen of any great Building, shaped in small, but in exact proportions: *Pencil*, Fr. *Pinceau*, the Instrument Painters use to draw with.

V. 510. *Whereto Jacob saw*; *Jacob*, the second and Twin-Son of Isaac and *Rebecca* his Name *Ἰακώβ*, sign. a Deceiver, of *ἰσχυρ*, to deceive; a derivative of *ἴσχυς*, the Heel, by which he took his Brother *Esaú* striving for the Birth-right in his Mother's Womb, of which he afterwards supplanted him. Gen. 25. 25.

V. 511. *Angels* — *Bands of Guardians bright*; And he dream'd, and beheld a Ladder set upon the Earth, and the top of it reached to Heaven, and behold the Angels of God ascending and descending in it; and behold the Lord stood above it, Gen. 28. v. 12, 13. That by this Vision of the Ladder, God's Universal Providence and Care of the World is set forth, and his particular Kindness and Assistance to his Servant Jacob in his flight from his threatening Brother, is the sense of the best Interpreters: *Bands of Guardians bright*, Companies of shining Illustrious Wardens, bright shining Guards of Angels; of *Gardien*, Fr. a Keeper, a Warden; of *Garder*, Fr. to watch, to keep safe; that God employeth his Angels in these Ministerial Offices, many Instances in Scripture make it plain; *Are they not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?* Hebr. 1. 14. The two destroying Angels that came to Sodom, proved Protectors to Lot and his Family, Gen. 19. Three Angels appeared to Abraham, and were Entertained by him, Gen. 18. *Jacob*, in his return into his own Country, was met by the Angels of God, and when he saw them, he said, *This is God's Host*, Gen. 32. v. 1, and 2. a Guard of Angels to protect him against his angry and armed Brother *Esaú* marching against him. *Elijah* has an Angel for his Provider, 1 King. 19. v. 5, and 7. *David* saw the destroying Angel standing between Heaven and Earth, with a drawn Sword in his hand stretch'd out over *Jerusalem*, 1 Chron. 21. 16. An Angel appeared to *Zacharias*, Luke 1. 11. *The Angel Gabriel was sent from God*, &c. To the Virgin *Mary*, Ibid. v. 26, 27, and 28. With many more both in the Old and New Testament.

V. 512. *When he from *Esaú* fled*; *Esaú*, *Ἰσάκ*, of *ἰσχυρ*, to make, as if more perfect and complete, being all hairy, not so tender as young Infants generally are, but the Word has another signification, to acquire, and conquer, relating to the struggle he had with his Brother for the Birth-right in their Mother's Womb. Of *Jacob's* flight from him, read Gen. 27.

V. 513. *To Padan-Aram*, &c. The open or plain Country of Syria or Mesopotamia, whither *Jacob* was sent, Gen. 28. 2. *Ἰβ*, in the Arabic Language, signifi. a Field, a Clump of Country. *Ἰβ*, *Atania*, or Syria; *Bethuel* is styled, the Syrian of *Padan-Aram*, Gen. 28. 20.

Luz; So was the name of that City called at the first, Gen. 28. 19. but *Jacob* enter'd another it, but slept on his hard Pillow, *Sol* *Dio*, Under the open Skie, Gen. 28. 11.

V. 515. *This is the Gate of Heaven*; *This* is no other but the House of God, *this is the Gate of Heaven*, Gen. 28. 17. Here God, by his especial Favour and peculiar Providence, has manifested himself to men, as in his Heavenly Palace; here by this favourable Vision I have had access and free access to him, as if this were the very Gate leading into the Glorious Mansion of his Majesty; in perpetual remembrance thereof, he calls the Place *Ἰβ* *Ἰβ*, *Bethuel*, The House of God.

V. 516. *Each Star mysteriously was meant*; The meaning of this Visionary Ladder is diversely allegorized by the Fathers and School-Divines; some make it the Type and Representation of the Genealogy of our Saviour *Jesus Christ*, which the Evangelist *St. Matthew* has deliver'd,

by descending from *Abraham* to *Joseph* and *Mary*, and *St. Luke* by ascending up from them to *Adam* and *God*, Chap. 3. The many Steps then of this Ladder shew the many Generations, and Persons contained in his Pedigree from *Adam*. God's Mercy and his Truth are the Ropes that support its mighty length, reaching from Heaven to Earth. Others interpret the Foot of this Ladder standing on the Earth, to foretell Christ's Human, as its top reaching to Heaven, does his Divine Nature. *Oh that thou wouldst rent the Heavens, that thou wouldst come down!* *Matth.* 23. Ver. 1. Christ indeed may well be represented by this Heavenly Ladder, for by him not only the Angels, but all the Saints and faithful Servants of God, (who in Heaven shall be like the Angels, *Matth.* 22. Ver. 30.) do ascend and descend, that is, have free access to God, and the Throne of Grace, and attain by his Merits Everlasting Happinels. So *Rupertus*, *Palustris*, and others.

Others interpret this Ladder to be the way to Perfection, towards which we must endeavour to ascend gradually: Many are the Stairs, and Degrees of Faith, Repentance, and all the Christian Virtues to be pursued by perseverance in well-doing, ere from the bottom, fixed on frail Dust and Ashes, we can climb up to the highest pitch of Perfection, where GOD (tho' Divine Matter, was not to be understood according to the Letter, but signifi. some secret more considerable. Of *Museus*, Gr. a Sacred Secret, something concerning holy Things, called from being common; of *Mum*, to instruct, to interpret the knowledge of sacred Rites.

V. 519. *Of Liquid Pearl*; Or of Pearl dissolved, made liquid, and akin like Water, or a bright shining White: *Perferrunt Margaritae, quae Candidissime, Liquidissime, Resolubilissime, Liquidissime & Minime Ponderis sunt*, *Rucius de Gem. Lib. 1.* *Pliny* tells us the Cyters (whole precious Offspring Pearls are) are to knowing of their Treasures, that upon the approach of any Humane Hand, they compress their Shells harder than ordinary, and if forced open, often vary very fictitious and fallacious, and contradicted by every Days Experience, and found by may have proved to any Man. Of *Jasper*, see V. 363. of this Book.

V. 522. *Rapt in a Chariot down by fiery Steeds*; Snatch'd up into a Chariot drawn by shining Horses, this is meant of *Elijah*, 2 Kings 2. Ver. 11. as he that is said to sail o'er the Liquid Lake of Pearl wafted by Angels, must be *Enoch*, Gen. 5. Ver. 24. That both these were translated into the Earthly Paradise, (which they were of Opinion did still exist) *Isidorus*, *Hieronymus*, *Justinus* and others held, where by Eating of the Tree of Life, they remain free from all Dilemmers both of Body and Mind, in continual Contemplation of God, though not in the beatific Vision of Him. Others affirm, That without Meat or Drink, or the want or desire of them, they continue unchanged and incorruptible, GOD suspending in them the Act and Power of Natural Heat, from preying upon the Radical Moisture that feeds the Lamp of Life. Others who believed the entire abolition of Paradise, suppose 'em carried into some Superiour Orb, illustrious and delightful, unknown to Mankind, where free from all Inconveniences both of Body and Soul, they are to continue, till towards the end of the World they are to appear against Antichrist, and to be put to death by him: *Tertull.* *August.* *Rupertus*, *Suarez*, grounding the last part of their Opinion on *Matth.* 4. Ver. 5. *Matth.* 17. Ver. 11, and *Revel.* 11. Ver. 3.

V. 524. *Or aggravate his sad Exclusion*; Or to make his Banishment from that place of Bliss more grievous to him; of *aggravare*, Lat. to render more heavy and uneasy. *Exclusio*, Lat. shutting out.

V. 529. *Wider by far*; Because GOD in the first Ages of the World did more frequently visit his chosen Servants and People, *Abraham*, *Isaac* and *Jacob*, and the Children of *Israel* by his holy Angels not only calling to them out of Heaven, but by converting Face to Face, of which see divers Instances before Ver. 511. of this Book.

V. 531. *The Promised Land*; *Canaan* promised to *Abraham* and his Seed after him by GOD. *Abraham* dwelt in the Land of *Canaan*, and the Lord said to *Abraham*, Look from the place where thou art, Northward and Southward, Eastward and Westward, for all the Land which thou seest, to thee will I give it, and to thy seed for ever, Gen. 13. Ver. 12, 14 and 15. See Gen. 12. Ver. 7. *Deut.* 34. Ver. 4.

V. 532. *Those happy Tribes*; Of the Children of *Israel*, so happy in GOD's particular Instruction of 'em, and his continual Providence over them. *Tribes*, of *Tribus*, Lat. a Division of the Romans at first into the three parts, Senators, Soldiers, and the common People: Hence *Tribus*, of the Numeral *Tres*.

V. 533. *On high Belieft*; On extraordinary Commands and Occasions: *Hest* and *Belieft* are old words of the Sax. Here, a Command. *Obedient Nature's first Belieft*, *Spem. F. Q. Book 6. Cant. 4. St. 14.* *Hecce in Hest obsecr'd*, *Idem. Book 5. Cant. 12. St. 43.*

V. 535. *From Parnassus the Fount*, &c. Was by the Ancient Geographers accounted a Fount of Mount *Libanus*, and thought to be the Head of *Jordan*, till later and better Discoveries have found its true Sources to be *For* and *Dan*, whence it takes its Name, (as our *Thames* is of *Tame* and *Isis*) two Fountains both at the Foot of *Libanus*, in the Confines of *Celestria*, running Southward: It is a rapid River, of a thick Water, as washing a fat Soil, full of Fish, and its Banks adorn'd with thick and pleasant Woods, as *Montesque* *Theremin*, an Eye-Witness of it, testifies.

Ibid. *Jordan* is perhaps the most famous River in the World, for the many Miracles and Mysteries there wrought: It was past over by the *Israelites* on dry-foot, *Josh.* 4. Also by *Elisba* in the same manner, *2 Kings* 2. *Verl.* 8. In it *Naaman* the Syrian left his Leprosy, *Chap.* 5. *Verl.* 14. In it *John* Baptized the Jews into Repentance; and afterwards our Saviour himself was in this River Baptized by him, *Matth.* 3. *Verl.* 5. and 15. The Talmud derives the Name [דגן] of [דגן] and [דגן], as descending from *Dan*, the City anciently called *La* near *Panopolis* formerly supposed the Spring and Fountain of *Jordan*, by *Plin. Lib.* 5. *Cap.* 15. and *Solin. Cap.* 38.

V. 536. *To Beer-saba*, &c. באר שבע: The Well of the Oaths, because there *Abraham* and *Abimelech* swore and made a Covenant together, *Gen.* 21. *Verl.* 31. A Town of *Idumea* and first belonging to the *Edomites*, afterwards to the Tribe of *Simeon*, which the *Christians* won against the *Infidels* for recovery of the Holy Land, (so styled because our Saviour wrought there the Salvation and Redemption of the World.) Fortified as bordering on the *Arabians*, (commonly call'd) the *Red-Sea*, not far from *Egypt*, as our Poet truly says this was the Southern, as *Jordan* and *Libanus* the Northern Limit of the *Promised Land*.

V. 539. At bound the Ocean Wave; Well has our Poet declared the Bounds appointed to Darkness and encroaching Night, to be such as those that bound the enraged Ocean's proud swelling Waves, whole Briny Billows rising much higher than the shelving Shore, scarce imagined to be stopp'd by the yielding Sand, but by that Almighty Power, that says, *Thou shalt thou come, and no farther; Whose Voice the tumultuous Waves and stormy Winds obey*, *Matth.* 8. *Verl.* 24. 26. and 27. *Mar.* 4. *Verl.* 37. *Luk.* 8. *Verl.* 23. Attend the Boundaries appointed to that Proud Element, always in Motion, and so easily put up. *Was shut up the sea with Doors, when it brake forth as if it had issued out of the Womb? When I made the Cloud its Garment thereof, and thick Darkness its Swaddling Bands, and established my Decree upon it, and said, Bar and Down, and said, Hitherto shalt thou come, but no farther; and here shalt the Pride of thy Waves be stayed*, *Job* 38. *Verl.* 8, 9, 10, and 11. The same Command established the Limits and Barriers of Night and Day.

V. 543. As when a Scout; As when one sent through dark and dismal Night, wandering through dangerous and unknown ways, at break of comfortable Day, has gain'd the top of some vast Hill. Scout, of the Fr. *Eclaireur*, a Harkener, of *Eclouter*, to listen, as it becometh a Scout to do, when stealing through the Night. Dawn, of the Sax. *Degian*, to grow Day. Brow, of the Belg. *Braume*, the Top, or Height of any thing. *Peril*, of *Periculum*, Lat. danger.

V. 549. Metropolis; The chief City of a Kingdom. *Μητροπολις*, Gr. the Mother-City. *Prætorium*; Ornaments on the Tops of Towers, of the Barbarous Lat. *Pinnaculum*, of *Pinnus*.

V. 553. The Spirit Malign; The wicked malicious Spirit, Satan. *Malignus*, Lat. bearing ill-will to, malicious. This word is used in the Translation of many places of the first Book *Gene.* of *St. John*, *Chap.* 2. *Verl.* 13, and 14. *Chap.* 3. *Verl.* 12. Not at Cain, who was of the wicked one, which the Vulgar Lat. renders, *Qui ex Maligno erat*, the Greek expressing it by *Πονηρος*, and so *Chap.* 5. *Verl.* 18, and 19.

V. 557. Above the Circling Canopy of Nights Extended Shade; So high above the darkest Hemisphere, (the dark half of the World) over which Night stretches her Shade; Satan standing on one of those Golden Stairs leading to Heaven's high Palace, and thereby raised above the compass of Nights dark Veil, that enfoldeth half the Globe, while the enlightning Sun rises and enlivens with his cheerful Rays the other half, from so exalted a Station, well might he look round, and survey the whole World.

Canopy; Fr. *Canopée*, Lat. *Conopeum*, all of the Gr. *Καναπέων*, properly a Net hung about Beds against the Inconvenience and Importunities of Flies and Gnats; *Καναπέων*, Gr. The *Andrians* were forced to this Invention by Multitudes of these buzzing and biting Insects, that arose from the Nile and its Neighbourhood. It was reckoned among the Essentials of the *Romans*.

Interque signa, (Turpe 1) Militaria

Sol aspiciat Conopeum,

Ut resudines tibi Lente Conopeo. Juv. Sat. 6.

It is since understood of the Tetter of a Bed, and of a State hanging over the Seats of Kings and Princes in Publick, call'd *Canopies of Estate*.

V. 558. Of Libra to the Fiery Star, &c. He takes a view of the World from the most Eastern Point of *Libra*, to the Constellation call'd *Andromeda*, carried by the *Ram* while at the Western Ocean, beyond the Horizon, then from North to South, and without more delay, &c.

Libra, is one of the Twelve Signs of the Zodiac, represented by the Balance, which has occasioned it to be mistaken for *Virgo*. It took its Name à *Libram*, because when the Sun enters into this Sign, *Noctes & Dies libantur*, the Days and Nights being equal, as in a Counterpoise.

Libra die somnique paræ ubi fuerit horis. Georg. 1.

V. 558. d.

V. 559. *Andromeda*; Was the Daughter of *Cepheus* and *Cassiopea*, the Beautiful Off-Spring of a vain-glorious Mother, who having despised the Beauties of *Juno*, or as others say, of the Sea-Nymphs, *Neptune* punish'd her Arrogance, by sending a strange Sea-Monster, who devouring the Country, the Oracle was consulted, and by it, her Daughter doomed to be devoured by it. *Perseus* came to her relief, kill'd the Destroyer, releas'd the Lady, and Married her for his reward.

Illic Immeritam Maternæ pendere Lingue

Andromedam penas injustus jussit Ammon

Quam simul ad duras religatam brachia Cautæ, &c. Metam. Lib. 4.

By the favour of *Minerva* they were all placed among the Stars.

Fam clausus Oculum Andromeda Pater

Ostendit ignem. Hor. Carm. Lib. 3. Od. 29.

The Fleet Star that bears *Andromeda*; Is meant of *Aries*, the Phœcean *Ram* advanced among the Constellations in memory of the Golden Fleece, just over whose back *Andromeda* is placed. Ibid. *Atlantick Sea*; The Western Ocean, taking this Name of *Atlas*, the greatest Mountain in all *Africa*, heaving it self up in *Mauritania* near this Sea. *Ovid* makes him a mighty King turn'd into Stone for his rudeness to *Perseus*.

Constitit Hesperio Regnū Atlantū in Orbe. Metam. Lib. 4.

V. 561. Without longer pause; Immediately without delay: *Pause*, Fr. stop, stay: *Pausement*, leisurely.

V. 563. Precipitant; Headlong, (as before:) Down-right: *Precipitans*, Lat. to fall headlong, of *Preceps*.

V. 564. The pure Marble Air; Marble *Marmoreus*, Lat. *Μάρμαρος*, Gr. white, shining, of *Μαρμαίω*, to shine, to glitter, is often used to express clearness or whiteness, without any reflection on its hardness. So *Virg.*

Marmoreū Caput à cervice revulsū, Geo. 4.

Winds his oblique way; Turns and winds up and down: *Obliquus*, Lat. sidewise, crooked, awry.

Obliquaque sinu in ventum. Æn. 5.

V. 565. Amongst Innumerable Stars; That the Stars are Numberless, the Holy Scriptures seem to assert. Look now towards Heaven, and tell the Stars, if thou be able to number them, *Gen.* 15. *Verl.* 5. The Lord thy God hath made thee as the Stars of Heaven for Multitude, *Deut.* 10. *Verl.* 32. Of God it is said, He telleth the Number of the Stars; He calleth them all by their Names, *Psal.* 147. *Verl.* 4. As if their Number were Incomprehensible to any Creature. *Stelle numerari non possunt, quia nec omnes eas videri posse credendum est.* Æt. August. de Civi. Dei, Lib. 16. *Cap.* 23. That the Number of the Fixed Stars is unknown to Mankind, *Aristotle* in his Book *De Mundo*, and his second Book *De Cælo*, as also *Plato* in *Timæus*, and *Seneca* in his *Natural Quest.* Lib. 6. *Cap.* 16. do all affirm. But the most conspicuous and considerable, and all, that at so vast a distance can be discerned, are by the best Astronomers reckoned 1022, and distributed into 48 Constellations, according to their various Magnitudes and Sizes, those of the sixth Magnitude being bigger than the Earth 18 times; inasmuch that they undertake Mathematically to prove, That if the whole Cavity of Heaven were as full of Stars of the first Magnitude, (each of which are bigger than the Earth 108 times) as they could be placed, it could not contain more than 71209600 of 'em. *Perr. Comment.* in *Gen.* Lib. 2. *Quest.* 2.

V. 566. Night-band seem'd other Worlds; Following the Opinion of divers Philosophers, who thought not only the Moon to be such an Inhabitable World as this Terrestrial of ours is, and by turns enlightened by it: But the Stars, especially those of the first size, to be shining Orbs possit by the Souls of departed Heroes, and Spirits pure and sublimed above sense, accounting it absurd to imagine, that so many Illustrious Bodies, of so much Beauty, and such Immense Magnitude, and Motions incredible and almost Spiritual, should be made to no other end, than to dart and center their Innumerable Beams of Light, in this dark opaque spot of Earth, a vast Inestimable Tribute paid by so many Glorious Attendants, on a dull, heavy, unactive Clod.

V. 568. Like those Hesperian Gardens; So call'd of *Ἑσπερίων*, *Hesper*, because placed in the West, under the Evening Star. Those famous Gardens were the Isles about *Cape Verd* in *Africa*, whose most Western Point is still call'd *Hesperium Cornu*. Others will have 'em the *Canaanites*. The Poets tell us, *Hesperus* the Brother of *Atlas* had three Daughters, *Egle*, *Arenusa*, *Hesperethusa*, to whose keeping, and that of a watchful Dragon, these Gardens and their Golden Fruit were committed.

— Finis

— Fuit aurea silva
Droitisque graves, & fulvo germine rami,
Virginisq; chorus, nitidi custodia luci,
Et nunquam somno damnata Luminis Serpens,
Robora complexus rutilo circumdata Metallo. Luc. Lib. 9.

Oceani sinem juxta, Solemque Cadentem
Ultimus Aethiopum locut' est: Ubi maximas Atlas, &c.
Hesperidum templi custos, epulasque Draconi
Quae dabit & sacros servabat in arbore ramos. Aen. 4.

Both these describe the Golden Fruit to hang on the Trees of these Gardens, and yet Interpreters are not agreed in the matter, because *Mela* signifies Apples, (they being probably no other than *Mela Citrea vel Aurantia*, Lemons and Oranges) is so near to *Mela*, Gr. for Sheep, having finest Fleeces than those of other Countries.

V. 573. *Allur'd his Eye*: The Sun in his Glorious Majesty most nearly resembling Heaven the Habitation of his Maker, drew him to behold it. *Allur'd*, of *allicere*, to entice.

V. 574. *Through the calm Firmament*: Thro' the quiet Air, as V. 564. *Through the pure Motionless Air*; *Aura Aetherea*, as Tycho calls it, that *Υπερ*, tho' by the LXX translated *ὑπερ*, and by the Vulgar Latin *Firmamentum*, signifies Extension, the pure Expanse of Heaven, the Air, of *Υπερ*, to extend or stretch out: And that the Solidity, by the Ancient Philoſophers and Astronomers, attributed to the Heavens and the Celestial Orbs, has incumber'd all their Motions and Motions with innumerable Inconveniences, in so much that they have been forc'd to Hammer out of their Heads for the Sun three distinct Orbs, five for the Moon, and for the Planets 35; so scrubb'd over with Centrick, Concentrick, and Excentrick, Cycles and Epicycles, &c. is so well known, that to assert the Heavens, in which the Stars seem to move, to be liquid like the Air, is an Opinion most probable, as not being liable to so many Inconveniences Confusions, and Crowds of Errors, and the most easie to discover the Motions, Distances, Altitudes, Aspects, &c. of the Stars, and to give the clearest Account of the Generation, Eruption, and decay of Comets, and the Appearances of New Stars, and to solve all other Difficulties.

V. 575. *By Center or Excentrick hard to tell*: Hard to tell how Satan took his course towards the Sun, of whose course, though continued so many thousand Years, Mankind is so ignorant. The Astronomers observing so great Varieties in the Motions of the Planets, and that the Sun himself in passing through the Zodiac kept not an equal pace, making 187 Days Journey in travelling through his six Northern Inns, and spending only 178 in the six other Southern Signs, were forc'd to fancy new Orbs, in which sometimes both they and he their great King and Governour, moved from, and deviated Excentrickly to the Center of the Earth: *Centrum*, Lat. *Kέντρον*, Gr. a Mathematical word, importing the middle point in a round, or circular Body, from which the Circumference is on all sides equally distant.

V. 576. *Or Longitude*: The Longitude of the Sun or a Star, is an Arch of the Ecliptick intercepted between the beginning of *Aries*, and the Point where the Circle of Latitude cuts the Ecliptick. *Longitude*, Lat. *longitudo*.

Ibid. *The Great Luminary*: The vast Light the Sun, so call'd by *Moses*, Gen. 1. 16. *And God made two great Lights, the greater Light to rule the Day*. Various have been the Opinions of the most learned of Mankind concerning the Magnitude of the Sun: *Anaximander* thought it as big as the Earth, and its Orb 27 times bigger: *Anaxagoras* esteem'd it greater than *Ptolemy*: *Heraclitus* and *Epicurus* somewhat bigger than it seems. But by comparing the Sun's Diameter with that of the Earth, (that is, the Globe of Earth and Water) *Ptolemy* and his Followers affirm, the Sun to be greater than the Earth 167 times, *Tycho Brahe* 139, and *Copernicus* 434; 'tis hard to determine which of 'em is the best Celestial Surveyor: *Copernicus*, is properly an Assembly of Stars.

V. 579. *Dispenses Light from far*: Sends far and near his chearful Light: *Dispensum*, Lat. to bestow, to lay out.

V. 580. *In number that compute Days, Months and Years*: Days are of two sorts, one consisting of the time in which the Sun is carried about the Earth, called Natural: *Supernatural*; the other accounted by his Duration above the Horizon, named the Artificial Day. A Solar Month is the time the Sun is in passing through the twelfth part of the Zodiac; and a Year, that which he entirely runs through all the Twelve Signs of that Circle, so named, *Annus*, Lat. Thus *Homer*:

Ἄλλ' ἔτι δὲ μέλλειν τὸν ἥλιον ὀφθαλμοῖς
ἄλ' ὀφθαλμοῖς ἴδεν. ΟΔ. Δ.

Ponit O Christiana Mundum
Luminis, hinc inde quae ducunt omnia. Georg. Lib. 1.

— Tunc jam regnet Apollo
Et incipiant Magni procedere Mensei. Ecl. 4.
Interea Magnus Sol circumvolvitur, annuum. Aen. 3.
A dextra, laevaque dies, & Mensis & Annus.
Saeculaque & posita spatia aequaliter horae. Meta. Lib. 2.

The reason of all which is, from the Motion of the Sun, the Measure of Time.

V. 583. *By his Magnetick Beam*: Or are turn'd towards him by his Attractive Rays, that draw 'em to him. *Magnetick*, of *Magnus*, *Μεγας* in *Μεγαν*, the Loadstone that draws Iron to it with such eager embraces, that the force, whereby they are separated, is very perceptible; so call'd from the Name of its first Finder an Indian Shepherd. Philoſophers having observ'd a Central Virtue in the Earth, which draws and allures all weighty things to it, are of Opinion, that the Sun has a Magnetick and Attractive Power in his shining Orb, that influenceth all the lesser Lamps of Light, and makes 'em attend his Motions, like an illustrious Train, wearing his Gaudy Livery.

V. 584. *The Phœnix, &c.* The World, (Nature's whole Frame) and into its Bowels working its easie way, although unseen, darts undiscern'd its Virtue into the Sea. *Phœnix*, Universalitas, Lat. *παν*, the whole Fabrick of the World.

V. 585. *With gentle Penetration*: With soft Insinuation, gently sinking, or making easie way into the Earth: *Of Penetration*, Lat. to pierce into.

V. 586. *Even to the Deep*, to the Sea, *In Ponderis in the Deep*, Psal. 107. Verſ. 24. properly so called because unfathomable, yet by the Sun's Prolifick Rays, its Briny Bottom is warm'd, and its vast Wombs enlivened.

V. 587. *So wondrously was his bright Place appointed*, so usefully, even to admiration, was his glorious Course ordain'd; and indeed there is nothing more amazing, or that gives Mankind juster Occasions of admiring GOD Almighty's Incomprehensible Wisdom, than the Position and Motion of the Sun, the most Glorious of all Inanimate Bodies: Such is his appointed Place, and such his constant Course, that moving obliquely between the two Poles, he divides his enlivening Influence through the wide World, rendering all the Quarters of it Inhabitable, and by his Invisible Virtue and various Approaches and Retreats, stimulates Universal Nature into those Vicissitudes that support her.

That the Sun's appointed Path is here called his *Station*, and that said to be *set*, so that the Stars dance round him, dispensing Light from his Lively Eye, on which they wait by turning themselves towards him, or by being turn'd by the force of his Attractive Beams, seems to be said by our Author according to the *Chaldean* Opinion, of the Earth's moving about the Stationary Sun, of which more, Book 8. But *Station*, Lat. *Statio*, does not imply a want of Motion, but is referable to the Orb, wherein the Sun is placed, and this very word is used by *Pliny*, *Statio Stationis*, for the Starry Orbs, Lib. 2. Cap. 16.

Depressa Statio Turiffima Nautis, Georg. 4.

Where though Seamen might ride out a Storm, yet not without violent Motions and Concussions both of Winds and Waves.

V. 589. *Astronomer*: *Ἀστρονόμος*, one skilled in the Knowledge of the Stars, of *Ἀστρο*, Gr. a Star, and *νόμος*, to distribute; one that understands the several Tribes, Distributions, Places and Motions of the Heavenly Bodies. *Lucens Orbis*, shining Circle: *Lucens*, Lat. shining.

V. 590. *Glazed Optick Tube*: A long and large Perspective Glass, called a Telescope, having Glasses to frame and ground, that it represents Objects at so vast a distance as the Stars are, extremely plain, even to the discovery of Spots, and mighty Inequalities in the Sun, Mountains & Fancies, as they call 'em, and Rivers and Mountains in the Moon's Spotty Globe, as before, Book 1. Verſ. 288. where it is call'd *Optick Glass* here *Glazed Optick Tube*, of *Tubus*, Lat. a hollow Pipe, in which the Glasses are placed.

Sin Macula incipit rutila manifestatio ignis, Geo. 1.

V. 592. *Medal*: Is a Piece of Gold or Silver Coin, struck at the Command of some great King or Emperour, or in Memory of some great Action. *Medal*, of the Fr. *Medaille*, as both of the Gr. *Μεταλλιον*.

V. 594. *As glowing Iron with Fire*: All those who have treated of the Sun, affirm Light as essentially in his Nature as Heat in Fire; therefore our Author tells us, that in his Glorious Body, all parts are not alike; some more thick and illustrious, compared to Gold; others more rare and less radiant, resembling Silver: Yet notwithstanding this, they are all alike enlivened, as red-hot Iron, be it thicker or thinner, is affected by Fire. *Informis*, shaped, fashioned, fill'd with; of *Informatus*, Lat.

— Fuit aurea Silva
Divitiisque graves, & fulvo germine rami,
Virgineusque oboritur, nitidi custodia luci,
Et nunquam somno damnatus Lumina Serpens,
Robora complexus rutilo curvata metallo. Luc. Lib. 9.

Oceani finem juxta, solemque cadentem
Ultimus Æthiopum locus est: Ohi maximus Atlas, &c.
Hesperidum templi custos, epulasque Draconis
Que dabat & sacros servabat in arbore ramos. Æn. 4.

Both these describe the Golden Fruit to hang on the Trees of these Gardens, and yet interpreters are not agreed in the matter, because *Mela* signifies *Apples*, (they being probably no other than *Mela Citrea* vel *Aurantia*, *Lemon* and *Oranges*) is so near to *Mela*, Gr. for *Shag*, having finer Fleeces than those of other Countries.

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Ibid. *The Great Luminary*: The vast Light the Sun, so call'd by *Moses*, Gen. 1. 16. *And he made two great Lights, the greater Light to rule the Day*. Various have been the Opinions of the most learned of Mankind concerning the Magnitude of the Sun: *Anaximander* thought it as big as the Earth, and its Orb 27 times bigger: *Anaxagoras* esteem'd it greater than *Ptolemy*: *Heraclitus* and *Epicurus* somewhat bigger than it seems. But by comparing the Sun's Diameter with that of the Earth, (that is, the Globe of Earth and Water) *Ptolemy* and his Followers affirm, the Sun to be greater than the Earth 167 times. *Tycho Brahe* 139, and *Copernicus* 434; 'tis hard to determine which of 'em is the best Celestial Surveyor. *Copernicus* is properly an Assembly of Stars.

V. 579. *Dispenses Light from far*: Sends far and near his cheerful Light: *Dispensare*, Lat. to bestow, to lay out.

V. 580. *In number that compute Days, Months and Years*: Days are of two sorts, one counting of the time in which the Sun is carried about the Earth, call'd Natural. *Doctores* &c. are other accounted by his Duration above the Horizon, nam'd the Artificial Day. A Solar Month is the time the Sun is in passing through the twelfth part of the Zodiac: and a Year, that in which he entirely runs through all the Twelve Signs of that Circle, so nam'd. *Annus* is thus Homer:

Ἄλλ' ἐπὶ δὲ μέλας γὰρ ἔμμενος ὄρεσσιν αἰθέρι
Ἄλ' ἀπὸ πύλων ἀπὸ πύλων. ΟΔ. Α.

Vat. O Christiana Mundi
Lumina, hinc inde duo que ducunt annum. Georg. Lib. 1.

— Tunc jam reges Apollo
Et incipient Magni procedere Muses. Æl. 4.
Interea Magnus Sol circumvolvitur Annus. Æn. 3.
A dextra, lævæque diæ, & Mæsti & Annus.
Sæculæque & postea spatia æqualitatibus. Met. Lib. 2.

The reason of all which is, from the Motion of the Sun, the Measure of Time.

V. 583. *By his Magnesick Beam*: Or are turn'd towards him by his Attractive Rays, that draw 'em to him. *Magnetick*, of *Μαγνήτις*, *Μαγνήτις* or *Μαγνήτις*, the Loadstone that draws Iron to it with such eager embraces, that the force, whereby they are separated, is very perceptible; so call'd from the Name of its first Finder an *Indian Shepherd*. Philosophers having observ'd a Central Virtue in the Earth, which draws and allures all weighty things to it, are thenceforth all the lesser Lamps of Light, and makes 'em attend his Motions, like an illustrious Train, wearing his Gaudy Livery.

V. 584. *The Universe, &c.* The World, (Nature's whole Frame) and into its Bowels working its ease way, although unseen, darts undiscern'd its Virtue into the Sea. *Universe*, *Univerſitas*, Lat. *τοῦ ὅλου* the whole Fabrick of the World.

V. 585. *With gentle Penetration*: With soft Insinuation, gently sinking, or making ease way into the Earth: *Of Penetrare*, Lat. to pierce into.

V. 586. *Even to the Deep*, to the Sea, *in Hædus in the Deep*, Plal. 107. Verſ. 24. properly so called because unfathomable, yet by the Sun's Prolifick Rays, its Briny Bottom is warm'd, and its vast Wombs enlivened.

V. 587. *So wondrously was set his Station bright*: So wondrously was his bright Place appointed, so usefully, even to admiration, was his glorious Course ordained; and indeed there is nothing more amazing, or that gives Mankind juster Occasions of admiring GOD Almighty's Incomprehensible Wisdom, than the Position and Motion of the Sun, the most Glorious of all Inanimate Bodies: Such is his appointed Place, and such his constant Course, that moving obliquely between the two Poles, he divides his enlivening Influence through the wide World, rendering all the Quarters of it Inhabitable, and by his Invisible Virtue and various Approaches and Retreats, stimulates Universal Nature into those Vicissitudes that support her.

That the Sun's appointed Path is here call'd his *Station*, and that said to be *set*, so that the Stars dance round him, *dispensing* Light from his Lustrous Eye, on which they wait by *turning* themselves *towards him*, or by being *turn'd* by the force of his Attractive Beams, seems to be said by our Author according to the *Copernican* Opinion, of the Earth's moving about the Secondary Sun, of which more, Book 3. But *Station*, Lat. *Statio*, does not imply a want of Motion, but is referable to the Orb, wherein the Sun is placed, and this very word is used by *Pliny*, *Statio Syderum*, for the Starry Orbs, Lib. 2. Cap. 16.

Defrenſu Statio Turiffima Nanti, Georg. 4.

Where though Seamen might ride out a Storm, yet not without violent Motions and Concussions both of Winds and Waves.

V. 589. *Astronomer*: *Ἀστρονόμος*, one skilled in the Knowledge of the Stars, of *ἄστρον*, Gr. a Star, and *νόμος*, to distribute; one that understands the several Tribes, Disturbances, Places and Motions of the Heavenly Bodies. *Lucent Orbe*, shining Circle: *Lucent*, Lat. shining.

V. 590. *Glaſſed Optick Tube*: A long and large Perspective Glaſs, call'd a Telescope, having Glaſſes in framed and ground, that it represents Objects at so vast a distance as the Stars are, extremely plain, even to the discovery of Spots, and mighty Inequalities in the Sun, *Maculae* & *Faculae*, as they call 'em, and *Rivers and Mountains in the Moon's Spotty Globe*, as before, Book 1. Verſ. 258. where it is call'd *Optick Glaſſis*, here *Glaſſed Optick Tube*, of *Tubus*, Lat. a hollow Pipe, in which the Glaſſes are placed.

Sun Macule incipient rutilo immixtior igni, Georg. 1.

V. 592. *Medals*: Is a Piece of Gold or Silver Coin, struck at the Coronation of some great King or Emperor, or in Memory of some great Action. *Medals*, of the Fr. *Medailles*, as both of the Gr. *Μεδαίαι*.

V. 594. *At glowing Iron with Fire*: All those who have treated of the Sun, affirm Light as essentially in his Nature as Heat in Fire; therefore our Author tells us, that in his Glorious Body, all parts are not alike; some more thick and illustrious, compared to Gold; others more rare and less radiant, resembling Silver: Yet notwithstanding this, they are all alike enlivened, as red-hot Iron, be it thicker or thinner, is affected by Fire. *Inform'd*, shaped, fashioned, fill'd with; of *Informatus*, Lat.

All the Poetical Descriptions of the Sun, are made up of Fire and Light, his two essential Resemblances.

Medium Sol Igneus Orbem Hauserat. Geo. 4.
Igneus est Ollis vigor & Celestis Origo. Æn. 6.
—Alto se gurgite tollunt
Solis equi, lucemque elatis navibus efflant. Æn. 12.

Thus Ovid gives the Horses that draw his flaming Chariot Names suitable to their work, three of 'em Derivatives of Fire.

Interea volucres Pyrois, Eous & Arbon
Solis equi, quatuor Phlegon bimittitibus auræ
Flammiferis implent. Meta. Lib. 2.

V. 595. Part seem'd Gold; A Metal appropriated to the Sun, (the illustrious Son of a more illustrious Father) as Lead to Saturn, Iron to Mars, Brals to Venus, &c. Of this Resemblance Homer styles his Chariot χρυσίζων, and makes him look very terrible out of his Golden Helm.

Σημεῖον δ' αὖ ὅν δέρεσσι δόσεις, Κρυπτός ἐκ κορυφῆς. Τίμω. εἰς ἡμίονο.

Ubi pulsam Hyemem Sol aureus egit Sub terras. Geo. 4.

V. 596. Carbuncle most or Chrysolite; A Carbuncle is a Precious Stone, so named from its Colour resembling a burning Coal, the chief of the flaming and burning Gems. It darts a Fire extremely resembling the Sun, and there are some found in India and South Arabia of a very fiery Lustre, having within them some little specks of Gold, in Number and Position like the Hyades. Rhae. de Gem. Lib. 2. Carbunculus, a Diminutive of Carbo, Lat. a burning Coal.

Chrysolite; χρυσολίθος, Gr. a Golden Stone, so named of its Colour imitating that Prime Commanding Metal: The choicest come from India, whose Yellowness is so set off and heightened with a Glance of Seagreen, that Gold cannot appear before it, but looks pale and countenanced. Chrysolithus est aureus Lapis, aureo vel potius solari colore translucent, adeoque fulgens & quasi ardens, ut aurum cum eo collatum albicare videatur. Plin. Lib. 37. Cap. 9.

V. 597. Ruby or Topaz; Ruby, Rubinus, Lat. a Stone of a Red Colour like Blood. Τόπος, Heb. Topaz, Gr. a Gem of a Golden and Green Colour, extremely delightful and very illustrious. Pliny derives its Name of the Island Topazium, where usually found, some of it Gold, others of it Ophir, of a Colour imitating the Sun's Beams.

Ibid. To the Twelve that stone in Aaron's Breastplate; Or like to the Twelve Stones by God's appointment, engraven each with the Name of one of the Twelve Patriarchs or Tribes of Israel. Exod. 28. 17.

V. 600. That Stone, or like to that; Like to that called the Philosophers Stone, which has proved a stumbling-stone to the Inquisitive, and conceited Chymists that have pursued it in vain even to extreme Poverty, of whose obscure Art, our Poet gives us some of the abstruse Terms, and fruitless Practices and Pursuits. Philosophus, φιλόσοφος, Gr. a Lover of Wisdom.

V. 603. Volatil Hermes; Nimble Mercury: Quicksilver hard to fix: Volatilis, Lat. apt to fly away, to take wing, and evaporate. Quicksilver amongst the Chymists is a great ingredient in the Composition of their imagined Stone, and has been often tortured to conduct what it lies hid, but hitherto in vain. Hermes, Ἡρμῆς, Gr.

V. 604. Old Proteus from the Sea; Our Poet has fitted the Chymists (fond of the Mutation of Inferiour Metals into their Perfection Gold, with the aptest Similitude imaginable. Proteus was understood by the Ancients to be the first Principle of all Things, Keeper of the Key of the Sea, Author of all, and the Universal Humidity and Subject Matter of Nature.

Πρωτὴ κληῖσθαι πόντε κληῖσθαι ἕρποντα,
Πρωτογενῆ, πόντος φύσις ἀρχαῖος ἐκ ἐρίων
"Τάλα ἀλλὰ πόντος ἱερὸν ἰδύων παλαιόφρονος. Orph. in Hym.

Homer describes him,

"Οὐδ' ὁ γέρον δολίχης ἐπιλήδονο τέχνης,
"Αἶψ' ἢ τι πρῶτον λέων ἢ τίς ἢ ὕψιστος,
"Αὐτὰρ ἔπειτα δεικνύς, καὶ Πάριος, καὶ ἠδ' ἄλλος οὐδὲ
Γίγνεται δ' ὅγ' ἐστὶ δεινὸς, καὶ δεινὸς οὐδ' ἐπὶ πόντῳ. Οδ. Δ.

Imitated exactly by Virgil, — Ille sua non immemor artis
Omnia transformat sese in miracula rerum,
Ignesque, horribilemque feram, fluviumque liquet rem. Georg. 4.

This Proteus, after he had turned himself into all these amazing Mutations, was fabled by the Poets, at last to return to his proper shape, and to answer truly all Questions put to him; therefore our Author tells us, The Chymists drain their various Matter, they work upon, thro' all its Mutations, till pursued through all its Latent Labyrinths, it assume, Proteus like, its first shape, and answer their Expectations: A Simile well suited to their uncertain search.

V. 605. Drained through a Limbeck; Purged and refined by a gentle Fire, till he assume his first Original Form. Limbeck; Alembicu, an Arabick word, a Still.

V. 607. Breathe forth Elixir pure; Breathe forth a pure enlivening Spirit. Elixir is an Arabian word, and by it the Chymists understand a powerful Preservative, and most certain Restorative of Health, which keeps back and retards Old Age, which they conceive Adam knew by his living 930 Years, and is one of the Properties of the Philosophers Stone, in search of which most of its Voraries look pale, and ill complexion'd. Elixir signifies Force and Strength, and sometimes their Powder of Projection.

V. 608. Potable Gold; Aureum Potabile, Gold so dissolved as to be drank; that commonly so call'd, is liquified by divers Corrosive and Aoperative Spirits, and consequently is only a dead, dispirited Gold: But the true, and that aimed at by Philosophers, is a living Gold, like red Powder, or granulated Saffron, extracted from the most pure Seeds of Gold, and so heightened, that by meer Contact, it will not only turn the impurer Metals into the finest Gold, but multiply, even that so made and transmuted, into Mountains.

V. 609. The Arch-Chymick Sun: Who would wonder if in the Sun's Glorious Region, and those bright Fields, the Air should be as pure and preservative as the Alchymists' fabulous Elixir, or there should be Rivers of Liquid Gold? Who would admire at this, that considers how here the Sun, the best of Chymists, though so far removed from this dark Globe, does by the Virtue of his powerful Touch, mixt with Terrestrial Moisture, beget so many things of Price, for Colour Glorious, and for Use most Rare and Wonderful? Chymia and Alchymia, is a Science concerned in explaining the Principles, Causes, Properties and Qualities of all Metals, and the manifold Alterations they are capable of; and further pretends to teach, how to change and transmute the gross and imperfect, as Lead, Iron, Quicksilver, &c. into the most perfect Gold: To heighten the Light and Lustre of all Precious Stones to Perfection, and of this Philosophers Stone, to make the most Cordial Preservative of Life, beyond the attack of all Diseases, and even of Time and Old-Age it self.

—Credat Judex Apella non ego. Juv.

Well therefore does our Author shew the conceited Chymist the Sun, the Noblest Chymist, whose Influence with Earth and Water mixt, brings forth such wonderful Productions: according to that Admirable Alchymie, that with a word brought all Things out of Nothing, while these Presumptuous Imitators of Nature, quickly bring all theirs to nothing. Chymicus, and Chymia, as well as Alchymista and Alchymia, and Alembicu, are Arabick words though mixt with Greek. Alembicu is the Arabick Particle, and Chymia of χῆμα, Gr. to melt; the Arabians of all Nations having been the first and most famous in this Spagirik Art, of separating and compounding Metals, when they conquered Egypt and Syria, full of Macedonian Colonies, adopted many Greek words into their own Language. Virtus, powerful, of Virtus, Lat. strength, vigour. Remote, distant, of removere, Lat. to remove.

V. 610. Terrestrial Humour; The Moisture of the Earth. Terrestri, Lat. earthy: Humour, Lat. Moisture, that succus terrestri, which is Corpus Minerale, ex liquida & viscidissima crassiori terrestri materia admixta compescitur.

V. 613. To gaze; Is to look earnestly upon, with concern and admiration, it sounds as if a Derivative of ἀσθαλα, Gr. to admire and wonder at. Olfact, hinderance, of obfere, Lat. to stand against.

V. 617. His Beams at Noon Culminate from the Equator; As when the Sun-Beams at Mid-Day go to their height, shoot directly upwards from the Equator. The Equator is that great Circle, which is equally distant from the two Poles of the World, dividing it into two Hemispheres, the North and South. Equator distans, quia ab utroque Mundi Polo, æquā undique distat intervallū. Culminate, shoot directly, dart perpendicularly, of Culminare, Lat. to get up to the top of, to come to the highest pitch of a thing; the reason why those directly situated under the Equator are Assens, without shadows.

V. 619. From Body Opac; From a dark Body, which is impervious to the Sun's Beams. Opac, Lat. dark, shadowy.

Nocte teguntur Opaca, Æn. 4.
Domus lausque sapientissimæ Intus Opaca, ingens, Æn. 3.
Gressi per Opaca visum, Æn. 6.

V. 620. Sharpen'd his Visual Ray; Made his sight more quick, clear and acute. Sharpen'd may well be applied to the Eyeight, Acies Oculorum, ab acuenda, a quickness and sort of piercing sharpness appearing in the Eyes. Visual, belonging to sight, of Visio, Lat. the seeing. Ray, of Radii, Lat. a Beam either issuing out of the eye to the Object, or from the

the Object to the Eye, according to the Opinion of the Ancient and Neoterick Philosophers about the Sense of Seeing.

V. 623. *Whom John saw also in the Sun; And I saw an Angel standing in the Sun, Revel.* Ver. 17.

V. 625. *A Golden Tiare; A Golden Coronet of shining Rays circled his Head, yet more theists did not hinder his lovely Locks that hung behind over his Shoulders adorned with Wreaths from weaving themselves into Curls and Rings. Tiare, of T. & S., the Persian word for a crown, Cap high, and ending in a point, the usual Covering and Ornament the Eastern Princes wear on their Heads. Ophiol. 2. 2. 1. 1. Xen. Cyrop. l. 8. wearing his Tiare upright, that were of kin to Kings wearing them low and bending.*

Scepterumque Sacroque Tiara. Æn. 7.

V. 627. *Illustrious Fledge with Wings; His shining Shoulders furnish'd with Wings. Illustrious, of Illustri, Lat. bright; Fledge, of the Belg. Flederen, to fly: Young Birds are said to be fledg'd, when their Wings and Feathers are so well grown, as to be able to waite their weight.*

V. 628. *Lay waving round; Curling like the Circling Waves, of the Sax. Warran, to wave to and fro, to wave or waver.*

V. 634. *But first he casts to change; But first he casts and considers in his mind, how he may so disguise himself, as not to be discover'd by this sharp-sighted Angel seated in the Sun Proper; Proprius, Lat. particular, peculiar.*

V. 636. *A Stripling Cherub; A Youthful Angel, not arrived at full Perfection, yet such a Youth smiled Heavenly in his Face. Stripling, young, not grown big, slim and gaunt: N. in his prime, of Primus, Lat. first chief.*

Humane Membra, aspectu humani si fuisse;

Mâ di Celeste Maestri il compo.

Tra giovani, e fanciulli & a confine

Prighe, & una de raggi il biondo crine.

Task. Cant. 1. St. 13. Description of Gabriel.

V. 639. *So well he feigned; Counterfeited, disguised himself, of Feindre, Fr. to dissimulate.*

V. 640. *Under a Coronet; A little Crown: Coronetta, Ital. a Garland, a Diminutive of Corona, Lat. a Crown.*

V. 642. *Of many a Colour'd Plume; Of divers Colour'd Feathers: Pluma, Lat. Feathers.*

V. 643. *His Habit fit for speed succint; His Garment girt about him: Succintus, Lat. tucked up.*

Nigra succinham valere pallâ. Hor. Sat. 8.

V. 644. *Before his Decent Steps; Before his Comely Feet. Decent, Lat. becoming. Pictus is a speaking Picture, and our Author has here described an Angel as they are commonly painted.*

Ali bianchi vesti, e ban d'or le time

Infatigabilmente agili, epistole, &c.

Read Turg. Tasso of the Angel Gabriel, Cant. 1. Stan. 13 & 14.

V. 647. *Admonish'd by his Ear; Having notice given him of his approaching by the Ear Admonere, Lat. to inform.*

V. 648. *To Arch-Angel Uriel; אוריאל, of אור, God, and אור, Light or Fire, thence called God's Eye, V. 660. Or his Name is deducible of אור, God, and אור, a Watchman, and אור, one of God's Watchmen, which in this sense may well be named God's Eye. V. 650.*

V. 650. *And we his Eyes, &c. According to the Golden Candlestick and his seven Lamps, &c. Ver. 2. interpreted by the Angel. Those seven, they are the Eyes of the Lord, and we to and fro through the whole Earth, Ver. 10. agreeing with Chap. 3. Ver. 9. to which St. John's Vision refers, Revel. 4. Ver. 3. And there were seven Lamps of Fire burning before the Throne, which are the seven Spirits of God: And Chap. 5. Ver. 6. Having seven Horns and seven Eyes, which are the seven Spirits of God sent forth into all the Earth. The Monarchy of Persia had seven Noblemen of great Dignity about their King, and of extraordinary Trust, called the Seven Kings Eyes, as Hschins, Suidas and Xenop. in Pæd. relate.*

V. 653. *Thus accost; Thus bespeaks, of the old Fr. word Accoster, to come near to, Men approach to converse together.*

V. 656. *His great Authentick Will; His high and absolute Commands, his uncommittable Decree. Authentick, of Authentos, Powerful, of Αὐθεντος, Dominant, qui pro Arbitrio &c. arbitrat sua quidem agenda potestatem habet; Well insuring the God of all Power and Might, to interpret; Interpret, Lat. one that expounds and makes known something delivered in a language not commonly understood.*

V. 658. *His Sons; The Angels styled God's Sons, for the Excellency of their holy Obedience to all his Commands: And all the Sons of God seated for joy, Job 38. Ver. 7.*

V. 667. *Brightest Seraph 128; Inform me, most illustrious Angel. Seraph the singular of Seraphim, of which before, Book 1. V. 129.*

V. 681. *The False Dissimble imperfect; So spake this Fawning Hypocrite undiscov'rd. Imperfect; Imperceptus, Lat. unperceived. Dissimble, of dissimulare, Lat. to differ from what we seem to be, to conceal and hide ones self in order to impose on others.*

V. 683. *Hypocrite the only Evil; Hypocrite, Gr. Dissimulation, a Counterfeiting Virtue, Religion and Piety, the better to gain an Opinion of Sanctity, and under that disguise covertly to commit all manner of Villany and Impiety; A Wickedness kept often so secret and so well*

conceal'd, that it may well be said to walk invisible to all but God himself: Nay, the Hypocrite supposes God himself does not discover the holy Cheat, otherwise he would not persevere therein, speaking Lies in Hypocrite, having their Conscience sear'd with a hot Iron, 1 Tim. 4. Ver. 2.

Well therefore might our Saviour alone charge the Scribes and Pharisees with this dark and hidden Iniquity, comparing them to whitewash'd Sepulchres, which indeed appear beautiful outwardly, but within are full of dead Men's Bones, and all Uncleaness, Matth. 23. Ver. 27. In which Charge of God's Wrath against 'em, He's unto you, Scribes and Pharisees, Hypocrites, Ver. 13, 14, 15, 22, 23, 27 and 29.

V. 686. *Suspicion sleeps at Wisdom's Gate; And oft, though Men are wise, yet if heedful Warners stand not a Wakeful Sentinel at Wisdom's Gate, if at any time the full asleep, and*

trout her Guard to ease Plumes and Simplicity, who mistrusts no evil, where none appears, these fly Hypocrites will get in. Suspicio, Lat. mistrust, and therefore Heedlessness. Simplicitas, a plain openness of Mind; sine pila, that does not hide and involve it self. Resign, of resignare, Lat. to give up, to surrender.

V. 692. *To the Fraudulent Impostor; To the Deceiving Fiend, to the fly Deceiver. Fraudulentus, Lat. deceitful. Impostor, a common Cheat a Jugler: Ab impotendo, Lat. from Cheating, an admirable Epithet for Satan. Sin being the most absolute Imposture imaginable.*

V. 705. *What Created Mind; What Created Mind, Spirit or Angel, can conceive or understand the Number of God's Works, or the Infinite Wisdom in which he made 'em all, and*

set 'em forth to view, but concealed their Causes? He hath made every thing beautiful in his time; and given up the World to their Disputations, so that no Man can find out the Work that God maketh from the beginning to the end, Eccles. 3. Ver. 11. Felix qui potuit rerum cognoscere causas. Comprehend, of the Lat. Comprehendere.

V. 708. *I saw when at his word, &c. I was by, and beheld, (says Uriel) how at his Almighty Word the shapeless Lump, the slimy muddy Matter of this beauteous World, rose from the Womb of Waters to a heap, and came to fix into Firmness and Consistency. Massa, Lat. a Lump. Mould, or Mold, of the Belg. Modder, Sinne, or moist Earth. Material; Materialis, Lat. consisting of Matter.*

V. 710. *Confusion heard his Voice; Confusion obey'd his Command, that Heap and Chaos of Confusion, in which the Elements of Air, Water, Earth and Fire lay jumbled and commixt together, covered with Egyptian Darknes and Obscurity, no sooner heard his Voice, but it began to separate and threw ready Obedience.*

Ibid. And wild Upstart; The dreadful disorder occasion'd by the contending Elements enclosed and struggling to get forth, by his Word was over-ruled and appeased.

V. 711. *Seem'd vast Infinitude confin'd; The vast unfinished Gulph of Non-Entity and uncreated Night, that boundless Deep: (Immortal Ocean without Bound, without Dimension, where*

Length, Breadth, and Height, and Time and Place are lost, as Book 3. Ver. 892.) received its Confines, the Verge of Nature, and the vast Circumference of all Created Beings, was fix'd, and their appointed compass establish'd.

V. 716. *The Aethereal Quintessence of Heaven; This light and pure spiritual part of Heaven, took wing and flew upwards, enliven'd and inspirited with divers Forms, that moved in*

Rounds, and at last turned to Stars innumerable, to the Four Elements, some of the Philosophers added an Aethereal Spirit, void of Corruption and Contrariety, the purest and most subtle Agility, and the Bond and Ligature of all the rest, of which they supposed the Stars and

Heavens, those Glorious Bodies, were made, as of a Quintessence arising out of the Quaternon of Elements.

Aethereal Quintessence; A flaming shining Spirit. Quintessence; Quinta essentia, Lat. is the purest and highest rectified Spirit, extracted out of any thing, and separated from its Exces, admirably applied to the Celestial Bodies and Heavenly Orbs. Orbicular; Orbicularis, Lat. any thing that is round, or of a circular shape.

V. 721. *The rest in Circuit Wall; The rest of this pure Heavenly Quintessence, encompassed the Universe round like a Wall.*

V. 724. *Though but reflected Shines; Looks bright and glorious by the reflecting of that Light it has from hence, from the Sun, where Uriel and Satan stood. Reflected; Reflexus, Lat. return'd, turn'd back again, reverberated, beaten back and recoiling. Reflexion is a returning that Brightness that Light cast on any Opaque and Solid Body.*

V. 725. At th'other Hemisphere, &c. which otherwise would be as dark as the other half of the Globe (or World) is, when the Moon is absent, who yonder comes to its assistance, and interposes her feeble Light. Hemisphere; *ἡμισφαίριον*, Gr. half the compass of the Hemisphere.

V. 727. That opposite fair Star; That bright Star, that is over against us, being in the Sun from which she as well as the Earth has her lent Light. Oppositum, Lat. placed over against.

V. 728. And her Monthly Round; And fulfils her Circle in a Month, so named of the Moon, the Lunar Month, as *Mensis*, of *Minn*, Gr. for the Moon, from her encreasing, coming to the Full, and her abatement.

— Quid Menstrua Luna Moneret. Geor. 1.

V. 730. Her Countenance triform; Her threefold Face, encreasing, full, and decreasing: Hence fills and empties, from her beginning comes to be compleat, and thence does by degrees decreasing vanish; according to which three appearances she was called,

Luna Solo, Diana Polo, Proserpina in Orco. Ovid.
Nec Par, aut eadem Nocturna forma Diana
Esse potest unquam, semperque hodierna sequente,
Si crescit, minor, est major si contrahit orbem. Ibid. Meta. Lib. 15.
Tertia jam Luna se Cornua Lumine complent. Æn. 3.

Her Horns at her increase regarding the East, as in her decrease they point to the West. Triformis, Lat. of three shapes.

V. 731. Hence fills and empties; That is, from the Sun, of whom the Moon, being a Spherical, Opaque and Obscure Body, borrows all her Silver Light, as *Virgil* hints very handsomely.

Nec fratris radiis obnoxia surgere Luna. Geor. 1.

V. 732. And in her Pale Dominion; And with her feeble Empire curbs the Night, hinders and opposes the Encroachment of Ancient and Hereditary Night. Checks the Night; Hinder the progress of dull Darknels. Check, a Metaphor taken from the Game called Chess, where a Pawn, &c. when placed aright, hinders and opposes the march of the Enemy, or drives him upon eminent Danger.

V. 734. Adams Abode; The Abiding, the Dwelling-Place of Adam, so named of the Hebrew *אדם*, according to his Creation, *אדם הָאֶדְמִי*, of the Dust of the Earth, Gen. 2. Ver. 7. a sort of Coloured Earth, of *אדמה*, Heb. to look Red.

V. 740. Down from th'Ecliptick; Down from the Sun's bright Road: The Ecliptick is a Line running along the middle of the Zodiac, in which the Sun compleats his Annual Course; so named of the *εκλειπτική*, the Eclipses there happening. Satan discoursing with *Uriel* in the Region of the Sun, must needs take his flight from the Ecliptick, in some part of which the Sun always is.

Ibid. Sped with hoped Success; Heightned with hopes of Success; hastening with hopes to succeed. Sped, of *Spedire*, It. and that of *Expedire*, Lat. to make haste; or of *Expedire*, Gr. to make haste, to be diligent.

V. 741. In many an Aerie Wheel; With many a nimble turn. A Wheel, a round Circle according to its shape; hence a Body of Men are said to Wheel, when they move round.

V. 742. On Niphates top he sighest; A Mountain in the Borders of Armenia, not far from the Spring of Tigris, (as *Xenophon* affirms upon his own Knowledge) so named of *Nisus*, great deity of Snow covering its Crown; thence styled *Rigidum Niphatem*, by *Hor.* Car. 1. 1. Od. 9.

Urbes Asia domitat, pulsantque Niphatem. Geo. 3.

There is also a River of the same Name in the Neighborhood of this Hill.

Armeniusque renens volventem Saxa Niphatem. Luc. 1. 9.

The Poet lands Satan on this Armenian Mountain, because it borders on *Mesopotamia*, in which the most judicious Describers of Paradise place it.

NOTES

NOTES

On MILTON'S

PARADISE Lost.

BOOK IV.

V. 2. WHO saw th'Apocalypse; Who in a Vision saw the Revelation of what was to befall the Church of God to the end of the World. St. John (who though in the Front of the Revelation he be named the Divine) is yet held to be the same who writ the Gospel called by his Name, as *Fredericus*, *Hieronymus*, *Eusebius* and others affirm; the difference of the style an Historian. Apocalypse, *Ἀποκάλυψις*, a Discovery, a Revealing of hidden Mysteries, thence translated the Revelation, of *Ἀποκάλυψις*, to discover, tho' still extremely obscure, like those Acrostick parts of Aristotle's Philosophy, which he says were *ἑρμηνεύματα* *ἐκ τῆς ἀποκάλυψις*. This obscure Discovery was written by St. John, in the Island Patmos, whither he was banished by Domitian about the 14th Year of his Reign, 64 Years after the Death of our Saviour, and four Years before his own, as the Chronologers relate.

V. 3. When the Dragon put to second rout; Interpreters of Revel. 12. whence this is taken, are of Opinion, that as Satan was, after his Rebellion, thrown out of Heaven in the beginning of time, so towards the end of it and the World, he shall be beaten out of his lower Dominion usurp'd by him, and be no longer Prince of the Air, here called his second rout. The Dragon, Satan.

V. 14. Far off, and fearless; Fearless, yet keeping distance; though undaunted, yet wary in approaching.

V. 17. A Devilish Engine back recoil; Like a great Gun, that at discharging its destructive Entrails, runs back with mighty force and rude repulse; so this malicious attempt of Satan on frail Man, beats back again upon himself in hideous Horrors and distracting Doubts, of what he was, is, and must be to all Eternity. Recoils, of *Recoiler*, Fr. to give back, to run back as a Cannon when fired.

V. 18. Horrors and Doubts distract, &c. The amazement of his Guilt, and the uncertain success of new Mischief's undertaken, which how much they may add more to his Punishment than Revenge, confounds all Consideration. Distracts his Thoughts; Put him upon a Rack, where all his Resolutions against th'Almighty, vain and frivolous, are rent to pieces. Distracts, of *distrabere*, Lat. to pull in pieces.

V. 20. For within him Hell he brings; Is his own Hell and Tormentor. Change of Place gives no allay or intermission to his Pains: He travels with Hell about him and within him. *Celsum non Animum mutant qui trans mare currunt.*

V. 30. In his Meridian Towre; In his Noon-tide Exaltation, in Meridian Majesty, of Meridian, Lat. of Noon-tide; Meridian, Lat. Mid-day, when the Sun is at the highest.

V. 31. Then much revolving; Tossing and turning over many direful Thoughts, risen from Conscience waking of despair that slumber'd, &c. An admirable Description of tormenting Guilt, discovered when too late to be discharged. Revolving, of *revolvere*, Lat. to roll to and fro, thence to think, and in *Virgil* to relate.

Stet quid ego hec autem, nequicquam ingrata revolvam. Æn. 2.

V. 33. Look'd

V. 33. *Lookst from thy sole Dominion*; O thou Majestick Monarch, with amazing Brightness Crown'd, that from thy shining Seat look'st like the Supreme and Universal God of the low new-created World, at whose glorious appearance all the Stars discomman'd hide their disappearing Heads.

Like the God; Well does Satan Deify the Sun, whom he perswaded seduced Mankind to adore as such. *Mors uocat Orbem*, as the *Phoenicians* styled him, and the holy Page shew how easie it was to set up this visible supposed Author of all things, and of so many Blessings of such inestimable use to the World, for an Illustrious Deity; especially when Ignorance and Sin had so depraved and blinded Mens Minds, that they could not see him; *sed oculos ducuntur* who dwells in unapproach'd Lights, for which reason God by *Moses* so strictly forewarn'd the People of Idolatry. *Left thou lift up thy Eyes into Heaven, and when thou seest the Sun and Moon, and the Stars, even all the Host of Heaven, thou shouldst be seduced to serve and worship them.* Deut. 10. Thus *Homer* attributes Omniscience to the Sun, and from the worship of him in that Island, one of the Days of the Week took his Name.

Ἡμῶν ὁ δὲ πῶς ἰσχυρὸς καὶ μὲν ἰσχυρὸς. I. A. T.

V. 35. *Their diminisht Heads*; Dim their diminisht Lights, which the Sun hides and hides from appearing. *Diminutum*, Lat. impair'd, made less.

V. 40. *Till Pride and worse Ambition*; Pride is a kind of excessive and vicious Self-esteem, that raises Men in their own Opinions above what is just and right: But Ambition is that which adds Fuel to this Flame, and claps Spurs to these furious and inordinate Desires that break forth into the most execrable Acts to accomplish their haughty Designs; which makes our Author stigmatize Ambition as a worse Sin than Pride.

V. 45. *With his Good upbraided me*; Did not with his bountiful Goodness twit or reproach his Creature. *Upbraido*, of *Upprebandan*, Sax. to scorn, or reproach one with any thing received.

V. 50. *I disdain'd Subjection*; I disdain'd to be subject, to pay Obedience to. *Disdain*, an Italian imitation of *degnare*, It. *degnari*, to contemn, to despise, *deind*.

V. 58. *Powerful Destiny ordain'd*; O that his uncontrollable Decree had appointed me one of the Vulgar Angels, of the common Spirits! *Destiny*, of *Destinatio*, Lat. Appointment, Decree.

V. 79. *O then at last relent*; Qui thy harden'd Obstinacy, and melt into Repentance. *Relent*, of *Relentir*, Fr. to grow soft again, of *re* and *lentescere*, Lat. to soften, to melt, among viscous and fat things do at Fire.

V. 84. *Vaunt*; Boastings, of *vauere*, Fr. to boast.

V. 87. *How dearly I abide*; How much to my Cost, with how much Pain and Torment I make good my Vain-glorious Undertaking against th' Almighty. *Abide*, signifies here to sustain, to endure, as in *Virg.*

Tu he cede Malis sed contra audientior ero.

V. 96. *Ease would recant Vows made in Pain*; When reinstated in my former Condition I should soon unsay whatever in pain I swore. *Recant*, of the Lat. *recantare*, to retract and unsay something affirm'd formerly. *Vow*, of *Votum*, Lat. *Protestation*, of *Vovere*, Lat. to vow or protest. As violent and void, as forc'd from me, and therefore of themselves void and of no Obligation, as all things done, or obtain'd by *Dure* and *Mensure*, are by our Laws esteem'd of no effect.

V. 100. *To a worse relapse*; To falling back into a worse Condition. *Relapse* is properly a falling back from some beginnings of Recovery into the same Distemper, made by its more dangerous, of *Relabi*, Lat. to slip back again, a Metaphor taken from Men sliding off a steep slippery place, whence they often slide back again down to the bottom.

V. 110. *Evil be thou my Good*; All real true Good is lost and forfeited by me, and therefore now my Malice and Revenge, wreck'd on Mankind, and so upon his Maker, by destroying the new-created Favourite, is the only chiefest Good I can propose to my self, or persecute. *Evil* should be Good, seems a Contradiction; but by Good is here meant Choice, and so back deluded Mankind place their Happiness upon it, mistaking often many Evils which they pursue, disguised under the Notions and Appearances of Good.

V. 114. *Each Passion dimm'd his Face*; While he made this Speech, full of sad and cruel Reflections, disquieted with Anger, Envy and Despair, each of these Passions darkened and overcast his Countenance, which spoiled his disguise, and discovered him a Cheat and Impostor. *Dimm'd*, false, of the Fr. *Contrefaict*, false Money stamp'd in Imitation of the true.

V. 120. *Each Perturbation snatch'd*; Calm'd all the Storms these Passions had raised in his Perturbation. Lat. disorder.

V. 121. *Artificer of Fraud*; Master of Deceit, the Arch-Cheat and Crafts-Master. *Artificer*, Lat. one perfect in his Trade, a Workman. *Fraud*, Lat. Deceit.

V. 122. *Under Saintly shew*, &c. Transforming himself into an Angel of Light. *Under*, Lat. *sub*, under. *Verf. 14.* *Couch'd with Revenge*; Lodged with Revenge, of *Couchers*, Fr. to lie down with.

V. 126. *On th' Assyrian Mount*; Niphates, Book 3. V. 742. V. 127. *So*

V. 127. *Saw him disfigur'd*; Disorder'd in his Looks: Discountenanc'd, of the Fr. *disfiguré*, alter'd in Face, as disfigured with the Small Pox, as if disfigured.

V. 128. *His Gestures fierce and mad*; His fierce Carriage and extravagant Behaviour. *Gestures*, of *Gestus*, Lat. the Mien and Habit of speaking and walking gracefully. *De-mour*, of *Deinere*, Fr. to move to and fro, to use handiness and becoming Action in our Deportment.

V. 131. *To the Border comes of Eden*; So on he marches, till he comes to the Border of Eden, in which delightful Paradise now more in view, encompasses with its green Enclosure (that shew'd like a Country Mount) the lofty open Plain, spread on top of a steep Wilderness, whose shaggy sides, rude and overgrown with Intangling Thickets, and wild Underwood, hinder'd all approach. Above these, over-head, grew up Cedars and Pines, Fir-Trees and Branching Palms, tall Sons of Earth, that made a lofty shade of height unpassable, a Woolly Scene, and as the Verdant Ranks arose one o'er another, Shade above Shade, they form'd a Natural Theatre of Noblest View.

V. 132. *With her Enclosure green*; With her natural green Hedge. *Enclosure*, of *Enclosure*, Fr. a Close, a Field hedged in.

V. 134. *As with a Rural Mount*; As with a Country Mount. *Ruralis*, Lat. belonging to the Country. *Mount*, a high Bank, set with a Hedge, of the Lat. *Mons*, a Mount, a Hill.

Ibid. *The Champaign Head*; The open, plain and large Top and Surface of a steep Wilderness. *Champaign*, Champion Ground, of the Fr. *Champaigne*, an open wide Plain, of *Campus*, Lat. a Field.

V. 135. *Whose Hairy Sides*; Whose Shaggy Sides overgrown with the green Thicket, cover'd with Leaves. Leaves, by a frequent Metaphor, are called the *Hair*, and the *Hair* of the Trees.

Ille comam Molli jam tumet, natebat Acanthi. Georg. 4.

Redeunt jam Gramina Campi

Arboribusque Coma. Hor. Carmi. Lib. 4. Od. 7.

Hic Tertius Decembris

Silen Honorem decuit. Hor. Epi. 11.

V. 136. *Grottesque and wild*; Full of dark obscure Dens and Caverns: *Grottesque*, Fr. for dark, and inartificial Paintings and Sculptures, used first in obscure blind Grotto's, of the Fr. *Grotte*, a Cave, of the mispronounced Lat. *Crypta*, a Cave, an obscure place or recess from the Sun, of the Gr. *Krypta*, to hide.

V. 137. *Access deny'd*; So *Virg.* of *Circe's* Grove:

Dives inaccessos ubi solis filia Lucos, &c. Æn. 7.

V. 138. *Insurmountable Height*; A Height not to be overgone, impassable, not to be surmount-ed, of *Insurmountabilis*, Lat. unconquerable.

V. 139. *Cedar and Pine, &c.* Cedar, *Kédrus*, Gr. a tall growing Tree of a sweet smell, frequent on *Libanus*, a Mountain in *Syria*, famous for them in Scripture, *Psal.* 29. *Verf. 5.* and *104. Verf. 16.* useful and ornamental in Building, and particularly famous in that of *Solomon's* Temple, *1 Kings*, Chap. 6. *Verf. 18, 20, 36, &c.*

—Dant utile Lignum

Navigia Pinis, Donibus Cedresque. Georg. 2.

—Oletem scindere Cedrum. Æn. 11.

And expressive of the highest Extravagance:

—Terribile superbi

Urit Odoratam Nocturna in Luminis Cedrum. Æn. 7.

The Juice of this Tree was esteem'd an admirable Preservative against the Worms and Rot-tenness; whence

—Speramus Carmina fingi

Posse linenda cedro? Hor. Art. Poet.

Et Cedro digna locutus. Pers. Sat. 1.

Pine; *Pinus*, Lat. of *Pinus*, Gr. a lofty Tree:

Evertunt ædem ad sidera Pinus. Æn. 11.

Fir-Tree, another Montaneer, raising his Gigantick Arms towards Heaven.

Abies in Montibus alio. Ecl. 7. Used by the Ancients for Ship-Service.

Labitur Unila radi Abies. Æn. 8.

M m

fluid.

Ibid. *Branching Palm*; A celebrated Tree of a tall and strong Body, rising against all impediment and opposition, and therefore made the Reward and Crown of Conquerors.

Palmaque Nobilis, Terrarum Dominos evellit ad Deos. Hor. Od. 1.
Sen qui Olympiace miratus prætia Palmae. Geor. 3.
 — *Etiā Arida Palma*
Nascitur, & casus abies visura Marinos. Geor. 2.

Palm, of Palma, as this of Παλαμ, a Hand, Quia ex ea vix, seu digiti ex Palma produnt.
 V. 140. *A Silvan Scene*; A shew of lofiest Shade, a prospect of green Tents and Arbours arch'd by Nature, and cover'd with her youthful Livery. So *Virgil*.

Tum Sylvæ Scena Coruscæ
Desuper, horrentique atrum nemus eminet umbrâ. Æn. 1.

Scene, of Scena, Lat. of the Gr. Σκηνή, Umbraculum, of Σκιά, Umbra. A Bower, and thence a Tent, or Pavilion, that affords a Shade. Sylvan, of Sylva, Lat. a Wood.

V. 141. *A Woody Theatre*; The Comparison consists in the Resemblance the ascending Rows of Trees have to the Rows of Seats and Benches raised one above another in Theaters and Places of publick Shews. Thus *Virgil* describes *Æneas* making use of a Natural Theater:

— *Tendit*
Granineum in Campum, quem Collibus undique curvæ
Cingebant Sylvæ: Mediæque in Valle Theatri
Circus erat. Æn. 5.

Theater, of θέατρον, a place where Sports and Stage-Plays are usually exhibited, of θέαω, Gr. to behold.

V. 143. *The Verdurous Wall*; The Green Banks of Paradise, which walled it round. *Verdure, Green, of Verdere, Fr. Greenness.*

V. 149. *With gay enamell'd Colours mixt*; Curiously shaded and set off with divers Colours mixt and blended together. *Enamell'd, Esmaillé, Fr. Esmaill, is two parts Lead and one Tin well calcined in an Oven of Reverberation, fixt afterwards on Rings, and Paintings, by Fire, whence it got the Name of Encaustum.*

V. 151. *Or Humid Bow*; On which the Sun more pleas'd displayed his Beams, than on Gay Western Clouds, or the Gaudy Rainbow. *Humid Bow, the Wet, the Rainbow, of the milus, Lat. Watry, Wet, according to the Philosophy of its Birth, in a watry dark Cloud pierced somewhat by the Sun-Beams, which nevertheless are repelled and reflected. Hence Virgil,*

— *Et bibit ingeni Arcus.* Geor. 1.
Qualis ab imbre Soler, percussus solibus, Arcus
Inficere ingenti longum Curvamine Cælum. Met. Lib. 6.

And now, if we compare our Poet's Topography of Paradise with *Homer's* Description of *Alcinous's* Garden,

Ἐκπιδὼν δ' αὖλῃς μεγάλης ἤρως ἀΐχε θυελάων
 Τίγερ' οὐδ' ἔρκε' ἰλλήλατοι ἀμπετῆρες, &c. Od. 8.

Or with that of *Cadyffe's* shady Grotto,

Ἦλ' οὐδ' αὖτ' ἀμφοτέρωθεν παρὰ δένδρεσσιν
 Κλῆρον τ' αἰγείας τ', & ἐνδὸς Κυπέλαιον, &c. Od. 8.

We may without affectation affirm, that in half the Number of Verses, that they could do, our Author has outdone 'em. But to make a Comparison more obvious to most Understandings, read the Description of the *Bower of Bliss*, by a Poet of our own Nation, and famous in his time; but in *impar congressu* and Rhyme fetter'd his Fancy.

A Place pickt out by choicest best alive,
 That Nature's Works by Art can imitate;
 In which whatever in this Worldly State
 Is sweet and pleasing unto Worldly Sense,
 Or that may dauntless Fancy aggravate,
 Was pour'd forth, with plentiful dispence,
 And made there to abound with lavish Affluence. Spem. Bo. 2. C. 11. Stan. 1.
 V. 157. *From*

V. 157. *Fanning their Odoriferous Wings*; Now pleasant Gales waving their perfum'd Wings on all sides, bestow Natural Sweetness, and tell from whence they came, rich with those precious Spoils. *Odoriferous, that has a pleasing Smell: Odoriferus, Lat. Odoriferans Panaceum, Æn. 12.*

V. 158. *Native Perfumes*; Natural Sweetness; such as grow, *Natent, Lat. Perfume, of the fresh or please the Scent.*

V. 159. *Those Balmey Spoils*; Those Spicy Spoils. *Balmey, sweet, delicious, of ἰσχυρὸς, Gr. the Balm-Tree preferable for its smell to all other Odours, growing only in Judæa, and near to Destruction by the Malice of the Jews, at the lacking of their chief City, as Pliny relates. Scire in Arbustum hunc Judæi, sicut in vitam quoque suam, contra defendere Romanis, & dimicare pro fructu est, Lib. 12. Cap. 25. The Juice, the Seed, the Bark, and the Wood it self are extraordinary Perfumes.*

Quid tibi Odorato referam sudantia ligno
Balsama. Georg. 2.

V. 160. *Beyond the Cape of Hope*; *Cape de bona Speranza*, a famous Promontory in the most Southern part of Africa, named *The Cape of Good Hope*, by *Emanuel* King of Portugal, who when it was discovered by *Bartolomeo Diaz*, conceived great hopes of finding a passage to the *East-Indies*. *Cape, of Caput, Lat. Head, thence called a Head-Land.*

V. 161. *Mozambique*; *Mosambica* is a little Island on the Eastern Coast of Africa, near the Continent, where there is a City and River of the same Name, running into the *Indian* Ocean.

V. 162. *Sabeen Odours*; High and rich Perfumes, like the Precious Breaths of the *Sabeans*, Inhabitants of *Saba*, chief City of *Arabia Felix*, (*Arabia the Blest*) rich in Balm, Cassia, Myrrh, Cinnamon, Frankincense, &c. inasmuch that they used nothing but perfum'd Wood in their Kitchens. *Non alia Ligni Genera in usum sunt quam Odorata; Cibusque cunctum sibi Lignum alii Myrrhe.* Plin. Lib. 12. Cap. 17.

— *Censumque Sabæ*
Tunc Cælesti aræ, scitisque recentibus balant. Æn. 1.

The Spicy Shore; The sweet smelling Coast, the perfum'd Country. *Spicy, of the Fr. Esprit, Perfumes.*

V. 163. *Arabia the Blest*; *Arabia*, a large Country in Asia, is known by three Names; *Felix the Happy* here meant, the largest and most fruitful, wash'd on three sides by the Sea, adjoining on the other to that call'd the *Desart* and the *Stony*.

V. 165. *Chear'd old Ocean Smiles*; Delighted, pleas'd with, made more cheerful. *Chear, of Xαίω, Joy, thence used for the Countenance, where soonest seen, whence the Sea-Salutations, What cheer? How fare you? Old Ocean, the Ancients, both Poets and Philosophers, reputed the Ocean the eldest of the Gods, meaning thereby that without Humidity there could neither be any Generation or Corruption, and so consequently no World.*

Ἠλιαρὴν γὰρ θεῶν ἦσαν, & μετὰ τινδύδ. Il. 2.

A snattering of *Majesty's* Deep, *Gch. 1. Vers. 1.*

Ὁ κακὸν γὰρ πᾶσι ἀφ' οὗ αἰὲν ἔορτα
 Ἀδύτατον γὰρ θεῶν ἦσαν, ὅτι τ' ἀνθρώπων. Orp. in Hym.

V. 166. *These Odorous Sweetness*; These extraordinary sweet Breaths and perfum'd Winds; a Redundancy. *Odorous, Odorus, Lat. that smells well, yielding a good smell, as also quick of smelling, that has a good Nose, as Odora Canum est, Æn. 4.*

V. 168. *Tien Asmodeus*; The Name of the Evil Spirit enamour'd of *Sarah*, Daughter of *Raguel*, whose seven Husbands he had destroyed, therefore well named of *שן*, Fire, and *שד*, to destroy, expressive of a lustful destroying Angel, and therefore called *שדן*, Rex Vastatorum, Tob. 3. Vers. 8. *Fume, a Smell, of Fumus, Lat. Smoke. Spouse, Fr. Epouse, of the Lat. Sponsa, a Bride.*

V. 171. *From Media*; Now call'd *Servan* and *Selirvan*, a Province in the North-West of the Kingdom of *Persia*, towards the Borders of *Georgia*, and bounded Northward with the *Caspian* Sea, Southward by *Persia*, on the East by *Hircania* and *Parthia*, and West by *Armenia* and *Assiria*, famous for the Empire of the *Medes* and *Persians*, once greatly considerable; read *Tobit* 6. Vers. 13, and 14. and Chap. 8. Vers. 2, and 3.

Media feri tristes succos, hardumque saporem
Falicu Mali. Georg. 2.

V. 174. *Savage*

V. 172. *Savage Hill*; That high Woody Hill. *Savage*, Fr. *Sauvage*, Woody, wild like Wilderness.

V. 179. *The Arch-Fellon*; Satan, the Arch-Rebel, the Ringleader of Rebellion. *Fellon*, in the Sax. *Felle*, cruel; and *Fellonia*, (in our Law-Books) *Idem* *felicitas est, quia fieri debet felix* *accusatus*, Cooke, Inst. Lib. 4. Others derive it of *Fell* Sax. a Fault, of the Lat. *Fall*, to be deceived, and in this sense Satan is the chief Felon, the Arch-Sinner and Deceiver.

V. 181. *At our flight bound*, &c. With one elastic Leap jumped over all its Limits: A Bound, a Jump, is from the Fr. *Bondir*, to leap. *Bound*, a Limit, as the *Bound* of a Field, of the word *Bind*, tied up and restrained within its compass; Or of *Born*, Fr. for the same.

V. 182. *A Prowling Wolf*; A Ravenous, a Preying Wolf. *Prowling*, or *Prolying*, of the Fr. *Proyer*, and its Diminutive *Proyeret*, to seek after Prey.

V. 185. *Pen their Flocks*; Shut in their Sheep. A *Pen* is a Sheepfold, of the Sax. *Pyndan*, to shut up. *Eve*, or *Eve*, a Diminutive of *Evening*, and this a Derivative of the Sax. *Eve*, or the Belg. *Awend*.

V. 186. *In hurdled Cotes*; In places hemm'd in with Hurdles, wall'd about with Fences made of small Sticks interwoven and plait together. *Hurdle*, of the Sax. *Hord*, though some will have it of *Ergon*, to shut up. A *Cote* is a place hurdled in, of the Sax. *Cote*, or the Belg. *Cote*, whence our Cottage, and from its use is called a Sheep-Cote, an Inclosure made of Hurdles, which they are Nightly shut up, either to keep 'em together, or to Dung the Ground more equally by removing their demolished Manure.

V. 187. *Leaps o'er the Fence*; Leaps o'er the Hedge of Hurdles that fences 'em in, of the Fr. *solere fendere*, whence *defendere*, Lat. to guard and secure.

Ibid. *Fauld*, of the Sax. *Fald*, or *Fald* a Stable, a Hedge; whence a Sheepfold, and place where they are enclosed, of the Sax. *Falden*, to enclose.

V. 188. *Bent to unboard the Coffers*; Resolute, to discover the hid Treasure of some Rich Citizen. *Unboard*, to discover, of the Participle *un*, and *board*, to lay up, of *Herd*, Sax. Treasure, of *Board*, to treasure up, to hide.

Ibid. *Coffer*; Treasure, properly Money, of the Fr. *Casse*, a Chest, *continent pro coactis*, whence *Cassier*, a *Cassier*, one entrusted with Money and Receipts, and Payments thereof, of the Lat. *Cassa*, a Coffer, by Barbarous Depravation. *Burgher*, Citizen, of the Teut. *Burg*, both of the Sax. *Burgh*, *Borough*, as *Edinburgh*, the chief City of Scotland.

V. 191. *Climb*; Get up by help of a Ladder, of *κλιμαξ*, Gr. a Ladder.

V. 193. *Lord Hirselings*; Wicked Mercenary Priests, Avaricious greedy Hirselings of the Sax. *Hirsel*, a Mercenary Servant. *Lord*, is a word expressing general Wickedness, of *Lord*, signifying a *Lord*, one of the common People, and therefore more Flagitious generally than the Clergy, a dissolute Person, as the word *Laxus*, Lat. and as the Gr. *Avris*, in the same sense seems to signify.

V. 195. *The middle Tree*; The Tree of Life *also* in the midst of the Garden, Gen. 2. Ver. 9. *In the midst*, is a Hebrew Phrase, expressing not only the Local Situation of this emblematic Tree, but denoting its Excellency, as being the most considerable, the tallest, goodliest, and most lovely Tree in that beautiful Garden planted by God himself: So *Sodom*, *Durum*, *Eden*, &c. whom our Poet follows, affirming it the highest there that grew: *To him that merited, will I give to eat of the Tree of Life, which is in the midst of the Paradise of God*, Rev. 2. Ver. 7.

V. 196. *Sate like a Cormorant*; A very Voracious Sea-Fowl, and a great Devourer of Fish. Its Name is the Corruption of *Corvus Marinus*, Lat. the Sea-Crow.

V. 199. *Of that Life-giving Plant*; After many frivolous Disputes concerning the truth of this Tree of Life, whether it were Natural, &c. which is plain, from Gen. 2. Ver. 9. where it is said, *Out of the Ground made the Lord God to grow every Tree that is pleasant to the sight, and good for Food: The Tree of Life also*, &c. The best account of it is, that it was a Tree of wonderful Virtue, whose Fruit, more Physical than for daily Food, tasted sometimes, would have prolonged and lengthened out the Lives of Men for many Hundreds, or some Thousands of Years: A Natural Preservative and Panpharmakon against all Diseases and Decay, by which Mankind, (if sinless) had lived for ever, Gen. 3. Ver. 23. That is, till it had pleased God to have translated 'em to Heaven without tasting of Death, visiting the Grave, or leaving Corruption. *Plant*, *Planta*, Lat. that of which an Herb or Tree grows of.

---Deinde Feraces

*Plantæ immittuntur, nec longum tempus ægerant
Exiit ad Cæli rami felicitus arbor.* Geo. 2.

V. 200. *How well he had been the Pledge of Immortality*; Satan made use of the Tree of Life only to advance his prospect round God's Garden, never thinking or reflecting on the Virtue, the hidden mystick Power of that Plant, the Type and Figure of the Son of God, the Saviour of Mankind, whose Fruit is Life and Immortality, the repining at whose Power was the occasion of the Rebellion of the Lapsed Angels, and their ambitious Leader. Our Author would in this have respect to some Allegorick sense, for 'tis unconceivable that Satan could have reversed his sad estate by eating of the Tree of Life, for he was already immortal & past re-
versal.

his cost and everlasting misery. Strange is the Concept of *Rupertus*, in his Commentaries on Gen. 2. Ver. 22. *Ignorant nec Adam cognovit, nec ipse Serpens Diabolus scivit, quod etiam Lignum vite plantasset Dominus Dom in medio Paradisi, &c.* That neither Adam nor the Devil himself knew any thing of the Tree of Life planted in the midst of Paradise: For if he had understood there had been a Tree of that vivifying Virtue, he would never have perished his Mischance by halves, but as he periwaded him to eat of the forbidden Tree, and thereby to sin and to have made him Immortal in Immortal Misery. Cap. 30. Lib. 3. Comment. in Genes.

V. 209. *Of God the Garden was*; Suitable to Gen. 2. Ver. 8. *And the Lord God planted a Garden Eastward in Eden.*

V. 210. *Eden stretch'd her Lim*; The Region of *Eden* (in which Paradise was planted) extended and stretch'd it self from *Auran* Eastward, to the ancient City of *Selencia* seated on *Euphrates*, rebuilt by Grecian Monarchs. *Eden*, That *Eden* was the Name of a Country, and particularly of *Mesopotamia*, from its Fruitfulness and Amenity, well deriving its Title of *Eden*, Heb. to be delightful, is most certain, from the Testimonies of the LXX Translators, all the Greek Fathers, and the most Learned of the Jewish Rabbins: And though St. Hieron has Gen. 2. Ver. 8. very erroneously, which is by the Septuagint and our Version exactly rendered; and though he has continued the same mistake Ver. 10. *Et Fluvius egrediebatur de loco assumptum*, *And a River went out of the place of Pleasure (Eden) to water the Garden*; yet he was of the Region *Eden*, *Ad Orientalem Plagam Eden*, Gen. 4. Ver. 16.

V. 211. *From Auran Eastward*; *Auran*, A City in *Mesopotamia*, diversely written, *Haran*, by the Turks at this day *Harvan*, and *Haran*, *Charvan* in Holy Writ, memorable for the removal of *Abraham* to it from *Ur in Chaldaea*, Gen. 11. Ver. 31. and *Abi* 7. Ver. 4. and for the famous overthrow of the Covetous *Cassus* by the *Parthians*.

---Miseranda Fimere Crassus

Affrica Latio Maculavit Sanguine Carras. Luc. Lib. 1.

This Country was also called *Aram* and *Aramia*, of *אֲרָם*, the Seat of the *Syrians*, from *Aram*, one of the Sons of *Shem*, Gen. 10. Ver. 22. whence the Region took the Name of *Aram*, and *aran* and *Auran*; and *Ptolemy* dividing *Babylonia* into three parts, gives one of 'em the Name of *Auranitis*.

V. 212. *Of great Selencia*, &c. *Selencia*; a famous City of *Mesopotamia* on the River *Tigris*, anciently called *Chalne* and *Chalame*, as *Appian* affirms; afterwards *Coch*, and then *Alexandria*, being rebuilt by the famous Conqueror of that Name. It was again Re-edified by *Antiochus* King of *Syria*, and by his Fathers Name called *Selencia*, now *Basrah*, *Bagdad* and *Bagdath*, a great, rich, and populous City, the Seat of the *Califs*, often mistaken for *Babylon*, forty Miles distant from it, and situated on *Euphrates*.

V. 214. *The Sons of Eden dwell in Telassar*; Our Author has bounded *Eden*; by *Charvan*, *Selencia*, and *Telassar*, where the *Edenites* were Garison'd on the Borders of *Babylonia*, to resist the *Affrians*. Two Epistles sent by the *Nestorian* Christians inhabiting *Mesopotamia*, to the Pope in the Year 1552. mention an Island of *Eden* in the River *Tigris*, commonly called *Guraria*: See Sir *Walter Raleigh's* History, Book 1. Chap. 3. Sect. 10.

Telassar was a very Strong-hold, on a steep Rock, in an Island of *Euphrates*, being a Pass out of *Mesopotamia* into *Babylonia*, and as the Name declares was a Garison maintain'd to curb the *Affrians*. *תלסר*, of *תל*, a Fort, a Rampart, and *סר*, an *Affrian*. The Children of *Eden* that were at *Telassar*, *Isai* 37. Ver. 12. *Haran*, and *Cameli*, and *Eden*, *Ezech* 27. Ver. 23. That the *Eden* in these Texts, was not the same with that where Gods Garden *Paradise* was planted, *Cajetan* would infer, from its being so populous, when the Flaming Sword rendered the other both uninhabitable and inaccessible; which was true before the Deluge, but *Paradise* being by that defaced, and as our Poet supposes,

---By might of Waters remov'd

Out of his place, posh'd by the Horned Flood,

With all its Verdure spoiled, and Trees adrift, &c. Book 11.

What might hinder it from being inhabited, and from either regaining, or retaining the Name of *Eden*, as the most pleasant, rich, best watered, and thence the most fruitful Country imaginable?

V. 218. *The Tree of Life*, &c. of *Vegetable Gold*; Satan by his malicious cunning designing as much as in him lay, to undermine and invalidate the Credit of the Holy Text, promoted among the Heathen Poets many strange Fictions, that seem borrowed or imitated from the Sacred Writers, as their *Nectar* and *Ambrosia*, *Nepenthe* and the wonderful Herb *Moly*, by *Hesiod*, *Homer*, &c. The imitations of this wonderful Tree, *Jussu Mart*, in his Second Apoll for the Christ. Of *Vegetable Gold*, of growing Gold, according to the conceit of the Chymists, that their *Aurum Putabile*, their *Liquid Gold*, is the highest Preservative, able to cure all Diseases,

N n

ezes,

cases, and to postpone Old Age and Death for a long time. *Vegetalis*, *Vegetabilis*, Lat. any thing that grows, encreaseth and flourisheth, and is productive of its kind, as Plants and Trees, that have a Vegetative Being.

V. 221. *The Tree of Knowledge of Good and Evil*, as term'd Gen. 2. Ver. 9. By the *Tree* of this sort, to the intent that it might be more remarkable, and that *Adam* by no means might pretend ignorantly to much as to touch it, is very probable; but of what kind it was few are so daring as to determine. This fatal Tree (to pass over the idle Invention of some Rabbins) had its Name of the Knowledge of Good and Evil, as some imagine, from that last Experiment of Knowledge that our first Father found by eating its forbidden Fruit: Or God the Favour of God, and happy Innocence lost; and the Evil of Sin, and his Makers Displeasure and Wrath incur'd, as our Author.

Knowledge of Good bought dear, by knowing Ill.

Others are of Opinion, it was so named, either by deceived *Adam* himself, or at least by *Moses*, (the Writer of his Story by way of Anticipation) as an Everlasting Monument of the Glazing Eyes of the Tempter, who was a Deceiver from the beginning, and had promised that their Eyes should be opened, and they should be as Gods knowing Good and Evil, Gen. 3. Ver. 5. And the Ironical sad Sarcasm is carried on Ver. 22. And the Lord God said, Behold, the Adam is become as one of us, to know Good and Evil. Rupert. Tostat. Pererius. &c.

V. 223. *Southward through Eden*; The great River *Euphrates*, which runs Southward through *Mesopotamia*, Gen. 2. Ver. 10.

V. 224. *Through the shaggy Hill*; Was not diverted or turned aside, but made its way through the hairy Hill, overgrown with Trees and heavy Bushes. *Shaggy*, of the Sax. *Scragga*, the Hair and Fleece of Beasts. Metaphorically as before, *These hairy sides with Thicket overgrown*, Ver. 135.

V. 225. *Ingulf*; Swallow'd up, of the Fr. *Goulfe*, of the Lat. *Gula*, the Gullet, *Engulfere*, Fr. to draw or suck in.

V. 227. *Upon the Rapid Current*; On the swift stream. *Rapid*, of the Lat. *Rapide*, *Rapit*, an usual Attribute of Rivers.

Rapidum Creta venimus Oaxem, Virg. Ecl. 1.

Corrent, the Stream, or Channel of a River, a *Corrento*, from its running swiftest there.

V. 228. *Of Porous Earth*, &c. Which drawn up by gentle heat through the Veins of the low Earth, rose like a sweet Spring, and water'd the lovely Garden. *Porous*, of the Gr. *Poros*, a Passage and Way, whence those small and imperceptible passages through the Skin in Human Bodies, by which any thing is received or ejected, as Sweat and other Excrementitious Matters are called *Pores*, of the Gr. *Poros*, so pass through. Water is said by our Philosophick Poet to rise through the Earth in the Veins of the *Mucrosum*, and thence as it were drawn up and exhaled by the Sun's kindly Heat, (the Efficient Cause of Drought and Thirst) to break forth in fountains and cooling Fountains, watering its Verdant Plains and fruitful Surface.

V. 229. *A Rill*; Is a little purling Stream, a small shallow River: *Rill*, a Contraction of *Rivulus*, Lat.

V. 231. *Down the steep Glade*; Fell down the steep Mountains side, where it had worn a Way. A *Glade*, is an open place made in a Wood, by lopping the Trees, or cutting some of 'em down: Of the Gr. *Kladē*, Gr. a Bough, *Kladē*, signifying to make a *Glade*. The *Rill* here is said to fall down the steep Glade, by washing down all that stood in its way, and thus bearing the Trees that opposed its precipitate fall from the steep side of *Paradise*.

V. 232. *Which from its darksome passage*; In which it pass'd diving through the obscure Hills. V. 233. *Into four main Streams*; Into four large Currents, according to Gen. 2. Ver. 10. as irreconcilable to any Country, that our Poet wisely avoids giving any further account of, though Sir *Walter Raleigh*, with the greatest probability the undiscovered place is capable seems to make *Euphrates* and *Tigris*, both in *Mesopotamia*, satisfy the Text: *Hist. of the World*, Book 1. Chap. 3. Sect. 11. But I will not enter on the inextricable difficulty, but leave the Rivers to wander their own way.

*Quaque caput rapido tollit cum rigide magis
Euphrates, quos non diversis fontibus edit
Persis.* — Luc. Lib. 3.

V. 237. *How from that Saphire Fount.*

From that clear Fountain how the curling Brooks
Running o'er shining Pearl and Golden Sands
With various Windings under hanging Groves,
Covered delicious Nourishment to each Plant.

Saphire, Clear & see Book 2. Ver. 1050. *Crisped*; Curled, wrinkled, as Water is by the Wind, or little purling Brooks by opposition of Stones, &c. lying in their watery way, of the Lat. *Crispatus*, curled, like Hair.

V. 238. *And Sands of Gold*; Conformable to the Traditions of the *Tagus*, *Pallanus*, *Hermus*, and other Rivers ennobled by the Poets for the Gold found among their Sands.

Passage ab auriferis tellus exire Metallis

Pañolen: *Qua culta fecit non villas Hermus*. Luc. Lib. 3.

Aura turbidus Hermus. Geot. 2.

Pañolusque irrigat auro. Ecl. 11.

V. 239. *With Mazie Error*; With various Turnings, with intricate Wandings. *Mazie*, see Book 2. V. 561. *Pendant Shades*, Trees hanging over the Streams, or growing on that Ground the Brooks pass under. The Shadow, for the Tree that casts its frequent with the Poets.

Aur viridis fontes inducet umbrā. Virg. Ecl. 9. A Green Shade.

V. 240. *Ran Nectar*; *Nectar* was the Drink of the Gods, as *Ambrosia* their Meat, which were served up to 'em by *Hebe* (Youth) as the Poets tell us, the Preservatives of their Mirth and Immortality; its Name is derivable of the Privative *ni* and *necto*, Gr. to kill; those that ask it, being subject to no decay.

Ναρκωτα τρέφει

Ἀπογεννέσκει τὰ λήθη, καὶ γὰρ δὲ Νέκτος ἐστὶ θάνατος.

A Description of Claret. O. 1.

Vina novum fundam Chalcibis Arvisia Nectar. Virg. Ecl. 6.

And by the same word he expresses Honey;

Alia purissima Mella

Seipant, & liquida descendunt Nectare Cellis. Georg. 4.

V. 242. *Nature loon pour'd forth profuse*; But bounteous Nature lavishly pour'd out the Flowers, free and unconfin'd, in Beds and Artful Knots, on every place. *Loon*, of the Fr. *Bon*, and this of *Bonus*, Lat. Good, Gracious, as *Bounty* and *Bounteous*, of *Bonité*, Fr. and *Bonus*, Lat. *Profuse*, Lat. *Profusus*, Lavish, Prodigious, of *Profundere*, to pour out abundantly, an Expression like this of a Bank overgrown with Flowers, is in Book 3. Ver. 286.

On a Green shady Bank profuse of Flow'rs.

V. 245. *Where the unpierc'd Shade imbrov'd the Noon-tide Bow'rs*; *Paradise* was so profuse and prodigious of Flow'rs, that they continually clothed the Garden every where, both in the warm Sunshine, and the obscure Shade. *Imbrov'd*, made the Bow'rs that were convenient at Noon, look dark and brown. *Embrunir*, Fr. to darken, to make obscure.

V. 248. *With Odorous Gum and Balm*; As *Myrrhe* and *Balm*, from which at certain seasons a Gum is distill'd, a sort of sweet and odoriferous Sweat, stiled in Lat. *Lacryma*, the Tears of those Trees.

Flet tamen & repide manant ex arbore Guttæ

Est Hæmæ & Lacrymæ: *Stillatque cortice Myrris*

Nomen herile tener, *Nallique tacebit ævo*. Ovid. Met. 10.

Quid tibi Odorato referam sudantia lignis

Balsamum. Virg. Georg. 2.

Gum, of the barbarous Lat. *Gummi*, as this of the Exotic Greek *Kámmi*, the Tears and Distillations of Trees.

V. 249. *Bronz'd with Golden Rind*; Whose shining outside glittered like polish'd Gold, the *Mala Auræ* & *Citræ* of the Poets.

Tom Cavis Hesperidum Mirazam Mala posuim. Virg. Ecl. 6.

Medis nitet arbor in arce

Fulva totidem, fides ramis crepitantibus auro

Hinc tria forte mea veniens decerpia ferulam

Auræ Pema Mann. Ovid. Metam. 10.

Bronz'd; Polish'd, of *Brunis*, Fr. to give a Lustre to, to Furbish or Polish. *Amabile*, love-ly, amiable, Lat.

V. 252. *Lemon*;

V. 252. *Lawn*; Uncultivated, rude, shrubby Plains, of the Fr. *Lande*, a Plain in a Park. Ibid. *Level Downs*; Even Plains: The *Downs* have their Name of Saxon original of *Dun* Mountain, they being Plains spread on the tops of Hills.
 V. 254. Or *Palm Hill*; Or some small Hill with Palm-Trees crown'd. *Hillock*, a Derivative of Hill, as *Bullock*, of Bull.
 V. 255. Of some *Irriguit Valley*; Of some well-water'd Valley, set to show her blest Abundance. *Irriguit*, *Irriguitus*, Lat. full of Springs and Rills; it is the Epithet of a Garden in *Horace*.

Irriguit nihil est elutius horto. Sat. Lib. 2. 4.

Of a Fountain in *Virgil*,

Irriguitque bibant violaria Fontem. Georg. 4.

V. 256. *Without Thorn the Rose*; According to the general Supposition, that the Earth before it was accus'd for Man's Sin and Punishment, brought forth no Thorns. *Gen. 3. Ver. 18.* But whether the charming Rose had not its Guard about it originally, that every rude Hand might not fully and prostitute its blushing Beauties, is not determinable.

V. 257. *Umbrageous Grots*; Cool Shady Arbors: *Umbrageous*, Shady; *Ombageous*, Fr. *Umbrage*, all of *Umbraculum* & *Umbrā*, Lat. Shade. A *Grot* is a Cave, a Hiding-place from the heat of the Sun, of the Fr. *Grotte*, the Corruption of the Lat. *Crypta*, a Derivative of *κρυπτός*, to hide.

V. 258. The *Mantling Vine*; The spreading Vine exposes to the Sun her Purple Fruit, and by degrees creeps up, wantoning and extravagant. *Mantling*, of *Manile*, and this of the Fr. *Manteau*, of the Lat. *Mantellum*, used by *Plautus* for a Cloak; so the Mantling Vine from covering any thing it grows against, or overspreads; so *Silma*, a Place abounding in Vineyards is said to be *Clad with Vines*, Book 1. Ver. 410. So our Author in his Description of *Reynolds* says, *The Pair* (of Wings) *that clad each Shoulder broad cane Mantling o'er his Breast* with *Ornament*, Book 5. Ver. 279. That is, *The Wings that cover'd his Shoulders*, came o'er his Breast, like a Royal Mantle. *Luxuriant*, growing rank, and running out into Leaves and curling Tendrils, of the Lat. *Luxurians*, to grow rank.

At si Luxuriant foliorum exuberat umbra, in the same sense, *Gen. 1.*

That is bolder of the *Horses* broad Breast;

Luxuriantque tori amplexum pedibus. Geo. 3.

V. 260. *Murmuring Waters* fall down the *Slope Hills*; The Purling Streams run down the sliding Hills. *Murmuring*, of *Murmure*, of *Μορμύρε*, Gr. a word made in imitation of the sound of Running Streams, when troubled with the Stone or Gravel: How then, yet how expressive of *Virg.*

Eccae, supercilio Clivosi ramifici undam
Elicat; illa cadens rancum per levia murmur
Saxa ciet. Georg. 1.

The Etymologists will have *Slope* derived of the Bel. *Slap*, loose, remiss, because a *Slope* stretch'd tight, makes a direct, but hanging loose, an oblique Line.

V. 263. Her *Crystal Mirror* holds; Or assemble in a smooth Lake, that in his shining surface, like a Looking-Glass, shews the Green Bank befringed with Flowers, and below with sweet smelling Mirtles. *Mirror*, of the Fr. *Miroir*, a Looking-Glass.

Myrtle, is a little Tree, or rather a Shrub, whose Leaves and Berries yield a pleasing fragrance, clothed with perpetual Verdure, of its Greek Appellation *Μύρτις*, still retaining its ancient Name. — *Et amantes litorea Myrtus*, was the Observation in *Virgil's* time.

V. 264. *Aires*, *Vernal Aires*; Soft Breaths and gentle Gales, perturbed by Flowery Echoes and Orange Groves, move the Trees trembling Leaves into a Tune, comforting with the softer'd Quire. *Aires* seem here to be meant of Musical Aires, sweet and yet brisk, which has their Derivation of the Gr. *ἄη*, the Air; for all Musick, either Vocal or Instrumental, is but the beating and breaking of the Air, according to various Measures and Modalities. *Aire*, a word of our Authors Coinage, of *Time*, which as before of *Time*, Gr. *ἰσχύς*.

Aria tum resonant avibus Virgulta canori. Georg. 2.

V. 266. *While Universal Pan, &c.* While Universal Nature link'd with the Graces, and the Flowery Season danc'd a perpetual Round, and throughout the Earth, yet unperish'd Eternal Spring. All the Poets favour the Opinion of the World's Creation in the Spring.

— *Ver illud erat, ver magnus agellus*
Orbi, & Hyberni parcebant Flatibus Euri;
Cum primis lucem pascuet haurire, virumque
Ferrea progenies dum caput extulit arum
Immiscebat fera Sylva, & sidera Caelum.
Et exciperet Culi Indulgentia terras. Virg. Georg. 2.
Ver erat æternum, placidique tepentibus auris
Mulcebant Zephyri natos sine semine flores. Meta. 1.

Pan; *Πᾶν*, ὁ ὅς ἐστι πάντων κτίων, interpreted by *Macrobius*, *Universæ substantiæ Materialis Dominator*, the Universal Nature, as the Gr. *Πᾶν* signifies, *All*, the whole Frame of Nature, the Universe.

Πᾶσα δὲ καλίσσεται, ὅτι πᾶσα πᾶν ἐπὶ τῇ. Hom. in *Pana*.

Hence in the Days of Heathenism taken for the Sun, the visible, most powerful, and glorious God of the World, governed (as to appearance) by his Eternal Influence. Suitable to this Opinion *Orpheus* styles him the powerful Deity, and makes Heaven, Earth, the Sea, and Immortal Fire, Members of his immense Body.

Πᾶσα καλὴ κρατεῖν γὰρ θεὸν, κίεμοιο τὸ σῶμα,
Ὀρεγνόν, ἡδὲ δάλασσιν, ἡδὲ χθονὶ περὶ πᾶσιν αἰσῶν,
καὶ πῦρ ἀθάνατον. Τὰ δὲ γὰρ μέλη ἐπὶ τῷ Πᾶσι. Orph. in *Pana*.

Exactly well therefore does our Poet give him the Title of Universal *Pan*, and join him with the dancing Hours and Graces, the Fruits of the Earth, and their Seasons depending on his enlivening Lamp, and the Measures of his Motion.

V. 267. *Quit with the Graces and the Hours*; By the Graces and the Hours, are here meant the Flowers and fruitful Seasons, produced on Earth by the Sun's Universal Heat, and the difference made by the Accesses and Retreats of his Inspiring Influence. The Graces are reckon'd three, the Off-spring of *Jupiter* and *Eurydice*, the Daughter of the Ocean, (that is, of Heat and Moisture) the Composition of all things.

Τρεῖς δὲ αἱ Ἐὐρυδικῆς χάριες τίνα καλλίπαιδες,
Ὀκτανὴ κέρη πολυέστερον ἔλκετο ἔχου,
Ἀρχαίω, & Ἐφεστιάω, Θάλλω τ' ἐρσίνω. Hesiod. Theog.

That these Graces were taken for the beautiful Seasons, in which all things seem to dance and smile, in an Universal Joy, is plain from *Horace*:

Difficere nives; Redempt jam Gramina Campi, &c.
Gratia cum Nymphis, Geniisque socribus andet
Ducere mada Chori. Od. 7. Carm. Lib. 4.

Aratus calls the Hours *Ἐφεστίαι*, Fruitful, Time being requisite to the Maturity of all Things.

— *Ἀέρονται πᾶσι ἐπιχρῆστοι Ἄρηι.*

Homer gives 'em the Power of shutting and opening of Heaven; that is, of fair and foul Weather, equally requisite.

Ἀστέματος ἂν πύλαι μιν εἰσέλθωσι, αἱ ἔχουσι Ἄρηι,
τῇσι δὲ πύλαισι μιν εἰσέλθωσι, ὅσους αἰετὶς
ἢ μὲρ ἀναλλύει πικρὸν εἶδος, ἢ δὲ δεινὸν αἶμα. Il. E.

And he joys both the Graces and the Hours Hand in Hand, with Harmony, Youth and Love, three Charming Companions;

Ἀνδρὶ Ἐὐσέλμοιο Χάριτες, & Ἐφεστίαι Ἄρηι
Ἀρμονίᾳ δ', ἠδὲ Ὑγιᾷ, Δίδε θυγάτηρ τ' Ἀφροδίτη,
Ὀρχέσθωσι, ἀλλήλων δὲ κρατερὰ ἔχουσι. Τὴν, αἱ Ἀπλ.

V. 269. Of *Euna* where *Proserpin*, &c. *Proserpina* was the Daughter of *Jupiter* and *Ceres*, carried away by *Pluto* the Subterranean God, as she was gathering Flowers on the top of *Etna*, a beautiful Plain, on an Hill not far from a City of the same Name in the middle of the Island of *Sicily*.

Hand procul Hebrais lacu est à montibus, alex
Nomine Pergus, aque. Non illo plura Cystros
 O O

Carmine

Carmina Cygrorum labentibus addit in undis,
Sylva Coronat aquas, tingent latius omne, suisque
Frondebilibus, ut celo, Phaebeas submovet ignes.
Frigora dant rami, Tyrios humus humida Flores.
Perpetuum ver est. Quia dum Proserpina luco
Ludit, & aut violas, aut candida lilia capis?
Pars simul visa est, dilectaque raptaque Diti.

Ovid. Meta.

With him agrees the Neoterick *Claudian* :

Forma loci superat Flores: Curvata tumore
Parvo planities, & Mollibus edita clivis
Creverat in Collem, &c. de Raptu Proserp. Lib. 2.

He that would see more of this Place, may read the Florid Description Cicer^o has made
it in his sixth Invective against *Verr^{us}* :

Vetus est hæc Opinio Iudices, &c.

V. 270. By *Gloomy Dis*; By the black God of Hell. *Dis* is *Disitis*, as his other Name *Pluto* of *Platt* & Gr. *Riches* because the most Precious Metals are found and dug under ground, out of the Subterranean Vaults and Neighbourhood of Hell.

Ceres, the Daughter of *Saturn* and *Ops*. Sister to *Pluto*, *Jove*, *Juno* and *Neptune*, the first that taught Mankind the Art of Ploughing and Sowing.

Prima Ceres ferro Mortales vertere terram
Iussit. Virg. Georg. 1.
Prima Ceres unco glebam dimovit aratro;
Prima dedit fruges, alimentaque miscuit cavis. Meta. Lib. 3.
Quis deus p. terrar, & quas evocavit munda
Dixerat longa mora est, querere non desinit Orbis. Ibid.

Dion, or *Pluto*, being refused by all the Goddesses, because of his ill Looks, dark Kingdom and darker Complexion, was forc'd to make his way through the Earth into the furthest *Æthereal* Field, where, in his *Eben* Chariot, he snatch'd up *Ceres* her beautiful Daughter, who ignorant what was become of her, wandred all the World over to seek her; and as she made her Enquiries, taught Mankind the Art of Tillage.

V. 273. *Qd.* *Daphne by Orontes.* *Daphne* was the most celebrated and delicious *Sabaena* of *Antioch*, the Capital of *Syria*, or rather of the East, seated on both the Banks of *Orontes*. It was a vast Grove of *Lawrels*, (whence it took the Name *Δαφνη*, Gr. a *Lawrel*) intermixt with tall *Cypress*-Trees, defying the *Suns* piercing Rays, under whose thick Shade nevertheless, the Earth was luxuriant in Flowers, it was full of Fountains, and had one supposed to derive its Waters from the *Cassalian* Spring, and endued with the same Power of inspiring the Spirit of Divination in its Drinkers, as well as that at *Delphos*; *Ptolemy*, in his Description of *Daphne*. *Ortelius* has an exact Delineation of this bounteous Grove in the 1st of his Maps.

Orontes, a beautiful River of Syria, springing out of Mount Libanus, and running to Asia.

*Fan pridem Syria in Tyberim defluxit Orontes. Juv. Sat. 2.
 En quantum Tygris, quantum celer ambit Orontes. Luc. Lib. 6.*

V. 274. *Inspir'd* *Caitalian Spring*; Was a Fountain at the Foot of the Hill *Parnassus*, so nam'd of *Cassandra*, a Virgin Mistress of *Apollo*, turn'd into this cold Stream, for refusing the Flames; who that pretended to *Poetry* or *Prophecy*, wash'd their Eyes in this Chaste Fountain, to which the enamour'd Deity gave the Power of Inspiration. *Inspirant*, Lat. one endowed with preternatural Knowledge.

Qui rore puro Castalie lavit
Crinet soluto. Hor. Car. Lib. 3. Od. 4.
— Quà nulla priorem
Castalam nulli dixerisur Orphica solum.

V. 275. *Now that Nyseian Isle girt with the River Triton. Nisus was a City on an Island of the same Name, encompass'd and begirt by the River Triton in Affrica, from which came the other Name Tritonia, of her appearing first on its Banks.*

Et Pallas Lybicæ Tritonides edicæ Lincolniæ. Sil. Ital. Lib. 9

This Island, for its Fertility, the Goodness of the Air and Soil, and for the Production of the choicest and most delicious Fruits, the coolest Fountains and most delightful Shades, as well as for abundance of the choicest Vines naturally growing there, was extremely celebrated.

Νύκτος ἐν βυβάσει, ἀ δ' αἴχτην παρὰ γόμφῳ
 Ἀρτέμιδ' ἐν βυβάσι. Hom. in Bacch.
 ἐδ' ὁ ἴνικτος παρὰ ἀνθρώπων θάλατταν
 Πηλεΐδην ἐπ' ἀνθρώπων, κρείσσειν λόφῳ λείον ἥϊον
 Ἐπὶ δὲ τῇ Νύκτι αἴχτην ὁρᾷ, ἀνέστη δ' ἄν
 Τῆς ποταμῆς, γόμφῳ Ἀλφειοῦ ποταμῶ. Ibid.

— Inde datum Nymphis Nyseides aurum
Oculuere sui, lactisque alimenta dedere. Meta Lib.

V. 276. *Where old Cham*—Ammon call and Lybian Jove. *Cham*, or *Ham*, the second Son of Noah, (therefore styled Old) Peopled Egypt and Lybia, and was the most Ancient and Renowned of all the *Fupiters*: He of the *Grecians* and *Romans*; being an Uplart in Comparison, and others employed in it. *Ammon* therefore is not to be fterild of *Ammon*, Gr. Sand, because his famous Temple was teated in the Sandy Delatrs of Lybia, but of *Ham*, with the Greek Termination made *Hannum*, and so *Ammon*, *Chammon*, or *Chammam* in the Copies, though a seeming Derivative of the Heb. *חמ*, *Ham* is undoubtedly to be referred to this great *Cham*.

— Templum Isidori quod Gentilis nunc. Sec.

See the Description of this Temple in *Q. Curt. Lib.*

Gentiles; *Gentes*, Lat. the Nations, 'Epagoras,' the People that knew not the true God, the Heathen Idolaters.

V. 278. *His Amalthea and her Florid Son, &c.* Our Author follows the relation of *Diodorus Siculus, Lib. 2. Cap. 5.* of this *Lybian Jupiter*, who is said to have been a King of that Country, Married to *Rea* the Daughter of *Saturn*, from whose Jealous Eyes he hid his Mistress *Amalthea* and her Son *Bacchus*, the Planter of Vines, and *Deity of Drunkards*, in the beautiful *Iland Nysa*, lying in the River *Trison*: The same Story is translated by *Sir Walter Raleigh, History of the World, Book 1. Chap. 6. Sect. 5.*

Amalthea; *Ἀμαλθεία*, Gr. was a beautiful Lady, whom in recompence of her Favours, her beloved *Jupiter* made Queen of a fruitful Country, which lying in the shape of a Bulls Horn, gave occasion to the Proverb *Amalthea Cornu*, and *Ἀμαλθείου*, Gr. to grow rich. *Florida, Florida*, Lat. gay, lufly.

V. 279. *Young Bacchus* ; The famous God of Wine, too well known all over the World, and too much worshipp'd. The Poets generally report him the Son of *Jupiter* and *Semele*, &c. as *Alcees* the Wife of *Saturn* and Mother of *Jupiter*, confounding their fabulous Histories of dark Idolatries. *Siephane*, a Mother in Law, of *Strick* Belg. and *Dame*, Fr. a Mistress, a rigid, stiff, and cruel Mother.

V. 28. *Where Abassin Kings;* Where the Kings of *Ethiopia* kept under sweet retirement their Royal Sons on Mount *Amara*, encompass'd round with Alabaster Rocks a whole Days Journey high; though this by some was taken to be *Paradise* under the burning Line, by Nile's long-hidden Head, but distant far from this fair Syrian Garden, *Gr.* The Upper *Ethiopia* (the Dominion of *Prestor Joon*) was anciently called *Abassina*, of its chief River *Abon*, and *Abassinia* is the Name of one of its Kingdoms. *Issus*, of the Fr. *Issin*, Children, Successors, of *Issir*, and this of the Lat. *Esir*, to go out from, to proceed from, as Children from their Parents, *Guard*, keep under Confinement, of the Fr. *Guarder*, to watch, to secure.

Y. 381. *Mour Amara*: *Amara* is a Province about the middle of the higher *Bibbia*, and one of the 70 petty Kingdoms formerly Tributary, and now annex to the *Alorfin* Empire; and it there is a Mountain of the same Name (*Hambar*) about 50 Miles in compass, and a Days Journey high, with one only ascent, and that so perfectly fortified: The Summit of this high Rock is adorned with many beautiful Palaces, a most delightful Place, and charming Prospect, where the Emperours Sons are carefully guarded, and as diligently educated, from whence the Eldest is taken to succeed his Father, and others to succeed him if he die Childless.

V 262. Under the *Ethiop. Lines*. Under the *Equinoctial Line*, the *Fertility* and *wonderful Plantains* of the Country, giving occasion to *Terrillian. Boracenses*, and *Thurston*, to place *Paradise* under this *Burning Line*, formerly thought *unobtainable*, though by Experience found to be formed daily by a *Cool Eastern Breeze*, the *Nights* being *temperate* by the entire *Interposition* of the *Barth*, that no place is to be found on *Barth* that approaches

neerer to the Nature, Beauty, and Abundance of *Paradise*, than this Climate. This Country of the *Abissinians* lies under the Torrid Zone, stretching from the Tropick of Cancer beyond the Equator. *Ethiops*, *Arcti*, Gr. scorch'd, and thence black and burnt, according to the Complexions of its discoloured Inhabitants, of *ardor*, to burn, and *ἄψα*, the Countenance.
V. 283. By Nilus Head; Near the Fountains of the Nile, sought after by *Sesostris*, *Cambyses*, *Alexander the Great*, and others, though with small Satisfaction.

— Non Fabula Mendax
Ausu loqui de fonte tuo est, ubicunque videris.
Querens: Et nulli contingit Gloria genti,
Ut Nilus sit leta suo. Luc. Lib. 10.

M. *Theracot* tells us, from the Report of an *Ethiopian* Ambassador he met at *Grand Cairo*, that Nile has his Head in a great Well, casting up its Water very high out of the Ground in a large Plain called *Ovenbromma* in the Province of *Ago*: This Well is 12 Days Journey from *Genthar*, the Capital of *Ethiopia*; the Waters take their course Northward, and pass by seven Cataracts before they enter *Egypt*: The Country about this Well is so plain, that there are no Mountains near it by three Weeks Journey. It is on all Hands confirmed, that the Cause of the Nile's Annual Inundation, is from the excessive Rains that fall in *Ethiopia* for three Months together in their Winter, but the Egyptian Summer; well affirm'd by *Bapt. Scoria*, lib. 2. Cap. 17. de *Inerm. Nili*. Of *Ethiopia* being the Native Country of the Nile, and of its rising by Rains, the Ancients were of Opinion, though not well assured,

Ethiopianque feru alieno gurgite Campos:
Et te terrarum nescit cui debeat Orbis.
Arcanum Natura Caput, non prodidit ulli,
Nec licuit populi paruum te, Nile, videre,
Amorūque sinu, & gentes maluit ortus
Mirari, quam nosse tuos. Conspicere in ipsi
Sui tibi solstitium, aliena crescere brumā. Luc. Lib. 10.

V. 284. Wide remote; Far removed: *Remotus*, Lat. *Affrian* Garden, planted in Eden, afterwards call'd *Affria*, bordering on *Mesopotamia*.

V. 289. Godlike erect; Upright and tall, not groveling on the Ground like other Creatures, according to *David*.

Os homini sublime dedit, Cœlumque tuetur
Jussu, & erectus ad sidera tollere vultus. Met. Lib. 1.

Well may we term our first Parents *Godlike*, the Originals of Mankind, made by God himself, after his own Image, it better suits the Protoplast than its correspondent *Θεοειδής*, say of the *Homeric* Heroes. *Erectus*, Lat. upright,

V. 290. In Naked Majesty; A glorious Nakedness, heightened and set off by spotless Innocence, preferable to all the gawdy Dilguises, worn by Mankind since the sad Concealment of our Shame. For in the State of Innocence, there was such an Agreement between Soul and Body, exact an Obedience paid by the Sensual to the Rational and Sovereign part, that no unbecoming thought could with a guilty Blush have stain'd the Cheek of *Adam*, *Margaret*, even in Nakedness. And they were both Naked, the Man and his Wife, and were not ashamed. Gen. 2. Ver. 25. Lords of all, according to the Dominion delegated to them by the Lord of all things; Be fruitful, and multiply, and replenish the Earth, and subdue it, and have Dominion over the Fish of the Sea, and over the fowl of the Air, and over every living thing that moveth on the Earth. Gen. 1. Ver. 28.

V. 293. Truth, Wisdom, Sanctitude severe, &c. Truth and Wisdom, and pure and strict Uprightness, the absolute Image of their Glorious Creator, shone in their Heavenly Looks. *Sanctitude* severe, *Severa Sanctitude*, that strict Conformity to their Makers Commands, exact and conformable to the Rectitude by him implanted in their Nature, and left subordinate to the Government and Guidance of their innate Free-Will. *Sanctitude*, Lat. Uprightness: *Severa*, Lat. strict, exact.

V. 294. In true Filial Freedom plac'd; Consisting in that Frank and ready Obedience due Sons pay to their Fathers, in which is founded all the Authority of Mankind, as being the result of Obedience from Children due to Parents, grounded on Paternal Authority, in respect of Prudence, Truth and Sanctitude.

V. 298. And sweet Attractive Grace; And sweet alluring Charms, from her pleasing and winning Behaviour. *Attractive*, alluring, winnig, of the Lat. *Attrahere*, to draw to, to attract.

V. 299. He for God only, she for God in him; This Assertion of our Author seems derivable from St. Paul's Doctrine, The Head of every Man is Christ, and the Head of the Church is the Man, and the Head of Christ is God, 1 Cor. 11. Ver. 3. and at Ver. 7. Man is the Image

and Glory of God: But the Woman is the Glory of the Man. And Ver. 9. Neither is the Man created for the Woman, but the Woman for the Man. The manifest import of all which is, that Man is the Glorious and Majestick Image of his Maker, his Vicegerent on Earth, exercising Rule and Dominion over the Creation: And that Woman is the Glory of the Man; that is, Image, according to our Poets Explanation, Book 8. Ver. 540.

For well I understand in the Prime End
Of Nature her th' Inferior, in the Mind
And inward Faculties, which must excel;
In outward also her resembling left
Her Image who made both, and left expressing
The Character of the Dominion given
O'er other Creatures.

V. 301. *Hyacinthin* Locks; His dark brown Hair hung parted from his Forehead, curling round, Manly and Majestick. Thus *Homer* describes *Ulysses*, aided by *Minerva* to render him more Charming.

— καὶ δὲ τῶν ἐφ' ὤμων
ὄφρα ἔκκα κῆρας, ὁμοειδὲς ἀνδρὶ βραχέϊ. ΟΔ. Ζ.

He had curled Hair, for Colour like a *Hyacinth* Flower; that *Hyacinthin* ought to be understood of black, or very dark-coloured Hair, will be manifest from the Colour and Description of this Flower. *Hyacinthus est genui Viole veris, colore obscuri purpurei, quam Romani vacinium vocant*, Fulg. Lib. 3. So *Theocritus*,

καὶ δὲ τῶν μέλων ὡς ἡ ἀργεῖα δάμνηται
ἄνδ' ἱμῶν δὲ τῆς σφάραγος τῶν ἀνδρῶν ἀνδρῶν. ΙΔ. Ε.

Which *Virgil* imitating,

Alba ligustra cadens, vaccinia nigra leguntur. Ecl. 2.
Et Suave-rubens Hyacinthus. Ecl. 3.
Ferrugineos Hyacinthos. Geo. 4.

From whence we are informed, that the Poets attributed to this Flower, Black, Red, and a Colour of these mixt, that of rusty Iron: But the most judicious interpret *Ferrugineus* to be that Colour, which polish'd Iron, when grown cold, after having been red hot, represents, which is a sort of Violet, not well suiting with good colour'd Hair. It is very observable, that such Epithets as this are not to be taken in too strict a sense; for Gold being the most excellent among Metals, Purple among Colours, the Rose, and anciently the *Hyacinth*, among Flowers; hence *Venus Amata*, Æn. 10. *Rosæ Cervix & lumenque juventa Purpureum*, Æn. 1. and this *Hyacinthin* Hair. Of *Apollo's* beloved Boy turned into this Flower, read *Met.* 10.

Te quoque *Amyclide*, possidet in æthere *Phœbus*.

V. 303. *Clustering*; Curling in Rings, curl'd round in Clusters like the Vines swelling Bunch. Cluster, of the Sax. *Clustre*, a Bunch of Grapes.

V. 304. She as a Vail, &c. She wore her Yellow Locks, loose and free from all Ornaments, hanging down to her small slender Waist, like *Natures* Vail, but circled into woman little Rings, like the Vines tender. Curly, which betoken soft Subjection, or Submission rather, to her Husbands sway. Vail, Fr. Voile, of the Lat. *Velum*.

V. 305. Golden Tresses; Golden Yellow Locks, in ancient times of great esteem.

Aurea Casaries Olli. Æn. 8.
— *Nuda cui vertice sulca*
Casaries. Æn. 11.

Κεκοῦσται, Αὐρεῖαι, Golden Locks, is a Commendation as old as *Hesiod*, in his *Works and Days*, of the Fr. *Tresse de Cheveux*, a Lock of Hair.

V. 306. Dishevell'd Hair; Dischevell'd, Fr. loose, hanging down at length.

V. 307. As the Vine curls her Tendrils; As the Vine twists her tender Rings. *Tendrils* are those little curling Shoots that catch hold of the Branches of a Vine, or any thing set to support it; so called à *tendens*, from its creeping forward by that means; others say, à *tendere*.

V. 308. Which imply'd Subjection; St. Paul tells us, That even Nature it self teacheth, that for Men to wear long Hair is a shame; that is, a disgrace, and sign of a soft and effeminate temper: But if a Woman have long Hair, it is a Glory to her; for her Hair is given her for a Vail. 1 Cor. 11. Ver. 14, 15. *Ἄνθρωπος κεφαλὴν, pro velamine.* The Romans, and most other Nations,

Claudian describes the manner of taking this furious Creature;

*Arduus Hyrcanæ quatuor sic Matre Niphates,
Cujus Achemenio Regi ludibria natos
Avenit tremolundus eques, fremit illa Marito
Mobilis Zephyrus, totaque virentibus iram
Dispergit Macula, jam jamque hauriura profundo
Ore varum, vitæ tardatur imagine forme.*

De Rup. Prof. Lib. 3.

Ibid. *Ounces*; An Ounce is a Beast engendered between a Wolf and a Stag, therefore *lyncæ* *ceruarius* *generis*, exceeding quick of sight, his Skin speckled and spotted with various Colours. *Ounce*, of the Span. *Lença*, the Corruption of the Ablat. *Lyne*, of *Lyne*, and this of the Gr. *Λύξ*, or *Λύξος*.

Quid Lynceus Bacchi variæ, & genus ære Luperum? Georg. 3.

Ibid. *Pardus*; *Pardus*, Lat. the *Masse Panthers*, or *Leopards*, covered with Skin curiously spotted. *Pardus* is a Derivative of *Πάρδω*, from the ill favour issuing from the Beast, or as others of *Πάρδω*, Gr. to destroy, from its Fierceness and Cruelty.

V. 345. *Gambol*, Sc. Play'd all their tumbling Tricks before 'em. To *Gambol*, is of the Fr. *Gambader*, to throw Tricks, and *Gambader*, Fr. for a Tumbler, of *Γαμβλ*, Fr. the Leg.

V. 347. *Wreathed his lithe Proboscis*; the huge & overgrown Elephant twisted his Limber Snout to play, and divert 'em. *Unweildy*, overgrown, not able to bear his Bulk, of the Particle *un* Privative, and the Sax. *Wieldan*, to Govern, or Manage. *Elephant*, of *ἑλέφας*, Gr. for the Bulky Beast so called, frequent in India, and famous in many Battels, with their Castles of Armed Men on their Backs. *Wreathed*, turn'd round, twisted, of the Sax. *Wrydan*, to twist, whence *Wreath*, a Garland.

Lithe Proboscis, his Limber Trunk. *Lithe*, of the Sax. *Lid*, gentle, pliable, soft. *Proboscis*, *Προβόσκis*, Gr. the Elephants Trunk, so pliant and useful to him, that *Cicero* styles it *Elephantum Manum*, common to this Creature with others much his Inferiours, Flies and Fleas. To derived of *Προβόσκis*, Gr. to feed.

V. 348. *The Serpent his insinuating*; The cunning Serpent wrapping himself up close together, with many intricate and subtle Turnings, twisted his braided Tail. *Insinuating*, insinuating self, Lat. wrapping, or rolling up, and as it were emboloming himself: *Sinuatus* and *Sinuare*, are words often used by *Virgil*, to express the winding Motions of this wily Animal.

Sinuatus immensa volumine terga. Æn. 2.

Saucius at Serpent sinuosa volumina versat. Æn. 11.

Ibid. *With Gordian Twine*; *With many intricate Turnings, twisted and involved like the Famous Gordian Knot*, hung up in *Apollon's Temple*, by *Gordius King of Phrygia*, but formerly a *Handman*, who coming first on a fatal Day into the Temple, was by the Oracle declared King of that Country, and in memory of his Preferment, hung up the Ropes that formerly fasten'd his Team to the Plough, pleated in so strange a manner, that the Sovereignty of those Countries (some say of the World) was predicted to any one that could untie the intricate and perplex Knot, whence the Proverb, *Nodus Gordianus*, for an inextricable Difficulty; and *How*

Dignus vindice Nodus. Art. Poet.

Alexander the Great cut it in pieces with his Sword, resolving to frustrate, if he could not fulfil the Prophetic. *Twine*, of the Belg. *Tween*, Thread, of *Tweynen*, to twist, a *Twine Thread*.

V. 349. *His Breaded Train*; His Platted Tail. *Breaded*, or *Braided*, is of *Braden*, Bel. to Weave. *Train*, of the Fr. *Traîner*, to draw after, a *Trabendo*, Lat.

V. 351. *Couch'd or ruminating*; Laid on the Grass. *Couches*, Fr. of *Coucher*, to lie down, or chewing of the Cud before they go to rest. *Ruminare*, Lat. to chew the Cud as many Beasts do, hence *Hosie Ruminans*, Plin. Sacrifices of such Creatures, this Ruminating being one of the Characteristics of their Cleanness, *Levit. 11.*

V. 354. *To the Ocean Isles*; To the Islands sprinkled o'er the Western Ocean. *Ὠκεανὸς νήσοι*. For now the Setting-Sun, making more speed down-Hill, towards the Sea, down was declining, and on the other side of Heaven, the Stars that wait upon the Evening rise. *Decline*, Lat. to grow low, was drawing lower near the Western part of the Horizon. That the Sun set in, and arose out of the Sea, was at least the Poetick Opinion of the Ancients.

Ἐν δ' ἔτι δ' αἰὲρ ἀμύνει λαμπερὴ φάος Ἥελιοιο.

Ἐλπίος ὑπὸ πτερύγεσσιν αἰὲρ ἀμύνει δ' ὄρεσσιν. 1A. Θ.

Ἥελιοιο δ' ἀνέρουσι λαμπρὸν αἰὲρ ἀμύνει. 1B. Θ.

— Cum Sol

Præcipitem Oceani rubra lavit æquore currum. Geo. 3.

Quid tantum Oceano properent se tingere Sole?

Hybern. Geo. 2.

Cum primùm alto se gurgite tollunt

Solus equi. Æn. 12.

— Lux tardè discedere visa

Præcipitatur aquas & aquas nos surgit ab isdem. Meta. 4.

So our Author,

The Sun at Even sups with the Ocean. Book 3. Vers. 425.

Ibid. *And in th' ascending Scale*; And on the rising side of Heaven: The ascending, of *ascendi*, Lat. to climb, to get up, the side on which the Sun climbs to his Noon-tyde height.

At the Vernal and Autumnal Equinoxes, the Days and Nights being of equal length, seem to be weighed in *Æqualiteris*, and to stand in even Balance: But at other times, the measure of that is, going down into the lower Hemisphere, the Evening-Stars, fore-runners of the Night, rise and appear earlier or later in the other half of Heaven, as that bright Being, turns the Scales of Day and Night.

V. 355. *That usher Evening*; That go before, that precede the Evening, one extremely bright, being thence named the Evening-Star. To *usher*, is to wait on, to introduce. *Usher*, *Hufler*, Fr. of *Huis*, Fr. a Gate, a Door, where he stood to do his Office.

V. 360. *Earth-born perhaps*; And the Lord God formed Man of the Dust of the Ground, Gen. 2.7. That Mankind was created to repair the Ruine of the Rebellious Angels, and to repopulate the Heavenly Palaces, depopulated by many Millions of the Celestial Tribes, (the ancient Inhabitants of those blest Abodes) was the Opinion of *Rupertus*. But *Peterius* and others conceive that this World, and Man the height of the Terrestrial Creation, had in the Almighty appointed time, been made, although the whole Angelick Nature had stood firm and obedient in their holy state; which our Poet has intimated in Book 1. Vers. 651.

New Worlds—

— *Wrote of so ripe,*

There went a Fame in Heav'n, that he ere long

Intended to create, and therein plant

A Generation, whom his choice regard

Should favour equal to the Sons of Heav'n.

Now there being three distinct Degrees of Nature, the first and highest, of Angelick and Incorporeal Beings; the last and lowest, of Corporeal Substances, Plants and Animals; it seems reasonable, that a third was always intended, participating of both, Man the Mixture and Mean of these two Extremes, a Being both Corporeal and Incorporeal, not made as a Supplement, but rather as the Completion and Commander of the Creation under him, Gen. 1. Vers. 28.

V. 389. *Melt*; Men are said to Melt into Compassion. Metaphorically from the dissolving into Tenderness and Pity, as Metals are melted down by Fire. *Melt*, of the Ger. *Smelten*, or perhaps of the Gr. *Μελεῖν*, *Liquesfacere*.

V. 390. *Honour and Empire, &c.* Revenge, Glory, Empire, Honour, and such like Reasons of State, are Arguments better becoming this Grand Destroyer, the Arch-Enemy of all Mankind, than any Earthly and Vain-glorious Monarch.

V. 395. *On that high Tree*; The Tree of Life, where our Poet perch'd him, at V. 195.

V. 402. *He stalks with fierce Glare*; Now like a *Lyn* with sparkling Eyes, Majestically he walks about 'em. *Glare*, and to *Glare*, is of the Fr. *Esclairer*, to sparkle, to glitter as the Eyes of *Lynx*, *Tiger*, *Cat*, and other ferie, furious Beasts do. To *stalk*, is properly to move gravely, step by step, resembling the Gr. *στῆναι*, to walk in order.

V. 406. *Changes his couchant Watch*; Shifts his Place, alters his wary Watch. *Couchant*, lying close, of *coucher*, Fr. to lie down. Satan is well compared to a furious ravenous *Tyger*: See the Tragedian use it in the same words almost in Latin;

Trojana Sylvæ qualis in Gangesis

Inter juvenem Tygrem erravit duos

Uti insigne prædo Cupida, quo primos ferat

Incerta Morsus, stetit hic videri suus

Illi refectis, & famem dubiam tenet. Sen. Thyestes.

V. 408. *Grip'd in each Paw*; Seized in his Claws: *Grip'd*, of the Fr. *Grepper*, to snatch, to lay violent hold on; or of *Griffe*, Fr. a Claw, an *Eagles Talon*. It has a Similitude of sound with the Gr. *γροῦλον*, to catch. *Paw*, of the Fr. *Patte*, a Claw, the Foot of a Bird or Beast; originally of *pes*, Lat. the Foot, or perhaps of *πίπτεω*, Gr. from its distinction into several parts.

Q 9

V. 419. *Angels*;

- V. 419. *Anght*; Any thing, generally *Ought*, of the Sax. *Uht*.
 V. 433. *One casie Prohibition*; This one casie Injunction; casie, because but one: *Prohibition*, Lat. a Forbiddance, of *prohibere*, Lat. to forbid, to command to the contrary.
 V. 438. *To prune*; To cut, to lop off the superfluous Branches, of the Fr. *Pruner*, the Lat. uriant Shoot of a Vine.
 V. 447. *Pre-eminent by so much Odds*; More excellent by divers degrees; raised above me by so many degrees. *Præeminent*, Lat. raised, high, excellent, of *præeminere*, Lat. to excel.
Consort, Companion, of the Lat. *Consort*, of the same Size and Condition; hence, a Wife, and especially that of a King, called *Queen Consort*, attaining that Title by her Marriage with a Sovereign Prince.
 V. 450. *When from Sleep I first awak'd*; The entrance on Life, may well be remembered as waking, when our Exit Death, is to fly and frequently compared to Sleep. Our Author, in this Place and its Parallel, Book 8. Vers. 250, where Adam relates the first Thoughts and Sentiments he had of himself, and that Great Being that gave him, his; has lit upon something so new and strange, that as it cannot square with any Persons but those of our two first Parents, so it is exactly suitable to them, created certainly at full growth, perfect in Body, Mind and Memory. Otherwise what he says in his Introduction,

For Man to tell how Human Life began,
 Is hard; For who himself beginning knew? Book 8. Vers. 250.

It had not only been hard, but impossible for any other Man, to have given a Relation of his beginning.

Ibid. *Repos'd*, &c. Laid under a Flow'ry Shade: *Repos'd*, *repositus*, Lat. of the Verb *repono*, used by the wary Virgil in the same sense;

—Colapsaque Membra
 Marmoreo referunt Thalamo, stratisque reponunt. Æn. 4.

V. 455. *Into a Liquid Plain*; Into a smooth moist Plain, of the Lat. *Planus*, smooth, even, whence *Planities*.

V. 456. *Pure as th' Expanse of Heav'n*; Clear as the out-spread Skie. *Expansion*, Lat. the Firmament, answering to the Hebr. *שָׁמַיִם*, the vast and out-stretch'd Firmament, Gen. 1. Vers. 6. of *שָׁמַיִם*, *Expansum*, to stretch, or spread out.

V. 459. *Into the clear smooth Lake*; This Natural Looking-Glass, Virgil and Ovid as well as our Author, borrowed of Theocritus.

Ἦ γὰρ ὡς ἐν ποταμῷ ἀνὰ ἑσπέρῃ, ὡς ἰδὲ ἁλῶνα. Id. 7.

—Nuper me in littore vidi
 Cum placidum ventus staret mare. Virg. Ecl. 2.
 Certè ego me nunc, liquidæque in imagine vidi
 Nuper aquæ. As Ovid translates it.

V. 461. *Within the Wavy Gleam*; Within the Shining Surface of the Water. *Gleam*, of the Sax. *Leoma*, Light, and *Leoman*, to shine, both of *Lumen*, Lat. Light, warm Gleams, the hot Shinnings out of the Sun after Showers. Milton has improved the Fable of Ovid by representing Eve like a She Narcissus admiring her self; and has made it much more probable, than a Person who had never seen any thing like her self, should be in love with her own but reflected Resemblance, than that a Man acquainted with the World and himself, should be so done by to dull a Dotage.

Se Cupit imprudens, & quæ probat, ipsa probatur,
 Dicque petit, petitur, pariterque accendit & ardet. Meta. 3.

V. 465. *Of Sympathy and Love*; With Looks betokening Love and mutual Affection. *Sympathy*, *sympathia*, Gr. Compassion, of *σύν* and *πάθος*, to suffer together, to be a like affected.

Quod petis, est nusquam: Quod amas, nocere perdes.
 Cupit ipse tenet.

Nam quævis liquidæ porreximus oscula Lymphæ
 Hic toties ad me resupina nititur ore. Meta. Lib. 1.

V. 469. *With thee it came and goes*.

Ita recessisse, quam cernis, inaginis umbra est.
 Nil habet ista sui, tecum venisse manerque
 Tecum discedat: si tu discedere possis. Meta. Lib. 3.

V. 478. *Under a Platan*; *Platanus*, the Plane Tree (so named from the breadth of its Leaves. *Platanus*, Gr. broad, a Tree useful and delightful for its extraordinary Shade.

Tamque Ministrantem Platanum potentium umbram. Geor. 4.

V. 485. *Nearest my Heart*, substantial Life, to give thee Being, I lent me of my Ribs nearest my Heart, whereof thou wast made a living Creature. *Nearest my Heart*, as being made of one of his Ribs, whose enclosure surrounds it, Gen. 2. Vers. 22. *Substantialis*, Lat. belonging to substance, firm, solid, assured.

V. 486. *An Individual Solace*; An Inseparable Companion and Comfort, made of a part taken out of Adam's Side, as intended for his Associate, not his Servant. *Individual*, *Indivisibilis*, Lat. inseparable. *Solace*, *Solacium*, Lat. Comfort.

V. 491. *Wisdom*; The Character of our Saviour himself: And the Child grew, and waxed strong in Spirit, filled with Wisdom. And JESUS increased in Wisdom and Stature, and in Favour with God and Man, Luk. 2. Vers. 40, and 52.

V. 492. *Of Conjugal Attraction*; So said our Universal Mother, and with Eyes blamless, though full of Matrimonial Love, and charming Sweetness, with soft Submission mixt, &c. *Conjugal*, *Coniugal*, Lat. belonging to Marriage. *Attraction*, *Attractio*, Lat. a drawing to, allurements, Meek surrender, gentle yielding, meekly giving up her Person to his disposal, of the old Fr. *surrendre*, to yield.

V. 500. *As Jupiter on Juno smiles*, &c. At the Air smiles upon the Earth, when it makes the Clouds fruitful in soft gentle Showers and precious Dew, which produce May's perfumed Flowery Offspring. By Jupiter and Juno the Poets represent the Air and Earth, and though of Kin by love, as Et Sors & Coniux, yet Marry 'em together. So Virg.

Tum Pater Omnipotens secundæ imbris æther
 Coniugit in Germine lætæ d' æquæ, & sumet
 Magnus alit, magna Committit corpore, facit. Geor. 2.

Impregus; Makes fruitful, of *Impregnare*, Lat. to get with Young.

V. 501. *Her Matron Lip*; Her Wives Lip: Her Married Lips. *Matron*, of the Lat. *Matrona* a *Mater*, or *Quasi Mater nati*; for Women as soon as Married were esteemed Matrons, as being obliged to a way of living more reserved and modest. *Si Matrem familiam sicut quam Matronarum dignitas præstat, nominamus.* Cicero. pro Cælio.

V. 504. *With jealous Leer Malign Ey'd them askew*; With Envious and Malicious Look, Eyed 'em askew. *Jealous*, of the Fr. *Jalous*, *Leer*, of the Verb *To Leer*, to look shyly out of the corners of the Eyes, of the Teut. *Lauren*, to observe, so, as not to be seen to do it. *Askew*, Askew, side-ways, of *skant*, Fr. *Conton*, a Corner. *Thus plain'd*, thus complained, of the Fr. *plaindre*, to bemoan one self.

V. 506. *Imparadis'd*; Enjoying a new, another Paradise in each others Lovely Embraces. *Imparadis'd*, plac'd in a state of extraordinary Happiness; a word coin'd by our Author, from that superlatively happy place so named.

V. 519. *And do they only stand by Ignorance*; By Ignorance, Satan would here insinuate, such a want of Knowledge; as was necessary to secure their happy and harmless Condition: Under so gross a want of Understanding our first most perfect Partners were not created; all the happy Ignorance they were in, was only want of knowing Ill, by the Commission of it, at once innocent and secure.

V. 522. *Hence I will excite*; Here is a fair occasion offer'd me, to move in their Minds an itching and inordinate desire of dangerous and daring Knowledge. *Excite*, of the Lat. *excitare*, to rouse, to stir up.

V. 523. *To reject Envious Commend*; To despise and contemn the Commend of their Maker, who seems to grudge, and therefore to forbid 'em all Knowledge that might raise 'em above their low terrene Estate. *To reject*, of the Lat. *reipere*, to throw away, to refuse.

V. 537. *With thy Circumspection*; with heedful Wariness, with cunning Caution; *Sh*, of the Sax. *Slidan*, to slip, or be slippery. *Circumspection*, *Circumspectio*, Lat. heedfulness, of *Circumspicere*, Lat. to look well about one.

V. 538. *Through waste*; Through every by-place. *Waste*, of the Ger. *Wüst*, desolate, or of the Lat. *Fastus* and *Vastus*.

V. 539. *Mean while in utmost Longitude*; In the mean while, that Satan was thus prowling up and down, the Sun, at utmost distance, where the Heav'n with Earth and Sea seem'd to join, was by Degrees drawing towards his setting place. *Where Heav'n with Earth and Ocean meet*; an exact Description of the Horizon of Paradise, where the Sky, and Earth, and Ocean, (if in view) seem'd at the utmost endeavour of his Eyes to join and meet each other. *Descend'd*, went down to the lower World beneath, of *descendere*, Lat. to go down. *Longitude*, Lat. length, distance.

V. 541. *And with right Aspect*; With his Face directly against; With full Face. *Right*, of *Rectus*, Lat. right against. *Aspectus*, Lat. the Countenance.

V. 543. *Level'd*

— Wings he wore
Of many colour'd Plume sprinkled with Gold. Book 3. Vers. 641.

V. 580. The Vigilance here plac'd; The Watch here kept. *Vigilance, Vigilantia*, Lat. Watchfulness; *Vigilie*, Lat. the Watch.

V. 583. Spiritual Substance, &c. 'Tis hard to restrain and keep our Spirits and Immaterial Beings with Corporeal and Bodily Bars. *Corporeal, Corporeus*, Lat. of *Corpus*, Lat. a body.

V. 587. In whatsoever shape he lurk; In what disguise soever he lies hid. To lurk, a vulgar Latin, Fr. *Latro*, Lat. a Thief.

V. 592. Beneath th' Azores; To the Sun now gone down below the Western Islands. The Azores are Islands of the Western Atlantic Ocean. Nine in Number, commonly called the *Seyas*, of *Tercera*, the largest of 'em, Heylin's Geo. others confound 'em with the *Canaries*. See *Sam's Geog. Dict.*

Ibid. Whither the Prime Orb, &c. *Oris* return'd on the bright Beam that brought him; whole Point now mounted and raised, carried him, sliding back to the Sun now sunk below the Western Isles, to which the first Orb, swift beyond all belief, had hurried him in a Day's space, or this our Earth, lets likely to turn round, taking a shorter and more easy turn Eastward, left him now on her West-side, gilding and adorning with various Colours and gay Reflections, the Clouds that wait upon his Western Throne. *Prime Orb, Primus Orbis*, Lat. the first, the chief Circle, the *Primum Mobile*.

V. 594. Diurnal, Volubil; Diurnal, *Diurnus*, Lat. belonging to a Day, of a Days length; *Volubilis, Volubilis*, Lat. that may be turn'd round; *a volubendo*, turning or revolving round.

V. 598. Twilight gray, &c. Now the quiet Evening came on, and dusky Twilight with her grave Livery cover'd every thing. The Sun was described according to his high Quality, arraying the Clouds with reflected Gold and Royal Purple. Here the Evening is as exactly delineated suitable to her obscure Condition, habited in Gray, and bestowing her sad-colour'd Livery on her Attendants. *Sober Livery*, Grave Habit, of *Sobrius*, Lat. not drunk, thence grave and serious. *Livery*, of the Fr. *Livree*, Cloaths deliver'd to Servants, by whose Colour and Ornaments they are known to whom they belong.

V. 601. To their Grassie Couch; To their Beds of Grass. *Couch*, of *Coucher*, Fr. to lie down. *Slunk*, of the Sax. *Slincan*, to creep, to steal away.

V. 603. Her Amorous Descant sung; She all Night long repeated her Love-Song. *Descant*, of *Discantare*, Lat. to sing over again, to vary, in repeating a strain in Musick. *Silence* was pleased, such and so delightful was the Harmony, that the lustre Night and Silence it self was pleas'd with it.

V. 604. Now Glow'd the Firmament with living Saphirs; And now the Firmament shined all in Fire with Burning Lamps, like shining Saphirs. The Firmament, the Sphere of the Fix'd Stars, Living Saphirs, because shining as if they burnt, as we use the same word, a *live Coal*. *Glow'd*, of the Bel. *Gloeyen*, to burn.

V. 605. Hesperus that lead, &c. *Hesperus*, the Evening-Star, *Venus* so called when she follows the Sun, *πρωτοφάνης*, as *Φωσφόρος*, the Forerunner of Light when preceding him.

Ὅρος δ' ἀσπὴρ ἦεν μὴτ' ἀστέρων
Ἐσπερος, ὃς ἡλλύσιν ἐκ χειρὸς ἵσταται ἄστρ'.

Hence the Evening Vesper had its Name.

— Accendit Luminia Vesper. Geor. 1.

V. 608. Apparent Queen, &c. Undoubted Sovereign of the Night display'd her manifold Light. She is said to rise in Clouded Majesty, in respect of the gross Mists and Vapours that hang about the Horizon, hiding and veiling her fair Face, till she get higher and emerge from among them. *Apparent*, *Apparentis*, Lat. visible, clear, manifest: An exact and curious Description of a Moon-Light Night.

V. 609. And with her Silver Mantle; And with her Silver Robe array'd the Night.

— Nec candida circum
Luna negat; splendet tremulo sub lumine Pontus. Æn. 7.

V. 612. Mind us of like repose; Put us in mind of rest, as reasonable and suitable for us. *Repose*, Rest, Ease, of the Fr. *Repos*, of the Lat. *Pausa*, a stop. of *παύω*, Gr. to cease from acting, to give over.

V. 614. At Day and Night successive; That follow and succeed one another, taking their turns, of *successivus*, Lat. that follows, or comes into the Place of another, of *suocedens*. *Day*, Ibid. The timely Dew of Sleep; Seasonable Sleep is compared to a gentle refreshing Dew.

from its stealing on us, as that descends upon the Earth, at the same time, and as imperceptibly. *Virgil* hints at this moist Metaphor:

— Fessos sopor irrigat artus. Æn. 3.

V. 615. With soft slumbrous weight inclin'd; With pleasant sleepy heaviness weighs down our Eye-lids. *Inclinat*, bends downward our Eye-lids, (*Drowziness* appearing first in the Eyes) of *inclinare*, Lat. to bend down; so *Domus inclinata recumbit*, Æn. 12. *Slumbrous*, drowsy, an old word from *slumber*, to begin to sleep.

V. 621. Unactive Range; Wander up and down unemploy'd, having no appointed business. *Unactive*, having nothing to do, but feed; of *in* and *ago*, Lat. *Animals*, Lat. *Animalia*, Beasts, &c. living Creatures. *Animalia micant*, as *Juvén.* calls 'em. To range, is to wander to and fro, up and down, to hunt after, as Spaniels do.

V. 623. To streak the East; Ere the Morn begin to colour the East, to draw white streaks of Light in the Eastern part of the Sky. To streak, is of the Ital. *Stricca*, a Line, or *Striga*, Lat. Chalk.

V. 625. To reform yon Flowery Arbors, &c. To dress and trim those Shades of Flow'ers, and those green Walks, our Shelter and cool Bowers at Noon. *Reform*, Lat. *Reformare*, to bring into better shape and form, to trim. *Arbors*, Covers, made shady by the Boughs of Trees, of *Arbor*, Lat. a Tree. *Allee*, Close Walks, of *Allee*, Fr. to go.

V. 628. That mock our scant Manuring; That scorn our small Performance, that despise our poor Days Work, growing too fast for our few Hands, by lopping to restrain 'em. *Scant*, not row, of *Canis*, a Corner. *Manuring*, Labouring, Tilling, Cultivating the Earth, of the old Norman *Manurer*, Fr. to Till; whence *Manurer*, a Workman, a Handicraftsman. *Mock*, of the Fr. *Mocker*, to scorn, to deride, of the Gr. *Μωκω*, a Scoffer.

V. 631. That lie bestrown unspicily; That lie thrown about unhandfully, unteemly. *Bestrown*, of the Verb to *sternere*, of the Gr. *σπέρω*, to throw or strew.

V. 632. Ask riddance; Require removal, requit be removed, if we intend to walk at ease. *Riddance*, of the Verb to *ridere*, of *aridolus*, Sax. to remove, to free from.

V. 635. My Author and Disposer; For whom and from whom I was form'd, in our Poets own words. V. 440. My Author, the Author of my Being out of whom I was made.

V. 636. Unargu'd; Undisputed, without any gain-saying I submit to. *Unargu'd*, of *in*, Lat. against, and *arguere*, to dispute, to disprove.

V. 637. God is thy Law, then, mine, as before at V. 299. He for God only, thee for God in him.

V. 642. With Charm, &c. Sweet is the fresh Morning-Air, her rising sweet, awaken'd by the Birds early Song. *Charm*, of the Ital. *Charma*, Lat. *Carmen*, a Song.

V. 643. Glistering with Dew; Shining with Pearly Dew-drops. *Glistering*, of the Bel. *Glisteren*, to sparkle, to shine. *Fragrant*, Lat. *Fragrans*, smelling sweet.

— Redolentque thyma fragrantia Mellis. Geor. 4.

V. 648. With this her solemn Bird; With this her usual Bird, the constant Companion of the Night: *Solemn*, of *Solemnis*, or *Solemnus*, Lat. as *Solemnis huius*, and *Solemnia sacra*, Solemnities perform'd at certain times of the Year, thence the word is used for accustomed, usual: As, *In-solentem putas Solemnia me?* Do you think I am mad after the usual manner? *Her. Epist. li. i.* *Solemn* does also signify serious, grave, stately, as the Shows, Poms and Assemblies, at Funerals and other Ceremonious Meetings were.

Statui Solemneque Ceremonias Pontificatu contineri. Cic. Tuscul.
Et tumulum statuent, Et tumulo Solemnia mirrent. Æn. 6.

So that in this sense the Nightingale may be esteem'd a solemn mournful Bird, as described by *Virgil*.

Qualis populeæ marces Philomela sub umbra. Geor. 4.
Et signis, che plora e gli risponde. Tass. Cant. 18. Stan. 18.

Warbling her mournful solemn Song, through the desolate sad Night.

V. 656. Without thee is sweet; An Imitation of *Virgil's* Pastoral Plainness and Sweetness.

Dulce satum humer, depulsi arbutum ladan.
Lenta salix sacro pecori: Mibi solus Amaran. Ecl. 3.

V. 659. Our general Ancestor; Adam, the Universal Ancestor of Human Nature, first Father of all, both Man, and Woman-kind, his Successors. *Ancestor*, Fr. *ancestre*, both Contractions of the Lat. *Antecessores*, Forefathers, Predecessors.

V. 660. Accur-

V. 660. *compis'd* Eve; Most perfect, most excellent and compleat. *Conspicuous* Eve, the fair, the most perfect of the Fair Sex, her charming Descendants. *Compis'd*, of the Lat. *ad* and *completo*, to fulfil, furnished and stored with the beauties of Body, and perfections of Mind.

V. 664. *Misting Light prepared*, &c. They set and rise, affording Light prepared for Nations not yet in being. *Misting*, of *Ministrare*, Lat. to furnish.

Jamque ministrantem Platanum potantibus sombram. Gen. 4.

V. 665. *Left total Darkness*; The Stars (says our Author) those everlasting Lamps, afford us their constant Light, tho' sometimes hid from our eyes by terrene Mists, Clouds and Vapours; lest universal Darkness should regain her ancient Empire, and destroy Life in all things established and maintained by these celestial Fires. *Darkness* and *Night* are the privative Nouns of *Noncivitas*: *Light* was the first glorious production of the Almighty Word, whose Spirit moved upon the face of the Deep, covered with Darkness: Gen. 1. v. 2. & 3. From this Light, and concomitant Heat, is the Original of Life: Darkness and Cold are the Constituents of Destruction and Death. *Extinguish*, of *extinguere*, Lat. to quench, to put out, as Fire is by Water; hence *extinctus*, Lat. dead, one in whom the vital heat is quite extinguished.

V. 669. *Of various Influence foment*; That the Stars, those soft Fires, do by their kindly heat not only enlighten the World, but warm and cherish all things in it, tho' their various Influence is very imperceptible in respect of the Sun's enlivening Rays, is most evident, by their attending, extenuating, raising and subliming the terrestrial Vapours, and by the Temperament and Alterations that from thence affect all Natural Bodies; the intensifications and remissions of Cold and Heat depend on their Affections; and no signal Changes happen here below, that have not some observable connexion with their celestial and superior Combinations. *Foment*, Lat. *fomentare*, to warm.

V. 670. *Temper, or nourish*; Give due temperament or nourishment to all things. *Temper*, of *temperare*, Lat. to maintain an equal mixture of the four elementary qualities, the Ingredients of all things that live and grow. *Nourish* of the Fr. *Nourrir*, the contraction of *nourre*, Lat. to feed, to maintain.

V. 671. *Their Stellar Virtue*; *Virtus Stellaris*, their Starry Power and Influence. There have been, who tell us, That every Species of Plants and Vegetables, as well as superior living Creatures, have one at least of these celestial eyes, that with its Astral influence particularly regards and cherisheth all of its kind; hence that Astrological division of 'em into *Solaris*, *Jovialis*, *Martialis*, *Mercurialis*, *Venerialis*, and *Lunaris* Plants; according to the respective qualities shed down and infused into them by their presiding Planets; hence the Telestical Tradition of certain Images made and erected under the concurrent Influence of some powerful Constellations; as the *Colossus* of *Byzantium*, the *Columna Serpentina*, and the *Statua equestri* *Athenae*, while it stood, esteemed the Preservative of *Constantinople* against the Plague, frequently infected with it since the destruction of this Statue.

V. 681. *From the steep of echoing Hills*; From the hollow sides of upright Hills. *Echoing Hills*, Hills where Echoes generally inhabit. *ἠχώ*, of *ἠχέω*, Gr. a Sound, and *ἠχώ*, to resound; an Echo being the representation or repercussion of a Voice or Sound; fabled to have been a fair and modest Nymph, in love with *Narcissus*, and by her shamefastness forced to confess her flames in broken and repeated Accents.

----- *ἠχώ* of *ἠχέω* ἠχώ. Hom.

----- *Resonabilis Echo*

----- *quæ infine loquendi*

Ingeminat voces; audiatque verba reportat. Ovid. Met. 3. where read her Song.

V. 683. *Sole or Responsive*; Singly or together singing, answering one another. *Sole*, *sola*, Lat. alone. *Responsive*, Lat. answering, or *respondere*, Lat. to return, thence to consult; as *Et cantare pares, & respondere parati.* Eccl. 7.

V. 686. *Touch of Instrumental Sounds*; Touching their heavenly Harps in full Harmonious Chorus. *Instrumental*, *Instrumentalis*, Lat. belonging to an Instrument (here) of Music.

V. 687. *In full Harmonick Numbers*; In compleat Musical Measure. *Harmonick*, *Harmonical*, Musical; *Ἀρμονία*, Gr. of *Ἀρμόζω*, Harmony, of *Ἀρμόζω*, to agree, to be suitable, in concurring Sounds are to the Ear.

V. 688. *Divide the Night*, &c. Interrupt the dull dead silence of the Night, and raise our thoughts to Heaven; or alluding to the *Galliniae*, distinguish the Divisions and Wonders of the Night.

V. 691. *The Sovereign Planter*; By God, the Sovereign Creator of the World, as well as the Planter of this particular place, and pleasant Garden. *And the Lord God planted a Garden eastward in Eden*, Gen. 2. 8. *Planter*, the contraction of *Plantator*, Lat.

V. 694. *Laurel and Myrtle*; Two Trees remarkable for their lasting greenness: the *Laurel*, *Laurus*, *Apollō's* favourite Tree, and from his honouring it, used to encircle the Victors (here) *Apollo*.

Book IV. Notes on Milton's Paradise Lost.

Myrtle, *Myrtus*, *Μύρτος*, an everlasting Green, of pleasant smell, dedicated for its delicacy to *Venus*.

Et vos o Lauri carpam, & te proxima Myrte,
Sic positæ quoniam suaves miscetis odores. Virg. Eccl. 2.

V. 695. *Of firm and fragrant Leaf*; The blissful Bower's Roof was thickest shade, the covering of Laurel and sweet-smelling Myrtle interwoven, and the lofty growth of every odorous and lasting Leaf. *Firm*, Lat. *firmus*, strong, lasting.

V. 696. *Acanthus*; Is by some reckoned a Tree, *Theophr.* l. 3. *Hist. Pl. c. 4.* by others a spicy Shrub. *Ἀκανθῆς*, Gr. of *Ἀκανθῆς*, a Thorn, because beset with multitudes of 'em: It has a large and winding Leaf, therefore used to embellish the Capitals of Pillars of the Corinthian Order; for its being imitated in such sort of Ornaments, taken notice of by *Virgil*.

Et molli circum est ansæ amplexus Acanthæ. Eccl. 8.

V. 697. *Fenc'd up the verdant Wall*; Raised up the green Enclosure. *Verdant*, of the Lat. *viridans*, grown green; *Odorous*, smelling sweet; *Odoratus*, Lat. the same.

----- *ut viridante toro confederat herba.* Æn. 3.

V. 700. *Wrought Mosaic*; Within each lovely Flower, fair to the sight, or fragrant to the smell, all-colour'd *Iris*, and the blushing Rose, and snowy *Jessamine* advanc'd their flowery Heads, mix'd and interwoven, chequer'd the beauteous Bower with the most charming variety of view. *Iris*, the *Flower-de-luce*, called so of its imitating the divers Colours and their confusion in the Rainbow, thence interpreted *All-bee*. *Jessamine*, Fr. an Arbor-Plant, bearing a white fragrant Flower. *Flourish'd*, flourishing, of *florere*, Lat. to spring. *Mosaic*, *Musivum*, or *Musivum*, Lat. whence the Fr. *Mosaïque*. *Ἐξ ἡ Μουσῆς*, *Opus eximia concinnitate tessellatum*, as *Spartianus*: A curious Chequer-work of Stones of divers colours, and several sorts of Metals, wrought into shapes of Birds, or pretty Knots, with such exactness, that it seems one entire Stone, or piece of Metal, the production of Nature, rather than the performance of Art, abundance whereof are to be seen in *St. Mark's Church in Venice*.

V. 702. *Broder'd the ground*; The blue Violet, and yellow Crocus, with the purple Hyacinth, inlay'd the fragrant Floor, with soft and sweet Embroidery. *Violet*, Lat. *Viola*. *Crocus*, *Κρόκος*, Gr. the Saffron-flower. *Broder'd*, embroidered the bottom of the Bower, of the Fr. *Broder*. *Homer* makes the top of Mount *Ida* fertile in some of the same Flowers, where he describes the amorous *Jupiter* caressing his jilting *Juno*.

Τῶν δ' ἄνθε' ἡδὲ χρῶμα πῶς ποικίλλετο μέλι,
Ἀλὶδ' ὅ' ἀρετῆς, ἡ δὲ Κρόκος, ἡ δὲ Ὑάκινθος
Ποικύλ' ἢ μάλα κεν, ὅς ἐστι χρῶμα δ' ἴσον ἔχον. Id. 3.

V. 703. *Of costly Emblem*; More curious in its natural Colours, than if inlay'd with *Patrian* Marble, or precious Stones more costly Ornaments. An Emblem is a Representation, in Painting, or Carving, or Inlaying. *Emblem*, Lat. *ἐμβλημα*, Gr. *ab inferendis*, from Inlaying. Now if we compare the foregoing Description of this blissful Bower, with one of a Poet our Country-man, and deservedly famous in his time, we shall find the difference of their Genius to be as great as that of their Language.

And over him, Art striving to compare
With Nature, did an Arbor green dispart,
Framed of wanton Ivy, flowing fair,
Through which the fragrant Eglantine did spread,
And all within with Flow'rs was garnish'd;
That when mild Zephyrus amongst them blew,

[Stan. 29.]

Did breath out balmy smells, and painted Colours shew. Spens. F. Q. Bo. 2. C. 5.

as far short of ours, as his Garden of *Adonis*, Bo. 3. C. 6. Stan. 30. is of inimitable *Eden*, V. 210.

V. 704. *Insect*; *Insecta*, Lat. Flies, Gnats, and such like little Creatures, so called, *ab in* & *secare*, to cut, because their Heads seem divided from their Bodies, and only tack'd to 'em by very fine and small hair like Ligament; or, *Quæ inferiores aut superiores partes, aut utraque sequuntur habent discretam atque distinctam.* Plin. l. 11. l.

V. 706. *More sacred or sequestered*; More secret or retired. *Sacred*, of *sacer*, Lat. Holy. set apart for Divine Service; *Sacrum est, quicquid est quod deorum habetur.* Trebat. Thence secret and mysterious, as if *Sacer* of the Heb. *קדש*, to separate, inclose, and shut up. *Virgil* makes *Laurus* his *Laurel* as sacred as this awful Bower.

Laurus erat telli medio, in penetralibus ætæ,
Sacra conam, multoque metu servata per ævum. Whose Leaves none durst touch
of *violæ.* Æn. 7. 81. Ibid.

Ibid. *Sequestred*; Set aside, separated, and thence retired. *Sequester* and *Sequester*, in Law-terms, signifying the separating and setting aside any thing in Controversie from the Society of those that contend for it. But *Cato* used *sequester*, to retire and wear ones self from the Society of those with whom he held former familiarity; and in this sense *sequestered* is, retired and set apart. Though but feign'd; Though but imagined and devised. Feign'd, *scilicet*, Feign'd of the Lat. *fidus*, contrived as the Poets do the imaginary Groves and Groves, where they sent their Rural Gods to Nurse, or under cool refreshing Shades lay'd 'em to sleep.

V. 707. Pan, or Sylvanus; The Rural Deities. Pan, the Protector of Sheep and Shepherds. *Pan curat oves oviumque magistros*. Ecl. 2. He is described by Homer dancing over the flowery Meads, among the tripping Nymphs.

Λιγυρῶν ἀμυδρόν τε φέρει μορφήν
Ἐν μαλακῷ λειμῶνι, πρὸ κρήνης ἢ δ' ὕδατος
Ἐν δὲ δένδρεσσιν ὅσων ἀμύμονος ἀκρία πέλει. Ἰν. 8.

Tis most probable he had many celebrated Groves and Bowers in his beloved Arcadia.

Pan Deus Arcadiæ. Ecl. 10.
Ipse nemus linguens patrum, salusque Lycæi,
Pan ovium custos, tua si tibi menala cura
Adsit, O Tegyæ faveas. Geor. 1.

These were Mountains of Arcadia, famous for his haunts. See more of this Deity, V. 244. of this IV Book.

Sylvanus; The God of Woods and Groves, ἄ σylvῶν δισύων.

Veneri & agresti capiti Sylvanus honore
Florentes ferula & grandia Lillia gestans. Ecl. 10.

One of his delightful Groves is described by Virgil, to which our Author seems to allude.

Est ingens gelidum Lucus prope Cereris amnem,
Religione patrum late sacer: indigne colles
Inclusero cavi, & nigra nemus abiete cingunt.
Sylvanus fama est, veteres sacrasse Pelagos,
Arcadian Pecorisque Deo lucumque dicuntque. Æn. 8.

Cære, a City of Etruria, by Livie called *Sacrarium Populi Romani*, *diversorium Sacerdotum*, & *receptaculum Sacrorum*, li. 7. From whence the Religious Services pay'd to these false Gods were stiled *Cæremones*.

Ibid. Nor Nymph nor Faunus haunted; The Poetick Nymphs were Daughters of *Thetis* and the Ocean, as *Orpheus* in his Hymn records them.

Νύμφαι θυγατέρες μεγαλήτορος Ἥρας
Τρυγασπότης γαίης ὅσων κύνδεσσιν ὄμι' ἔχουσιν.

Some of 'em belong'd to Rivers, others to the Woods, the rest to Mountains and Fields. Homer teaches us.

Ἦντι Νύμφαι, δὲ τ' ἄλλα καὶ δέμονες
Ἦ Νύμφαι, αἱ καλὸν ἔχουσιν ὕδατος
Καὶ ποταμῶν, καὶ βόσκητα ποιόντων. Ἰν. 8.

Nymphæ Laurentes, Nymphæ genus amnis ubi est. Virg. Æn. 8.

That they nurs'd Pan in Pissa, Homer has testified:

ὅς τ' ἀπὸ Πίσσης
Διδύμους ἀμυδρὸν ποταμὸν χερσὶν ἔδωκε Νύμφαι. Ἰν. 8.

Nymph; Of Nymphs, Lat. of *Nympha*, Gr. as if *νῆα* *παῖς*, looking always young, by *Pausanias* recorded for Feminine Deities, not absolutely Immortal, but of an unaccountable Longevity.

V. 708. Nor Faunus haunted; Faunus was the Son of *Piclus* King of the *Latins*, who reigned in Italy about the time of *Pandion's* ruling at *Athena*: That he was a pious Prince, and a great Improver of Agriculture, and therefore admitted amongst the Italian Deities, as the Tarentine God of Husbandmen, of whom descended all the *Fauni*; to part of this fabulous Story *Pausanias* subscribes:

— *Fatum Picus pater: & ipse pater*
Te Saturnus, & Jupiteris ultimus Author. Æn. 7.

Others will have their Name *à fando*, or *fatu*, from their prophetic foretelling of future Events.

Et vos Agrestum præsentia numina Fatini. Geor. 1.

V. 710. *Espos'd* Eye; Marry'd Eye, when she first gave her consent to be the Companion of her Husband *Adam*. *Espos'd*, *Esposse*, Fr. Wedded: of *Esposse*, Fr. to marry.

V. 711. The Hymenean Song; *Angelic Voices* sing the Nuptial Song. *Hymeneus*, of *ἵμενος*, Gr. a Song usually sung in Fraile, and to the Prosperity of the Married Mate.

Νύμφαι δ' ἐκ θαλάσσης δαΐδον ὀρχαυομένηται,
Ἦσαν δὲ δένδρεσσιν ὅσων κύνδεσσιν ὄμι' ἔχουσιν. Ἰν. 8.

Hymeneus was the God that presided over Marriages, Son of *Bacchus* and *Venus*; a jolly Deity, the first Institutor of, and Instigator to Matrimony; or, as others report, the Name of an Athenian, who restored certain Virgins, seized upon by Thieves, entire and unviolated to their Parents, who was ever after honoured with Memorials and Invocations at all successfull Marriage Festivals.

Æta Lucinam, iustoque pari Hymenæos. Geor. 2.

V. 712. The Genial Angel; When the friendly, the benign Angel, that took care of the Propagation of Mankind. *Genial*, of the Lat. *Genialis*, belonging to Marriage, as *Genialis* *torus*, *Lucens genalibus altis aurea fulcra toris.* Æn. 6. of *Genim*, the God of Pleasure. Hence *genio indulgere*, to make good Cheer; they derive it *à genando*.

V. 714. More lovely than Pandora; The Name of a most beautiful Virgin, sent by *Jupiter* to entice Mankind, as the Poets feign: She had her Name of *Πᾶν*, Gr. All, and *Δωρεῖσθαι*, a Gift; all the Gods contributing to her dangerous Endowments.

Πανδώρα ἦν πάντες Ὀλύμπια δώματ' ἔχοντες
Δωρεῖσθαι ἐδίδραν. Ὀμ.

According to the following Explanation, *Whom* the Gods endowed with all their Gifts.

V. 716. In sad Event; In the sad fatal Consequence of both: For the lovely Sorceress brought in her hand a Box close shut, which being opened by the unwary *Epimetheus*, filled the World with all manner of Mischief, that flew out of it, leaving only flattering and deceitful Hope at the bottom; a Parallel too like that Patrimony the charming and audacious *Eve* transmitted to her sinful and sad Posterity.

V. 717. Of Japhet brought by *Hermes*; When *Pandora* was brought by *Mercury* to *Epimetheus*, the unwary and heedless Son of *Jupiter*. *Prometheus* and *Epimetheus* were the Sons of *Jupiter* by *Clymene*; the former was famous for having made a Man of Clay, and informed him by ætherial Fire, stolen from the Sun, whereby he is said to have provoked *Jupiter*, that he commanded *Vulcan* to form this *Pandora*, as a dangerous Allurement, to prelate him with her Box of Plagues; which he refusing to touch, she presented it to his Brother; who, to satisfy his heedless Curiosity, opened it, and gave them opportunity of dispersing themselves all over the World.

Κῆρυξ δ' ἱερὰς ἀνδρῶν ὀρχαυομένη
Ἦσαν δ' ἐκ θαλάσσης δαΐδον ὀρχαυομένηται,
Τίαντα δ' ἐκ θαλάσσης δαΐδον ὀρχαυομένηται.
Πανδώρα δὲ δένδρεσσιν ὅσων κύνδεσσιν ὄμι' ἔχουσιν.

Quam satis Japetus, mistam squalibus uncti
Fecit in effugem moderatamque Deorum. Met. 1.

Audax Japeti genus,
Ignem fraude mala gentibus intulit:
Post ignem ætheriâ domo
Subduçtum, mactes, & nova sebrima
Terræ incubuit sobori. Carm. Li. 1. Od. 3.

Jupiter being one of the first Instructors of Mankind, who by his Inventions and Doctrines seemed to have given 'em new Fire, and to have raised their Understanding to the circles of Reason, they being before but to many talking Clods of Clay, as supposed by *Isaac* to have been the same with *Japhet* the Son of *Noah*, whom they take to be old *Satan*.

Ibid.

Ibid. Hermes; *Zeus*, one of *Mercury's* Names, a God much given to flight of hand, and Messenger of all the rest, Son of *Jupiter* and *Maiia*, so named of *E^{re}*, to bring word.

Ἐμὴν ἰσοῦ Μῆτι Διδὸς ἡ Μαρία δ' ὦν,
 Ἄλγῃ ἡ ἀπατάτωρ ἑλπίων, ἐν τῇ Μαρία
 Νύμφη ἐστὶν ὁρᾶμεν, Διδὸς ἐν φιλότῳ μεγάλῃ. * Τμ. ἱστ. Ἐρ.

V. 719. *Who stole Jove's Authentick Fire*; Who robb'd *Jupiter* of his *Arterial Fire*. The was *Prometheus* as above, V. 717. He was a great *Astronomer*, much busied in observing the *Celestial Motions*, therefore said to have stoln *Jove's Fire*, by prying into his *Secrets* too far removed from human reach; fabled to be bound on *Mount Caucasus*, which he haunted day and night to make his heavenly *Observations*.

Causasque refert volucres, furtumque Promethæi. Virg. Ecl. 6

*Nec verò Atlas sustinere Cælum, nec Prometheus affixus Caucasò, nec stellatus Cephæus, cum
genito, suū traderetur, nisi divina cognitio eorum ad errorem fabule tradaxisset.* Tule quat. 5.

Authentic; Properly belonging to, Bo. 3. V. 656.

V. 723. The Moon resplendent Globe; *Lucentemque globum Lunæ.* Æn. 6

V. 736. *This said unanimous*; This short Prayer being said by them with mutual consent.
Unanimous, Lat. *unanimis*, agreeing.

Tu potes unánimes armare in praelia fratres. Æt. 7.

Ibid. *Other Rites*; No other Customs or Ceremonies observing, but standing and looking up to Heaven, they pray'd, as at Ver. 72c. *Rites*; of *Ritus*, Lat. Customs observed in the Worship of the Gods. Hence the Books of the Hieroglyphs, that contained the *Roman Ceremonies*, were titled *Libri Rituales*.

----- morem, Ritusque sacrorum. Æn. 12.

V. 737. But Adoration pure; But humble and holy Reverence. *Adoratio*, Lat. Worshipping, *Adoratio* describes the ancient manner of Adoration (*And my heart hath been secretly enticed, and my knees have kissed my hand*, chap. 31. v. 27.) to have been by bowing the head, and kissing the hand. *Qui adorant, solum deſcunt ad manum, & capita ſubmittunt*. Hieron. cont. Rufin. l. 1.

V. 740. *Disguise*; The Cloaths, the covertures and concealments of our shame, the reproof of sin, and yet improved to the height of Pride and Vanity. A *Disguise* is something extraordinary worn to hinder one from being known, of the Fr. *deguiser*, to hide, to conceal. *Wen* is an old word, *to think*, of the Sax. *wenan*, to be of opinion.

V. 743. *Mysterium of Connubial Love*; Nor did Eve (I suppose) refuse the lawful Culture of the Marriage-bed. *Mysterium*, before at V. 312. *Connubial*, *Connubialis*, Lat. belonging to Marriage, for which *Connubium* is Lat.

Connubio jungam stabili, propriamque dicabo. Æn. 1.

V. 744. *Whatever Hypocrites austere*, &c. Notwithstanding all the grave and rigid Opinions of Stoical Hypocrites broach, of the Purity, Innocence, and the sanctified life and state of our first Parents in Paradise; some of the ancient Fathers and great Doctors were of opinion That if *Adam* had not sinned, Mankind had been multiplied in some more Angelical manner, and not by Carnal Copulation. *Greg. Nissen* li. de *Hom.* c. 28. *Daniſe*, de *Jude* *Oriss.* li. 4. c. 26. & l. 2. c. 30. *St. Chrysost.* *Hom.* 18. in c. 4. *Geſe*, and *Euthymius* on *Pſal.* 50. Divers of them ſtifying their Reaſons with v. 12. of *Pſal.* 49. *Homo cum in bonis eſſet, non interfecit, & comparavit juvenis inſipidulus, & ſimilis factus eſt illis*; as if that Text did imply that Mankind ſince ſin was to have been propagated more nobler way than by that of Generation, now common to the Beasts with them: A *Dignity* which ſome have purſued to ſuch a height of preſumption as to affirm, That *Eve* her ſelf was the forbidden Fruit. *St. Auguſtine* himſelf went lo ſin and ſay, That Carnal Knowledge and Conſanguinity proceeded from ſin; that is, That *Adam*, during his Innocency and abode in Paradiſe, knew not his fair *Eve*. An aſſertion he could no way be certain of. That ſhe conceived not during his ſtay there, is not much more probable, becauſe that God in the beginning created them male and female, and bleſſed them, and ſaid unto them, Be fruitful and multiply, and do replenish the earth, *Gen.* 1. 27, 28. is plain; and it will be hard to aſſign any thing in which *Adam* wanted a help meet for him more properly, than in that of the Production of his own Kind. *Gen.* 2. 18. *Auſtere, auſtere*, Lat. ſeverely, hardly, in the ſenſe that *Cicero* uſeth it, *Auſterum homo*, one too ſevere and ſupercilious. De *Orat.* *Hypocrit.* li. Bo. 3. V. 683.

V. 746. *Defaming as impure*; Reproaching as impure and unseemly. The before-mentioned Tenets were grounded on the seeming deformity and turpitude that some men would throw on natural Acts, when *Nihil naturale turpe* is an Axiom extremely true. I doubt not but all the sensitive Appetites were in absolute obedience to Reason before *Adam's* transgression, and the most brutal Passions easily governable; and that by sin entered that irregularity which brought forth shame, and the disguise of his leav'd Apron. *Defaming*, reporting ill of; *disfamate*, Lat. *undefiled*. Heb. 13: 4.

V. 747. *Commands to some, leaves free to all*; That the necessity of Peopling the World in its beginning made this Command more universal, is most certain; and that it is continued still on the greater part of Mankind for their preservation, till God's appointed time for the consummation of all things: yet this Command is not so absolute, but it is left to our election, and subject to the convenience of our condition and choice.

V. 748. *Our Maker bids increase* ; God commands us to increase and multiply : who commands the contrary, but Satan, the Enemy both of God and Man ? This Command is grounded on the before-cited Text, Gen. i. 27, 28. which the Catholic Encouragers of the Celibate filling the Prophecy of St. Paul amply verified in them. Now the Spirit *speaks* expressly, That in Devils, speaking Lies in Hypocrisy, having their Consciences seared with a hot Iron forbidding to us this place, *Abstain, abstainere*, Lat. to forbear.

V. 750. *Mysterium Lavi*; This seems to relate to *Epheſ. 5. 32*. This was a great Mystery; but I speak Union with his Church by his Incarnation makes Matrimony a representative of Christs Source, the Fountain-head of human Off-spring; *Source, Fr.* for a Well, or Spring; a *Source* Lat. from its rising up.

V. 751. *Sole Propriety*, &c. The one only thing *Adam* could have called his own, had he continued in *Paradise* a sharer with his Sons. *Proprietas*, one's own, *Property*. So *Virgil*:

Conubio jungam stabili, Propriamque dicabo. Æn. 1

V. 753. *Adulterous Lust*; Lust that provoketh to the commission of Adulteries. *Adulterous*, of adulter, Lat. An Adulterer, *quasi ad alteram*, who betakes himself to another Woman.

V. 756. *And all the Charities*; All the endearments of Fathers and Children. *Charity*, of the Gr. *χάρις*, Friendship, Benevolence, Beneficence, all the good Offices and reciprocal Kindnesses of *Relations*. *Relatio*, Lat. for relatives; of *referre*, Lat. to belong to: Relatives do *mutually* *benefit*, as Father and Child imply one the other.

V. 760. *Domestic Sweets*; Of private and peculiar Pleasure. *Domestic*, of *Domesticum*, Lat. belonging to a Family, of *Domus*, Lat. House; familiar thence, and continual, that dwell and abide with us.

v. 762. *And Patriarchs u'd* ; As the Saints and Heads of the Tribes of *Israel* were wont to keep their Beds pure and undefiled. *Patriarchs*, of the Gr. Πατριάρχαι, the Father, and thence Governor of a Family, of Πατρις, Gr. a Father, and Αρχή, Government, Power. *Jacob* began the twelve *Patriarchs*, Act 7. 8. All Government took its Original Power and Authority from that of Fathers over their Children ; and *Adam* was the first grand universal Patriarch and Monarch of Mankind.

V. 763. His golden Shaft employs; Wounds with his pleasing Darts; here lights his Lamp that ne'er goes out. The Poets drest and adorn'd their *Cupid* with a Torch in his hand, a Bow and Quiver at his back, flegd with Wings, to denote the disorderly heats of that unruly Passion, that burns in the blood, its Pains and Pangs, and its shifting Inconstancies, often on the wing in pursuit of change, ranging after vain and imaginary satisfactions. *Ovid* describes him with two different Darts:

*Equè sagittiferâ promissis duo vela phœtrâ
Diceretur operum; figat vos, facit illud amoris.
Quod facit, auctoratum est, & cuspidis fulgit acutis:
Quod figat, obrusum est, & habet sub arundine plumbum. Met. lib. 1.*

Of which the Moral is like to last as long as the World; the *Golden Darts* being the most prevalent, which made *Juvenal* observe,

— Veniunt à dext. sagittæ.

Κικλῆσαι μέγαν, ἄγνον, ἐρῶμεν, ἡδὺν Ἑρῶτα
Τοξακῆ, πτερόντι, πνέοντι, θυδοντι ὄρνι,
Συμπάροισι τοῖσι, ἡδὺν θνητοῖσι ἀνθρώποισι. Οὐρανὸν ἦναι

T

Shaft:

Shafis, Arrows, Darts, of *Scapus* Lat. the round upright Stalk of an Herb, from its resemblance.

V. 764. *Flaves his purple Wings*; Purple here signifies, as among other Poets, no more than shining, gawdy, glittering; as *Virgil*:

— *Lumenque juvenae Purpureum.* And,
In mare Purpureum violentior influit amnis. Geo. 4.

Horace gives the Swans (whose Whiteness is pass'd into a Proverb) the same epithet:

Purpureis Ales aloribus. Carm. lib. 4. Od. 1.

V. 765. *Revels*; Plays and disports himself. See V. 782. Bo. 1.

V. 766. *Of Harlots*; Not in the purchased smiles and mercenary kindness of lewd servants, empty of Love, Satisfaction, and all Endearments of the soft Sex. *Harlot*, tho' some will have it a derivative of *Arletta*, the Name of *William* the Conqueror's Mother, and others her Harlot, a Wench a little wanton.

V. 767. *Casual fruition*, &c. Accidental Enjoyment, sudden and unsecure, by chance, and often attended by mischances enough. *Casual*, of *Casus*, Lat. an accident, a chance.

V. 768. *Mix'd Dance*, or *wanton Mask*, &c. Nor in Court-Addresses, intermix'd with Dancing, or wanton Masquerade, or Balls at midnight, or Music late, under some Pious One's Window, deserving of disdain.

Amours; Courtship. Love-Addresses, of the Lat. *Amor*, Love; *Mask*, of the Fr. *Maque*, a Vizard, because the Representers appear commonly mask'd. *Bal*, Fr. of *Baller*, of the *empe* Lat. *Ballare*, as this of the Gr. *βαλλω*, to dance.

V. 769. *Or Serenade*; An evening Song, performed under the Window of some Lovely or Beloved Mistress; of the Fr. *Serenade*, of *serain*, Fr. the cool, or the cool Air of the evening. A sort of Song by the Commentators on *Horace* called *σπέρματις*; a lamentable Duty (sing in some disdainful doo), best rewarded with Disdain.

Extremum Tanaim si liberet Lyce,
Sævo nupta viro, me tamen asperas
Porectum ante fores objicere incolis
Florares Aquilonibus.

Andk quo strepitum janus, quo nemus
Inter pulchra situm tellus remugiat
Ventis? & postis ut glaciæ nives

Puro mimine Jupiter? Carm. lib. 3. Od. 10. From being exposed to the accidental injuries of the Weather, the sneaking humble Lover is stiled *stare*.

V. 771. *Lulled by Nightingale*; Those sung asleep by Nightingales soft trills. *Luled*, for V. 187. Bo. 2.

V. 774. *O yet happy*, &c. Oh happy Couple, at the height of Happiness as yet if you attempt and seek after no higher Happiness, and understand but to desire no more, and know your condition so well as to desire nothing above it.

O fortunator nimium sua si bona norint
Agricolæ! Georg. 2.

V. 776. *With her shadowy Cone*; Now Night had stretch'd her round, yet pointed half half way up to this World's vast lower Vault.

Necdum orbem medium rax boni astra subibat. Æn. 3.

'Twas towards Nine at night, a description purely our Poet's own, who calls the *Shadow* of Night *Conical*, because the Earth, an opaque spherical Body, being extremely less than the sun, the Luminary that enlightens it, casts on its adverse side a decreasing and sharp shadow, like a shape to a Cone: *Kων*, Gr. a Figure which from a circular Base rises, lessening by degrees till it end in a point.

Shadowy Cone; *Conus umbrosus*, Lat. into which when the Moon immerses in her Night, she is eclips'd. *Sublimar*, airy, ethereal, beneath the Moon; of *sub*, Lat. under, and *Lunus* Lat. the Moon, she being the Planet nearest the Earth.

V. 778. *Tray Port*; It being a Rock of *Alabaster*, as before, at V. 544. *Tray*, of *Tray* Fr. both of *Elbur*, Lat. the Elephants Tooth; as if *Barro*, Lat. an Elephant. *Elbur* a *Barro* (as the *Barro* is in the *Barro*), Gloss. Port, of *Porta*, Lat. a Gate.

V. 780. *In warlike Parade*; In Martial Order and Array. *Parade*, Fr. the place where Soldiers in a Garrison or Town draw up together, in order to a Sally. *Show*, or to relieve the Guard; of the Lat. *Paratum*, or *Apparatum*, Lat. making ready.

V. 782. *Tzziel*; The next commanding Angel to *Gabriel*; '88-19 Strength of God, Heb. of *tz* Heb. to be strong, as all God's mighty Angels are.

V. 784. *As flame they part*; They move like flame, as quick as darting Lightning; the same Comparison *Homer* has of *Hektor*.

ἡσυχία ἰσχυρὸν ἔχοντες ἦσαν. I. A. N. And,
ἡσυχία ἰσχυρὸν ἦσαν. Ibid.

It may then better suit the agile Angelick Nature, of whom the Sacred Page says, *Making his Angels Spirits, his Ministers a Flame of Fire.*

V. 785. *Half wheeling to the Shield*, &c. Half turning to the left hand, in which they bore their Shield; half to the right, that handled the Spear. *Declinare ad hastam, vel ad scutum*, Liv.

V. 788. *Ithuriel and Zephon*; Two Angels, having their Names as indication of their Office. *Ithuriel*, ἰθὺρ-ἰθὺρ Heb. Discovery of God; of *ἰθὺρ* to search. *Zephon* ἰθὺρ Heb. a Secret, of *ἰθὺρ* to hide, whence *Joseph* had his Egyptian Name *יוסף* as a Discoverer of Dreams and secret matters, Gen. 41. 45. So these are denominated from their Nature, as the Searchers and Spies, as *Uriel* is stiled God's Eye, to visit oft his new Creation round. Bo. 3. V. 634.

V. 792. *From the Sun decline*; About the time of the Sun's going down, as he does from Noon till at his setting he disappears. *Decline*, Lat. *Declinatio*, of *declinare*, to bend downwards, as the Sun does from his Meridian Altitude towards the Verge of the Horizon. Hence *etis declinata*. Quint. Old Age. So *Virgil*:

Dulci declinat lumina somno. Æn. 4. When mens eyes seem to decline and sit as the Sun does.

V. 798. *Dazling the Moon*; So on he led the bright Angelic Guard, amazing the bright Moon. *Dazling*, of the Bel. *dyslele*, to astonish, to amaze, as excessive Light does our Eyes. *Dilect* their course, or directly took their way, of *directus*, or *disigere*, Lat. to go straight to.

V. 800. *Squat like a Toad*; From the Ital. *Quarto*, close on the ground.

V. 802. *The Organs of her Fancy*; Endeavouring by his Devilish skill to find the means to move her Fancy, and raise in her imagination Cheats and Delusions, false Appearances and disturbing Dreams. The Organ of the Fancy is the Brain, in whose dark little Cells among the other Senses it resides. *ὄργανον*, Gr. an Instrument; as if *ὄργανον ἢ χεῖρ* ὡς τὸ λέγον; and in Animals, those parts that are capable of producing a perfect Action, as the Brain, Heart, Liver, &c. are named Organic.

Fancy; *φαντασία*, Gr. *Imaginatio*, Lat. is that Power by which the Images and Ideas of things absent and unseen, nay incapable of being, are so apparently represented to us, that we seem to see and handle, to joyn and sever 'em, and to be as much affected with 'em as if really true, tho' but imaginary.

V. 803. *Forge Illusions, Phantasms and Dreams*; Frame and make Cheats and Delusions, Visions, and strange Appearances. *Forge*, of the Fr. *forger*, and Ital. *forgiare*, to work and hammer out, as Smiths and Mechanics do. *Illusio*, Lat. a Trick, a Cheat, of *illudere*, to impose upon, to deceive. *Phantasms*, *φαντασμα*, Apparitions, Visions, *φαντασμα*, Gr. to imagine.

Dreams are the dark Scenes of Night, those Apparitions that busy Fancy forges (when secluded from the external execution of Sense) out of the humid Mists that in sleep surround the Brain. *Corpus dormiens, Anima vigilat*, says *Hippocrates de Insom.* And most true it is, that the Faculties of the sensitive Soul, and the animal Spirits, are in continual activity, (altho' as to the exterior parts they seem dull and decay'd while we sleep) moving incessantly about the Centre of the Brain as their perpetual Spring: Here Fancy has her Forge, presenting us with the Idea of the past day, coming over again our most swift and fugitive thoughts, repeating and representing anew our Fears, Hopes, Desires and Disturbances, and sometimes affording the judicious Physicians Indications of the Bodies Distempers, and conjectures of their Cure.

V. 804. *Inspiring Venn*, &c. Or if breathing into her a poisonous Vapour, he might infect the nutritive Spirits, that are bred from purest Blood, as cheerful and soft Airs that breath from clear and limpid streams. *Inspiring*, breathing into, of the Lat. *inspirare*, to blow upon. *Venn*, Poison, of the Lat. *venenum*, contracted.

V. 805. *Might taint*; Infect, render unbound and corrupt. *Taint*, of the Fr. *teindre*, or *atteindre*, to touch; according to our vulgar saying, *Such a thing is touch'd*.

Ibid. *Animal Spirits*; *Spiritus Animales*, those alimental bland Vapors that arise from the Blood, the Organs of Motion and Sensation, which our Poet assimilates to soft breaths arising from clear crystal Rivers; Others liken 'em to Rays of Light issuing out of the Bloods vital and florid Flame, which the vivid and equal shining that shews it self in the eyes of those in health, as that dull deadness that appears in those drawing to their end, and the fierce, sparkling and wild disorders that manifestly discover themselves in the looks of Lunatics, does sufficiently evidence. *Animals, animalis*, Lat. belonging to a Creature that has Life and Motion.

V. 808. *Inordinate Desire*; Unbounded appetites, disorderly desires, exceeding the bounds of Reason. *Inordinate*, excessive, *extra ordinem*. The first steps and motions towards the irregular desires, and inordinate appetites.

pay'd with Stars. *Progres*; A Royal March, the stately and leisurely Journey of a Court of *Progres*, Lat. to move forward by degrees.
 V. 978. *Shrapping in Moored Horns*, &c. Extending their square Body into a round one, so sharpening it into Horns, like those of the increasing Moon, endeavouring to include the Phalanx, Bo. 1. V. 550.
 V. 980. *With ported Spears*; With their Spears born pointed towards him. *Ported*, of *port*, Fr. to carry, to bear, a military term, to *port* the Pike.
 V. 981. *A Field of Ceres*, &c. A Field of Corn. *Ceres*, the Daughter of *Saturn* and *Opa*, was the first Discoverer, and thence the tutelar Goddess of Corn; whence used familiarly, for it and Bread made of it.

—Tum *Cerere* corruptana unda. Æn. 1.

V. 982. *Her bearded Grove of Ears*; Her armed Wood of yellow Ears. That this Comparison is sufficiently significative of a vast number of armed Men ranged close together, is evident from its familiar use and occurrence amongst the best Poets. *Homer* by it expresses the power *Agamemnon's* Oration to the *Grecian* Army had on the affected *Mulirude*.

Καὶ δ' ἄρ' αὖτις
 ὅτε δ' ὅτ' αὖτις ἑρπύλλης βαθὺ λήϊον ἔλκευ,
 Λαλῶν; ἑρπύλλης, ὅτε δ' ἑρπύλλης ἀσπιδόεντος. I. 1. B.

Virgil brings it nearer, calling a great number of Darts, *Telorum segetem ferream*.

—Hic confixum ferrea texit
 Telorum seges, & jaculis increvit acutis. Æn. 3.
 —Atragne late
 Horrescit stridit seges ensibus. — Æn. 7.

Thick as a Field, &c.

—Circum hos utrinque Phalanges
 Stant densa, stridisque seges mucronibus horret
 Ferrea. — Æn. 12.
 Vel quam sole novis densa torrentur arista. Æn. 7.
 Segetes undique ferri circumfusa nitet. Clau. in Ruf. lib. 2.

Bearded; Sharp-pointed, of the Fr. *Barde*, as *Javelin de Barde*, a barbed Javelin used by Horsemen.

V. 986. *Dilated flood like Teneriff or Atlas*; *Outstretch'd* and extended high he stood, as if a *Teneriff*, and as unshaken as the immense Mount *Atlas*, to the Sky up reach'd his hang'd stream, as his Helm horror supply'd a Plume.

Teneriff, *Teneriffa*, or, as the Natives name it, *Tenerife*, is one of the *Canary* Islands in the *Atlantick* Ocean, anciently called *Nivaria*, because its Peak (supposed the highest in the World) is seldom without Snow. The Basis of this Mountain is about 48 Spanish Leagues in compass, and its Summit about 15 miles high, to be seen about 120 English Miles at Sea.

Atlas, now *Atidcal*, the greatest Mountain in all *Africa*, hiding its head in continual Clouds: It begins in *Mauritania*, near the *Atlantick* Ocean, which bears its Name, by *Cape de Guer*, by various windings and turnings, stretching it self Eastward to the Desert of *Babai*. Its prodigious height occasioned the Fable of *Atlas* bearing Heaven on his back.

That *Lucifer*, the Chief Leader and Champion of the laps'd Angelick Host, should, loaded with rage, be compared to Mountains of such vast Immenfity, will seem modest enough when parallel'd with the liking of *Aeneas* by *Virgil* to some others, not so much inferior to these, as his *Heroe* must be allowed to have been below any one of those *Spiritual* Beings.

Quantus *Atlas*, aut quantus *Eryx*, aut ipse coruscus
 Cum fremitu illicibus quantus, gaudetque nivali
 Vertice se attollens pater *Apeninus* ad auras. Æn. 12.

Dilated; Stretch'd out, extended. *Dilatus*, Lat. of *dilatare*, to spread out. *Colligens*, gathering together, summing up all his strength; of *colligere*, Lat.

Stature, *statura*, Lat. height.
 V. 989. *And on his Crest sat horror plumed*; *And on his Helm sat horror barbed*; *Dreadfully* graven and delineated. The Helms of ancient Heroes were made terrible, by Horle's Trunk in their Crests, and by representations of divers angry Animals.

Καὶ δ' ἄρ' αὖτις ἑρπύλλης βαθὺ λήϊον ἔλκευ
 ὅτε δ' ὅτ' αὖτις ἑρπύλλης ἀσπιδόεντος. I. 1. B.

—'Αμυδὸν ὁ πλάσσει
 Σαυδύλλιον ἑρπύλλης βαθὺ λήϊον ἔλκευ. I. 1. O.

Et *Conum* insignem *galea*, *cristasque* comantes. Æn. 3.
 Terribilem *cristu* *galeam* *flammaeque* comentem. Æn. 8.
 —tremant in vertice *crista*
Sanguinea. Æn. 9.

Crist, of *Crista*, Lat. a Comb, or tuft of Feathers on a Bird's head, thence a Plume of Feathers, or any other Ornament on a Helmet.

Horror plum'd; *Horror* full-fledg'd, ready to fly upon the Enemy; *Fury* in perfection, *plum'd*, of *Pluma*, Lat. Feathers; in imitation of which, any thing carved, graven or embroidered was called *Opus plumatile*, a kind of damasking Shields and Helms. *Virgil* has something like it.

—Quem *pellis* *abentis*
 In *Plumam* *squamis* *auris* *inferta* *tegebat*. Æn. 11.

Sat *Horror plum'd*, has something in it, quod nequeo monstrare, & sentio tantum.

V. 995. *With violence of this Conflict*; In the fury of this Engagement. *Conflictus*, Lat. a Fray or Fight, of *confligere*, to encounter.

V. 998. *Betweenst Astraea*; Or Justice, accounted the Daughter of *Jupiter* and *Themis*, who during the Golden Age, with other Gods frequented the Earth, and was the last that left it, when defiled by all Abominations, and has her place among the Signs of the Zodiac.

—Virgo *caede* *madentes*
 Ultima *Caelestium* *terras* *Astraea* *reliquit*. Meta.

Ibid. *The Scorpion Sign*; *Sagittarius*, Gr. another of the twelve Signs, between which and the *Virgin*, the *Scales*, *Libra*, Lat. the *Balance*, is plac'd.

Est locus, in geminis ubi brachia concavat arcus
 Scorpion. Meta. lib. 1.
 Ipse tibi jam brachia contrahit ardens
 Scorpion. Georg. 1.

Between these two Signs, the *Virgin* and the *Scorpion*, the *Scales* are placed; which when the Sun enters, the Days and Nights are weighed equally.

Libra die, noctisque pariter ubi fecerit boras. Geo. 1.

Those that by *Astraea* understood Justice, appropriated the *Ballance* to her, to weigh all Circumstances in, before she made her Determinations: but our Author has enobled this Sign, *The Golden Scales*, with a more lofty signification, placing it among the Stars, in memory of the Almighty Creator, *Wherein all things created first he weigh'd*; *Who*, as *Job* says, *made a weight for the winds, and weigheth the waters by measure*, Chap. 28. v. 25. *Who knoweth the ballancing of the Clouds*, Chap. 37. v. 16. *Who weigheth the mountains in Scales, and the hills in a Balance*, Ili. 40. v. 12.

V. 1000. *The pendulous round Earth*, &c. *Weigh'd* the hanging Earth orbicular, against the yielding Air, in due proportion poind; now all Events consider, furious Fights, and Kingdoms following their Fate.

The pendulous Earth; The round World, that seems to hang, as *Job* says, on nothing, Chap. 26. v. 7. For so is the Air, in respect of any basis or sustentation. *Pendulus*, hanging, of *pendeo*, Lat. to poise.

With ballanc'd Air in counterpoise; Sustain'd and supported equally in the Air by its own counterpoise, according to the Opinion, That the Earth hangs by an Equilibration of its parts to the Centre of Gravity.

—Ponderibus *librata* *funi*. Meta. lib. 1.

Ballanc'd; Weigh'd, of *Ballancer*, Fr. to poise. In counterpoise; In equal weight. *Counterpoise*, Fr. equal weight, of *Contrepoids*, Fr. to weigh against, to countervail.

V. 1002. *In these he put two weights*; To inform them of the consequence of fighting or departing, of resistance or submission: An imitation of *Homer*, where *Jupiter* weighs the Scales of the engaging Armies of *Troy* and *Greece*.

Καὶ τότε δὴ χεῖρ' αὖτις ἐπ' ἔταυσε τὰς ἀλῆας
 Ἐν δ' ἔπ' ἔταυσε δὴ χεῖρ' αὖτις ἐπ' ἔταυσε
 Τροῖαν δ' ἰσχυρὰ μὲν, καὶ Ἀχαιοὺς χαλκὸν ἰόντας
 Ἐλκε δ' ἰσχυρὰ μὲν, καὶ Ἀχαιοὺς χαλκὸν ἰόντας
 Αἰ μὲν Ἀχαιοὺς κηρὶς ἐπ' ἔταυσε τὰς ἀλῆας
 Ἐλκε δὲ Τροῖαν δ' ἰσχυρὰ μὲν, καὶ Ἀχαιοὺς χαλκὸν ἰόντας. ΙΑ. Θ.

In another place he ponders the Fate of Achilles and Hector in their single Combat: The two first Verses are the same with the former, and some of the rest.

Ἰὼ μὲν Ἀχαιοῖς, καὶ δ' ἔταυσε τὰς ἀλῆας
 Ἐλκε δ' ἰσχυρὰ μὲν, καὶ Ἀχαιοὺς χαλκὸν ἰόντας
 Αἰ μὲν Ἀχαιοὺς κηρὶς ἐπ' ἔταυσε τὰς ἀλῆας. ΙΑ. Χ.

Thus concisely imitated by Virgil, in the Combat of Aeneas and Turnus.

Jupiter ipse duas equato examine lances
 Sustinet, & fata imponit diversa duorum:
 Quem damnet labor, & quo vergat pendere letum.

It is observable, both in the Original and the Copy, that the heaviest Weight was unlucky and fatal; whereas our Author, keeping closer to the Simile, puts Satan, as the wicked and weakest, into the mounted Scale, as unable to preponderate and prevail against the Good and God-like Gabriel.

Sequel; The Consequence; of sequela, Lat. the Issue, what will certainly follow, of sequi, Lat.

V. 1004. And kick'd the Beam; The less Weighty Scale, signifying the Sequel or Issue of Satans encountering the Angelick Guard, was quickly mounted aloft; and smote the Beam which is the Cross-piece to whole Extremities the Scales are fastened; the Balance equally poised upon its central Point.

V. 1015. And with him fled the Shades of Night; Darkness, and the Prince of it, took their flight together.

NOTES

NOTES

On MILTON'S

PARADISE Lost.

BOOK V.

V. 1. NOW Morn her Rose Steps; The sweet appearance of the Morning is by all the Poets described by Roses, resembling her Beautifous Blushes. Homer calls her Rose-Finger'd.

Ἠὲρ ἦν ὅρα φάος ῥοδοδάκτυλος Ἥως. ΙΑ. Α.

—Ethere ab alto

Aurora in Rosis fulgebat lutea bigis. Æn. 7.

—Ecce Vigil rutilo patefecit ab ortu

Purpurea Aurora fores, & plena Rosarum

Atria; From the gawdy Colours that attend her rising, Met. Lib. 2.

V. 2. With Orient Pearl; With shining Dew, well enough assimilated to Pearl, which (as the Naturalists inform us) are at some lucky Seasons bred of Dew received into the Shells of Oysters, and such sort of Fish. Sat namque nobis impresentiarum fuerit, apud omnes Convenire, Chonchas pro sua etate ac Magnitudine Majores, pro Rori vero (appetente genitali tempore) concepti puritate, vel obscuritate, Generosiores vel Ignobiliores Margaritæ eniti. Ruens de Gem.

V. 4. Of true Digestion bred, arising of clear good Nourishment, of true and clean Concoction, whence sleep is pleasant and easy, not drowsie and lumpsie, bred of heavy Vapour, fuming to the Head, and overcharging the Stomach. Qui bene digerit, ingerit, egerit, est bene sanus. Digestio, the right concocting and turning of our Food, into pure Spirits and good Nourishment, of digerere, Lat. to digest, Stomachus Concoquit, ut digerat multa cruda facilius. Cic. Attic.

V. 5. And temperate Vapours bland; Gentle pleasing Fumes, that mounting in a kindly Mist, overcast the busie Brain. Temperate, Temperatus, Lat. moderate, free from excess. Bland, Blandus, Lat. pleasing, as

—Suspendam blanda vicissim

Gaudia pertentant Mente. Æn. 5.

And

Ipsa tibi blandos fudent cunabula flores. Ecl. 4.

V. 6. And fuming Rills; And angry, bustling Rivulets, whose motion makes a Noise, as if disturbed at the Stones that lie in its way. Fuming, angry, of the word to fume, of the Teut. Faum, Froth, the effect of Anger both in Beasts and Men, and in Rivers too. Rill, is the contraction of Rivulus, Lat. a small Stream.

Ibid. Aurora's Fan; Aurora, Lat. for the Morning, accounted the Daughter of Titan and the Earth, and Mother of Memnon so call'd, ab Aurâ, from the pleasant freshness that Time affords; so that our Poet has well express'd the sound of the trembling Leaves, moved by that pure fresh Air, by Aurora's Fan.

Tamque rubescebat Stellâ Aurora fugati. Æn. 3.

X x

V. 7. Morn

V. 7. *Matin Song*; The early Song by Birds on every Bough sing at Day-break. *Matin*, of the Morning, the Lat. *Maturinus* contracted.

Evandrum ex lamelli lecta Lux suscitatur Alina
Et Maurini volucrum sub culmine cantus. Æn. 8.

V. 16. *On Flora breaths*; Soft as the West-Wind breathing in opening Flowers. *Flora* was a Woman of lascivious Life, who leaving a great Mass of Money, got by her Lechery, in the City of Rome, was honoured with a Festival; and to sweeten her Reputation, made the Gods deities of Flowers. *Zephyrus*, Book 4. V. 329.

V. 21. *The prime*; The first, the freshest, and the pleasiest Hour. *Prime*, Lat. *primo*.
V. 22. *Our tended Plants*; The Plants we have bestow'd our attendance and care on. *Tend*, is of *attendere*, Fr. to wait on.

Ibid. The Citron Grove; The Grove of Lemon-Trees. *Kilaie*, or *Kileia* *μῆλα*, a Lemon or Citron-Tree; Hence *Citrea mala*, Lemons, *Plin.*

V. 23. *What Drops the Myrthe*; *What* precious Drops are fallen from the weeping Myrthe, and what sweet Distillations from the Balm. *Myrthe*, *Myrtus*, Lat. *Myrta*, Gr. the Inebriate Daughter of King Cinyras, by whom she had the Beautiful *Adonis*. *Ovid* tells us, that being ravished by her enraged Father, she fled into the Happy *Arabia*, where she was turned into a Tree, retaining her Name, whose perfumed Tears moralize the Virtue of Repentance, purgative of the blackest Crimes.

Myrta fuge, tenebris et lacrimis mittere nectis
Intercepta neci: Latius vagata per agros,
Palmiferos Arabum, Panchisagae rura relinquat.
Perque novem erravit redeuntis cornua Luna;
Cum tandem terræ requievit fessa Sabæa.
Que quæqu岸 amissis veteres cum corpore sensus,
Flet tamen: Et tepida manant ex arbore gutta.
Est honor et lacrymis: Stillatque cortice Myrta
Nomen herile tenet, nulloque tacebitur ævo. *Meta. Lib. 10.*

Ibid. The Balm Tree; The Balm-Tree; call'd a *Reed*, as not being a Tree of any great size, or as growing in a moist Oleaginous Soil.

—*Silva*
Pastus arundinæ. Æn. 10. *Balm*, Book 4. V. 159.

V. 25. *Sit on the Bloom extruding*; *Sit* on the Flowers and blossoming Trees, gathering there Honey, the Natural Nectar. *Bloom*, Book 3. *Verl. 43.* *Extruding*, drawing out of extrusion. Lat. to draw forth.

V. 35. *Till this irksome Night*; Till this troublesome, this grievous Night: Of the old English word *to irk*, to afflict, or of the *Lincolnshire Werk or Wark*, *Grief*, *Irksome*, tedious, troublesome.

V. 40. *The Night-warbling Bird*, the Nightrigal, warbling, singing all Night long. *Warbling*, Book 2. *Verl. 232.*

V. 42. *Now Reigns full-Or'd the Moon*; Now the Moon, Sovereign of the Night, complete in full splendour appears: *Full-Or'd*, that has compleated her bright Round, now in the full Orb, Lat. for a round Body.

V. 43. *Shadowy fets off*; Our Poet has shaded his Night-piece excellently, *Silence* and *Shadow* do make great Additions to the Midnight Majesty of the Full-Or'd Moon.

V. 52. *Of interdicted Knowledge*; The Forbidden Tree, the Tree of Knowledge of Good and Evil. Not forbidden out of Envy, (as Satan intimates) but set apart, and secluded, as the Test and Tryal of Mans Obedience to his Maker, which while he stood steadfast in, he had no other Knowledge but of Goodness, Happiness and Innocence: But his Violation of Gods Command, and the Sacred Tree, (Sacred to *Abstinence*) introduced the sad Experimental Knowledge of Evil, ever since multiplied on Mankind. *Interdicted*, *Interdictus*, Lat. forbid of *Interdictum*, the Roman Law-word used in the *Prætor's Prohibitory Decree*.

V. 53. *Much fairer to my Fancy*; In Sleep, when our Senses are lock'd and shut up, *Imagination* has more Strength; and *Fancy*, free from those many Avocations that draw us on when waking, exerts its utmost force, and represents its dark *Malquerades* and dumb Shows with strange Advantage.

V. 57. *Distill'd Ambrosia*, drops with Immortal Sweetness; An Odour by which the Poet's Gods and Goddesses were discovered, when in disguise appearing to their Relations, and the *Dignosticks* of a Deity, to Purg of his Venus entertaining her Son *Æneas*.

Ambrosiaque Comæ Divinæ Vertice Odorem
Spirare. Æn. 1. *Distill'd*, *Distillat*, Lat. to fall by Drops as Dew.
V. 59. *Dign*

V. 59. *Deign none*; Does neither God nor Man vouchsafe: To *deign*, to think worthy, of the Fr. *dignier*, of the Lat. *dignari*.

—*Haud equidem tali me dignor honore.* Æn. 1.

V. 61. *What Reserve? What Reservation? What Exception from the Universal Grant of all things given to thee*, has reserved the Tree of Knowledge from thy taste? *Reserve*, one reserve, Fr. a Reservation, an Exception in a Grant.

V. 64. *He paid not*; He made no stop, delay'd no longer, of *Pause*, Fr. *delay*, strangely alluding to the Gr. *ἵσταναι*, *cessare*, to cease.

V. 65. *Damp Horror chill'd*; Fear put me into a cold sweat.

—*Gelidusque per ima cucurrit*
Ossa tremor. Æn. 2.

At sociis subitâ gelidus formidine sanguis
Dirigit. Æn. 3.

The effect of sudden fear. *ἄλγος* *ἐκπληξή* *ἱσταν*, *IA. I.*

V. 66. *Vouch'd*; Seconded by so daring a Deed; Follow'd, maintain'd, of *Voucher*, Fr. *Law-Term*, to make good, to stand by.

V. 71. *Good, the more communicated*; *Bonum est sui ipsius diffusivum*. Goodness is diffusive of itself, and the Sovereign Good, most repetitively communicative: For by the effusion of the Divine Wisdom and Goodness, which from all Eternity was with God and is God, the Universe was made; without impairing his Infinite Perfections, and to his Everlasting Praise. Communicated, *Communicatus*, Lat. bestow'd on many.

V. 73. *The Author not impair'd, nor lessen'd, or depriv'd of ought so communicated*, as Light transmits and diffuses it self unimpair'd; *Impair'd* *Empiré*, Fr. made worse, damaged, of *Pire*, Fr. of *Pejor*, Lat. worse.

V. 88. *Our stretch'd immense*, &c. The Earth stretch'd out immensely, immeasurably, a Prospect of vast and various view. *Variis*, Lat. different, divers, generally of Colours.

—*Variis errare coloris.* *Geor. 1.*

V. 90. *To this high Exaltation, to this high Pitch*; Wondring at my strange flight, and the sudden change to such a high Advancement. *Exaltatio*, Lat. *Præferment*, a raising one higher.
V. 93. *Thus Eve her Night related*, thus Eve repeated her Dream; The dark Off-spring, and the disturbance of the Night. *Night*, for the Visions and Dreams frequent in it. *So*

Premissa evoluit somni, noctemque retrahat. *Sil. Ita. Lib. 3.*

V. 94. *Answer'd sad, concern'd*; Sad here, is no more than serious, considerative, for *soleus* Adam was incapable of sadness, sorrow.

V. 101. *Many lesser Faculties*, many inferior Powers, subordinate and subservient to Reason. *Facultates*, Lat. for the Powers and Endowments of the Mind. *Fancy*, See Book 4. *Verl. 302.*

V. 105. *Atty Shap'es*; Ideas and Conceptions; From the Reason assenting to, or disagreeing from which, Opinion and our Knowledge of things results. An admirable Description. *Opinio*, Lat. for the Opinion, the Knowledge we have, or the Judgment we make of things, by our Senses represented to our Reason. *Imagination*, *Imaginatio*, Lat. Thoughts, the Conceptions of our Minds.

V. 109. *Into her little Cell, into her little Withdrawing-Room*; Reason, while we rest, retires into the secret Meanders of the Brain: Of *Cella*, Lat. whence the little Apartments of Monks are call'd *Cells*; as also the little Habitations of Bees in their Hive.

—*Et liquida dispendant nebulae cellas.* *Georg. 4.*

V. 110. *Mimick Fancy wakes*; *Fancy*, that *Apet* and imitates Reason, misnoting and misplac'ing Words and Things, Thoughts and Ideas, that pass through our Minds quick and unheeded when awake. *Mimick*, *Mimicus*, imitating and personating the Actions of others, as Players do, of *Mimæ*, Gr. of *Μῑμῑκός*, to imitate.

V. 117. *Into the Mind of God and Man*, &c. Evil Thoughts may arise in the Minds of Angels and Men, yet unapproved, and disallow'd, vanish thence, and leave no stain behind. God must here be understood, as *ὁμοιωσις* in the Original frequently is, of Angels and Pure Spiritual Beings for Evil can make no Invasion on the Supreme Sovereign Goodness.

V. 128. *Reserv'd from Night*, secured from Dew Night, that might impair their scent enclosed and embosom'd in their fragrant Buttons, and secured for the reserve, of reserves Lat. to lay up, to keep in store.

V. 133. *In their Crystal Sluces*, in their shining Outlet, in her bright Eye; One of the Humours aiding the Eyesight is named *Chrysaline*, of its resembling *Chrysal*. *Sluces*, of the Fr. *Escluse*.

Escluse, a Dam or Floodgate, by which Water is kept in, and on occasion let out, whence the Eye is here call'd the *Sluce* of Tears.

V. 134. Of sweet remorse, or pleasing signs of soft concern; *Grotius*, *Gratijs*, Lat. *Gratijs*, approved of. *Remorse*, of the Fr. *Remors*, of the Lat. *remordere*, to bite, or gnaw again, as Faults and Folly when reflected on, are used to do.

Quando hac te cura remordet. *Æn.* 1.

V. 137. *Arborous Roof*; But first as soon as they were come forth, from under the *Leaky Roof* of this Shady Bower. *Arborous*, *Arboreus*, Lat. of Trees, *Arborous Roof*, made shady, and covered overhead by Trees, that grew together into a Natural Arbour; of *Arbor*, Lat. a Tree. So *Virg.* *Arbori fatus*, *Georg.* 1.

V. 141. *Shut Parallel*, &c. The Sun, who scarce yet quite up, his Wheels still not on his Oceans Brink, fleet even with the Earth his level Rays. *Parallel*, *Παράλληλος*, *Parallel Lines*, those, which being in the same Plain, though infinitely extended, would never meet or touch each other, but be, as their Name denotes, always one by another.

Ἡλιος ὅς ἔπειτα νύκτ' ἀνέβηκεν ἀέρας,
Ἐξ ἀπείρου πλάγος ἡλίου ἀλάτῃ
Οὐρανὸν ἐκπύον. *Il.* 8.

Of the Sun's Clariety, see *Ovid*.

Aureus axis erat, terno dactyli, aurea summa
Curvatura totæ; radiatum argenteum ordo, &c. *Meta.* Lib. 1.

Ἐξ ἧς ἀπείρου πλάγος ἡλίου ἀλάτῃ
Οὐρανὸν ἐκπύον. *Il.* 8.

Postera vox summas spargebat lumine montes
Orta dies, cum primùm alto se gurgite tollunt
Solis equi. *Æn.* 12.

Ἡδὲ μὲν ἀπείρου πλάγος ἡλίου ἀλάτῃ
Οὐρανὸν ἐκπύον. *Il.* 8.

V. 145. Their Orisons, their Prayers, of *Oratio*, Fr. of *Oratio*, Lat. a Supplication.

V. 146. In various Style, in different Words, and with variety of Expressions. *Stylus*, *Stylus*, Lat. was the Iron Instrument with which the Romans wrote on their Tablets or spread with Wax thence applied to the manner of writing, and to speaking also.

Unus enim sonus totus orationis & idem Stylus. *Cic. de Orat.*

V. 147. Nor holy Rapture, they wanted not their holy Heights of Thought, and Divine and Solitary Expressions of Praise to their Maker. *Raptura*, Lat. a Rapture, a sort of Ecstasy, a sudden and pleasing Violence, whereby we are (as it were) snatched from our selves, and raised above the ordinary Heights of Understanding, and the usual Flights of Fancy. St. Paul describing his being Caught up into the third Heaven, useth the Greek word, expressive of a Rapture, *ἁρπάζω*, *2 Cor.* 12. V. 2.

V. 148. In fit Strains, in noble and suitable Flights of Fancy, in lofty Expressions spoke or sung. A *Strain*, is commonly applied to Poetry and Musick, and seems so named, from the force of Imagination and Fancy necessary to raise our Thoughts to such towering and lofty Flights, as if strained to the height. *Prononcé*, spoke, of *Pronuntiare*, Lat. to speak, as different from singing. *Qui enim Cautus, moderate Orationis pronuntiatione, dulcius inveniri potest?* *Cic. de Orat.* Lib. 3.

V. 149. Unmediated, such prompt, &c. Unstudied, free and unpremeditated, such ready and fluent Speech stream'd from their Lips. Unmediated, Immediatus, unthought of. *Meditari*, Lat. to think or consider of. Such prompt Eloquence; Such readinels of Speech. *Nihil aliud est Eloquentia, quam copiose loquens sapientia.* *Cic. de Orat.* Promptus, *Promptus*, Lat. ready, clear, clear.

V. 150. Or numerous Verse, or pleasing harmonious Verse; Numerous, *Numerosus*, Lat. Musical, as being obliged and tied up to Number and Measure. *Id numerosum est in versibus, quod atque vocibus, quod habet quasdam impressiones, & quod metri possunt intervalli aequalitatem.* *Cic. de Cl.*

Numeros memini, si verba tenerem. *Æd.* 9.

Prose, Book 1. Vers. 16.

V. 151.

V. 151. More tunable, so melodious and musical, as not to stand in need either of Lute or Harp, to add more charming sweetness: All Instruments of Musick, being but Imitations of Human Voice, made use of to assist, but incapable of exceeding it; invented to please those, who by some indisposition of their Organs or their Ears, deprived of Nature's charming Melody, are forc'd to divert themselves with artificial sounds, rack'd from strain'd Strings and Wyres, and hollow Wood, &c. as much inferior to the former, as Art is to Nature.

V. 154. *Thine this Universal Frame*, the *World's* vast, wonderful *Fabric*; *Frame*, of the Sax. *Fremman*, to make, to fashion, as it, of *Formare*, Lat. Here begins the Noble Paraphrase of the *Canticle*, (appointed to be sung by our Church after the first Lesson at Morning Prayer) *Oh all ye Works of the Lord, bless ye the Lord, highly Poetical.*

V. 155. Thyself how wondrous then! With whose Beauty, if they being delighted, took them to be Gods: Let them know how much better the Lord of them is; for the first Author of Beauty hath how much Mightier he is than made them. *Wild.* 13. V. 33 and 4.

V. 160. *Ye Sons of Light*; Angels are often in the Holy Page, styled *The Sons of God*, *Job* 38. the *Sons of Light*, since God their Father, for his Infinite Purity, is pleased to be styled *Light*, *God is Light*, 1 St. John 1. Vers. 5. God's Children are honoured with the same Title, *Ye are all the Children of the Light*, and the *Children of the Day*, 1 Thess. 5. and Vers. 5.

V. 162. And Choral Symphonies, with Quires of Concurring Hymns: *Choral*, *Choralis*, Lat. of *Chorus*, *Chorus*, a Quire, a Company of Singers, used at Solemnities of the Heathen Gods, and

Latunque Choro Parva Canentes. *Æn.* 6.

Symphonies, Book 1. Vers. 712.

V. 166. *Fairest of Stars*; *Venus*, one of the seven Planets, and Companion of the Sun, which at Evening is call'd *Hesperus* and *Vesper*, following the Sun, in the Morning *Lucifer*, *Phosphorus*, and when it precedes him.

Tibi deservit Hesperus Oratio. *Æd.* 6.

Et in vivo processit Vesper Olympo. *Æd.* 8.

Nosce, praeque diem veniens, age Lucifer alium. *Æd.* 9.

Famque ipsa summa surgebat Lucifer Ida.

Ducebatque diem. *Æn.* 2.

Dum Lucifer ignes

Evocat Aurora. *Met.* 4.

The Evening-Star was accounted the fairest of all Nights-glittering Train, even by Homer's Testimony:

Ὅρος δ' αὖτε δὴ μὴ ἀστέρων νυκτὶς ἀμείνων

Ἐσπερος, ὃς ἑσπέρῳ ἐστὶν ἡμέρῃ ἱσταντο ἀστέρες. *Il.* 5.

Εὐτ' ἀπὸς ἀσπιδὸς παρὲν ὅς οἱ μέγιστα

Ἐσπερος ἀσπιδὸς παρὲν ὅς οἱ μέγιστα. *Od.* 5.

Last in the Train of Night—

Diffugiunt Stelle: Quamvis agmina cœpit

Lucifer & Cœli statione novissimus exit. *Met.* Lib. 2.

V. 168. Sure Pledge of Day, &c. Sure Earnest of the coming Day, that dost adorn, with thy bright Coronet, the lovely Morn, the Circle, a diminutive of Circle.

Qualis ubi Oceani perfusus Lucifer unda,

Quem Venit ante alios Astorum diligit ignes,

Exultat O sacrum Cœlo, tenebrasque resolvit. *Æn.* 3.

V. 170. That sweet Hour of Prime; The early Morning Hour, when Air and Earth are both sweet and fresh.

Dum mane novum, dum gramina carent

Et ros in tenera pecori gratissimus herba, *Georg.* 3.

V. 171. Of this great World both Eye and Soul: *Thou Sun*, the *World's* vast *Universal Eye*, *Nature's* illustrious *Polypheme*, styled *The God of this new World*, *Book* 4. Vers. 33. early esteem'd one, and worshipp'd in stead of his Creator. The Ancients thought the Sun not only the General Surveyor of the World, but the Observer of all that was transacted in it. *Kai τὸ πᾶν τῆς γῆς ὁρᾷ.* I invoke the All-seeing Circle of the Sun, *Æscul.* in *Prometh.* and in all Leagues, Confederacies, and other publick Transactions, he was called to Witness, as the *Universal Eye*, from which nothing could be conceal'd.

Y Y

Πᾶν

Ἡδὴ δὲ τὸ πῦρ ἐξ ἑσπέρης, καὶ πῦρ ἐκ τῆς ἑσπέρης. 1A. 1.

Edo nunc Sol tellus. — AEn. 12.
Sol oculis, juvenem quibus afficit omnia, vidit.
O Lux immensi Publica Mundi. Met. Lib. 2.

Ibid. And Soul: The most Ancient Philosophers were of Opinion, that there was one Universal Intellectual Soul, the Emanation of (the Great Mind) God, created and diffused over the whole World, by whose general Virtue and Plastic Power, all things are generated and preserved, and the whole Frame of Nature contained in her uninterrupted Course, and final Order; this the Platonists called *Animam Mundi*, and with them *Mercurius Trismegistus*, &c. the Stoicks and the Peripateticks agree. Zoroaster styles it a *Catholic Spirit*. Fire: Virgil, *A Mental Spirit*, actuating the Heavens, Earth, Seas and Stars.

Principio Caelum, ac Terras, campesque liquentes,
Lucentemque Globum Luna, titaniacque Alta
Spiritus intus alit: Totamque insula per artus
Mens agit molem, &c.
Igneus est illis vigor, & celestis Origo
Seminibus. — AEn. 6.

So that our Poet has conformably feared this Universal Invigorating Spirit in the Sun, by the Platonists termed the Sphere of Equality, or of the Soul of the World, corresponding with the Heart, the Vital Center of the Microcosm.

V. 173. In thy Eternal Course, in thy Continual Course; For the Sun is not Eternal, nor is Ancient as Light by some Days, but was made in time, of which his Motion is the Measure. Virgil uses the Adverb *Aeternum* in the same manner for Continually.

— Glebae versu
Aeternum frangenda bidentibus. Georg. 2.
Aeternumque Arida Barce. Luc.

V. 176. Fixt in their Orb that stier: The fixt Stars, are not so call'd, as if Stationary and Motionless, but because moving constantly in the round of their own Sphere, without any deviation, and thereby distinguish'd from the wandering Planets; therefore styled in the following Verse, *The Five wandering Fires*, being Saturn, Jupiter, Mars, Venus and Mercury, he having just been speaking of the Sun and Moon that complicate the Septenary.

V. 178. In Mystick Dance not without Song: Pythagoras is vouch'd for the Author of the Musical Motion of the Spheres, though misunderstood, the Harmony he meant relating to their Proportion and Continuity, rather than their Consonancy. Many have endeavoured to find an Agreement with our Earthly Harmony, in the Distances and Motions of the Heavenly Spheres, Sound being only the Noise of Motion diversly modified: And doubtless there are many Proportions among the Stars, nearly approaching the Harmonick; their benign and favourable Aspects and Conjunctions, as also the evil ones, do strangely correspond with Concord and Discord. But all that we certainly understand is, that we cannot sufficiently comprehend and admire the admirable Proportion and Congruity, the Regular and uninterrupted Methods and Motions of Nature, charming above all the strains of Humane Harmony, and obeying his Commandments from the beginning ordered all things in measure, number and weight, Wisd. 11. Ver. 20.

Orpheus his Harp had its seven Strings contrived according to the Number of the Planets, which the Poets tell us, was the reason his Musick was so Compulsive and Irresistible; and he compared the Four Elements, and their Harmonious Mixture, by which the World is maintained in continual Concord, to the Tetrachord, resembling the vast Universe to the Monochord.

V. 180. Air, and the Elements, &c. Air, and ye the rest of the Elements, Fire, Earth and Water, the Constituents of all Corporeal Beings, the eldest Birth of Nature's Womb, according to Gen. 1. Ver. 1.

V. 181. That in Quaternions run, &c. That in their four-fold Mixture run perpetual Rounds producing divers Forms. The Generation of all things is Circular; as of Seed, an Egg; of that, a Bird; of that Bird, Seed again; and of that, an Egg, in a continual round.

The Quaternions, or Tetrachords, was the mysterious and much-admired Number of the Pythagoreans: It was their most sacred and solemn Oath,

Ὁς μὲν τὸν ἀριθμὸν τετράδιον ἀσέβητον τριτάτον
Πατρὶν ἀτάλῃ πίνωμεν — Pyth. in Carm. Aur.

I swear by him who gave my Soul the Quaternions, the Fountain of Everlasting Nature. It is said, as some say, to the Four Elements, the Four Faces of the Moon, to the Four first Qualities.

ties, Heat, Cold, Dryness and Moisture. But the Pythagoreans had it in so high Veneration, because it contained all Numbers, that is ten, for $1+2+3+4=10$, beyond which no Nation Numbers, the rest being but Multiplications of this, wherefore Four contain all Numbers. Quaternions, Quaternis Lat. the Number Four, & Quatuor, Lat. Multifarious, Multifarious, Lat. of divers Fashions and Shape, of Multis, Lat. many, and Formis, Lat. shape, kind.

V. 189. To uncoloured Skie: The Air, which by reason of its thinness, clearness and perspicuity, is invisible, can therefore have no pretence to colour, as not being capable to terminate our sight: That more impure part of it, that moves in the Region of Meteors, is of a dusky and dark Complexion near the misty Horizon, by reason of the thick Vapours of the Neighbouring Earth; at a greater distance, thinner Exhalations give it a whiteness, and in the rare Seasons, it is of that we call Skie-Colour, but all these are the Tinctures given to the Uncoloured Air, as patch and drest with Clouds, as our Author styles them. Virgil seems to have express'd this Uncoloured Air by *Purum*:

— Dum se latet ad auras
Palmas agit luxu per Purum immixtus habenis. Georg. 2.

Skie, of Scian, Sax. to be bright.

V. 192. That from Four Quarters blow: From the Four Cardinal Points, East, West, North and South, which multiplied by Eight, their Collateral and Circular Sub-divisions, compleat the Compass with 32 distinct Breaths.

V. 193. And wave your Tops, ye Pines; and bow your lofty Heads, ye stately Pines.

— Rigidas motare cacumina quercus. Ecl. 6.

— Flecti modo Laureæ ramis

Annuat: Unde caput visa est agitare cacumen. Met. Lib. 1.

To Wave, is to move, a Wave being nothing but Water put into motion, of the Sax. *Wagan*, to be in motion, or to move to and fro.

V. 196. Mellow'd Marmur: The little purling Rills, that by your Motion make a pleasing sound.

— Cum Saxa Marantur

Cum rapidis annet: Clauso fit gurgite Marmur. AEn. 11.

Is not half so sweet, as the Harmonious Complaint, seeming to be made by Rivers interrupted in their Watry Way.

V. 200. To that in Waters glide, &c. Fish and Beasts, and creeping things.

V. 204. Made Vocal by my Song, made to resound and echo forth thy Praise, taught by my assiduous and repeated Song. Heracle gave Ear to the Woods that danc'd after Orpheus:

— Auribus Fidis Camen

— Ducere quercus. Carm. Lib. 1. Od. 12.

And Milton here mentions the Voices inhabiting in Hills and Woody Shades.

— Cujus recinet jocosa

Nomen imago

Aut in umbrosa Heliconi Oris,

Aut super Pindo, Geladæ in Hæm? Hor. Ibid.

Vocal, Vocalis, Lat. Endow'd with a Voice, so he calls the Divine Poet, *Vocalem Orpheum*, Hor. Ibid. and the Nerves instrumental to the Formation of Speech, are call'd *Nervi Vocales*.

V. 214. Their pamper'd Branches, their wanton, luxuriant Branches, abounding in Leaves: Pamper'd, of the Ital. *Pamperato*, fat, or of *Pampier*, Fr. to be full of Leaves, of *Pampinus*, Lat. a Vine-Leaf.

— Tibi Pampineo gravij Autumnus

Floret æger. Georg. 2.

V. 216. The Vine to wed her Elm; Used not only to support Vines, but to ennoble and moderate them: *Longo usu compertum Nobilia Vinea non nisi in arboris gigni, & in hac quoque Latiora semina, sicut uberiora imis: Adeo excessitate proficitur, hac ratione & arboris Eliguntur, Prima & omnium Ulmus: Deinde Populus nigra, &c.* Plin. 1. 17. c. 23.

— Viribus enit quatuor, & committere ventos

Affuscant, summaque sequi calidana per Ulmos. Georg. 2.

— Tibi lectis interat viciis Ulmus. Ibid.

V. 217. Flew

V. 217. Her Marriageable Arms.

—Ergo aut adultæ vitium propagine
 Alas Maritus Populi. Hor. Epod. 2.
 Inde ubi jam validis amplexibus stirpibus Ulmo
 Exeruit. — Geo. 2.
 Hæc quoque, quæ jumetâ vitæ requiescit in Ulmo,
 Si non nupta foret, terre acclinata jaceret. Met. 14.

V. 218. Her Dowry th' adopted Clusters, the fruitful Vine brings her Grapes, her Noble Offspring (as her Dowry) adopted by the barren Elm. Dowry, or rather Dowry, properly signifies the Portion a Woman brings her Husband in Marriage. Dowry being that settled on her in lieu of her life, if she survive him. It is of the Lat. *Dos*, and this of the Gr. *Δωρεα*, of *Δωρεω*, to give.

Conjugium & quasvis sanguine Dotæ. Æn. 7.
 —Et numerâ in Dote triumphas. Juv. Sat. 10.

Adopted, of *adoptare*, Lat. to take into one's care as a Son: *Adoptari*, were such who for their Courage, Virtuous Education, and promising Parts, were by the Childless Romans chosen out of other Families, to heir the Estates of those who did adopt 'em, and pass into their Power as absolutely, as if begotten by 'em; better pleased, that Nature left them the choice of a Successor, than if she had imposed and entailed one on them, unworthy perhaps of their Famous Ancestors.

V. 221. Raphael, the Sober Spirit, the Friendly Angel. Raphael, *Ῥαφαήλ*, Health of God, of *Ῥαφά*, to heal; by the Cabalists he is made Governor of the West Part of Heaven, and Ruler of the Cooling Zephyrus, the soft gentle Wind, named *Favonius*, à Favendo, of his cherishing influence. *Sociable*, *Sociabilis*, or *Sociabilis*, Lat. Friendly, of *Socius*, Lat. a Companion, Tab. 5. Ver. 4.

V. 223. The seven-times Wedded-Maid Sarah. Tab. 7. Ver. 11.

V. 232. To repast with repast, with Food and rest, interrupting his Days Work. Repast, *Repaſtum*, Fr. a Meal, of *Repaſcere*, to feed.

V. 238. He swerve not too secure, he depart not from his Duty through too much Security and Presumption. Swerve, of the Bel. *Swerwen*, to wander, to go astray.

V. 249. Thousand Celestial Ardors, but from among a Multitude of Heavenly Angels, well crested by Ardors. Ardor, Lat. Brightness, Fervency, Exceeding Love, &c. to which the Angelick Excellency may well be assimilated, in respect of their Purity, Activity and Zeal. *Minister* a Flame of Fire, Plal. 104. Ver. 4. Hebr. 1. Ver. 7. Ardor is by Virgil used for Fire.

—Cum Pigneus Ardor aceruo
 Pascitur. Æn. 11. Thence expressive of any Passionate Impulse.

Idem omnes simul arder habet. Æn. 4.

V. 254. The Gate self open'd, of its own accord the Gate opened wide; Hung on Homer's Hinges.

Ἀντὶμαται ὃ πόλεος μύκρον ἔγχευ, ἀς ἔγχευ Ὀδυσσεύς. Il. E.

V. 257. To obstruct his sight, no Cloud or Star stood in his way to hinder his Immortal Eye. Obstruct, of *obstruere*, Lat. to build before, to take away ones Prospect, to stop up.

Placidæque viri Deus obstruit aures. Æn. 4.

V. 259. Not unconform, &c. He sees how ever small (shewing but like a Point) the Earth, not unlike other shining Globes, and in it Paradise, the Garden of God. Not unconform, conformable, of *in*, Lat. un, and *conformis*, Lat. alike. This resemblance of the Earth, to other shining Celestial Bodies, here hinted at, is more largely treated of Book 8. Ver. 140.

—What if that Light
 Sent from her (the Earth) through the wide transpicious Air,
 To the Terrestrial Moon, be as a Star
 Enlightning her by Day, as she by Night
 The Earth.

And that faint Light, which in the New and Waning Moon, in spight of her Silver Mass discovers to us her darker Disk, formerly reputed her Native Luster, now called her Secondary Light, is found to be reflected from the Earth upon her, when nearer us she moves within the Region of this Terrene Reflection. Gassend. Lib. 2. Inst. Astron.

V. 262. Of Galileo, left assured; The Angel in his sight from Heav'n, discovering the Earth, is compared to Galileo, the Italian Astronomer, Native of Florence, and Professor at Padua.

whose Glais is said to be left assured, that is, not so infallible and undeceivable as the Angelick Opticks, though it gave him so clear a prospect of the Moon, that he affirms, *Ex quo deinde sensata certitudine quispiam intelligat, Lunam superficiei levi & perpolitâ nequaquam esse inducam, sed, aspera & inæquali, ac veluti ipsiusmet Telluris facies, ingentibus tumoribus, profundis latitudinibus inæqualibus indigne confertam*, Galil. Nunc. Syd. Hence these Imagin'd Lands and Regions in the Moon.

V. 264. The Cyclades are the Northern Islands, in number about 53, lying in the form of a Circle in the Egean Sea, so call'd of Κυκλάδ, Gr. a Circle.

—Sparſæque per aquor
 Cycladas, & crebris legimus freta conſita terris. Æn. 3.
 —Pelago credas innare revoluta
 Cycladas. — Æn. 8.

V. 265. Delos, an Island of the Aegean Sea, one and the chief of the Cyclades, named of Δῆλος, Gr. appearing, because Fabled to have appeared above Water, or at least to have fix'd it self, and thereby become manifest, before, floating and uncertain, to receive Latona great with Apollo and Diana, whom all the Earth, at the angry entreaty of Jealous Juno, had refused a place to Lie in. Thence call'd Λαδονία Delos, Geor. 3.

Sacra Mari colitur mediis gratissima tellus
 Nereidum Matri & Neptuno Aegea;
 Quam pium Arcitenens oras & litora circum
 Eriantem, Mycone celsâ Gyraque revinxit;
 Immutamque colit dedit & continere ventos. Æn. 3.

Ibid. *Sanos*, is the next Island of Note to Delos, among the Cyclades in the Archipelago or Egean Sea. A Cloudy Spot, as Islands at first appearance seem to be.

V. 268. Between Worlds and Worlds; Lactium tells us, that Anaxagoras the Philosopher, held a Plurality of Worlds, and that the Moon was habitable, full of Hills and Dales, Mountains and Rivers, The Σελήνη ὁλοκλήρως ἔχει, ἀλλὰ δὲ λόφους, & γέφυρας, &c. As if so long before Galileo was born, he had worn his Spectacles. Orpheus and Heraclides believed every Star to contain a World, *ἕκαστος ἄστρον ὅσων ἑκάστην, Plut. de plac. Philo. Lib. 2. Cap. 13.* So that these Imaginary Worlds are no new-broch'd Fancies of those that will Nimis alta sapere.

V. 269. Now on the Polar Winds; Now wafed on the Winds that blow from the two Poles of Heaven; Anon with Nimble Wing, he bears the yielding Air, till about the distance from the Earth, that high-flying Eagles are able to mount, to all the feather'd kind, he seems a Phoenix, gazed on and wonder'd at by all the Flying Nations. Polar Winds, the North and South, blowing from the respective Poles of the World. Polarus, Lat. belonging to the Pole.

V. 270. Winnow, with his Wings he breaks and bears the yielding Air: To Winnow, is to toss Corn to and fro, up to the Wind, which clears it of the Chaff, of *Winnen*, Teut. to Fan, to Winnow. Buxom, Book 2. Ver. 842.

Ibid. Soare, the rise, the height, the highest flight of lofty Eagles; of the Ita. *forare*, to fly high. Eagle, *Aigle*, Fr. the Contraction of *Aquila*, Lat. towering, Eagles rising as much above other Birds, as Towers do higher than ordinary Huts.

V. 271. A Phoenix; Φοίνιξ, Gr. A Phœnicea Pennarum Colore, named of the Colour of her Crimson Wings, or of a Palm-Tree, whose Fruit resembles that Hue, is a (fancied) Arabian Bird, of which the World has never but one, thence call'd Sole Bird; he lives 660 Years, and then retiring into a Spicy Nest, is therein burnt by the Sun in a fragrant Funeral Pile, out of whose Ashes rises the Ancestor and Successor joy'd in one, according to Plin. Lib. 20. Cap. 21.

Una est, quæ reparat, sequæ ipsa reserminet, ales;
 Affricti Phœnice vocant: Non fruge, neque herbæ,
 Sed Thuri lacrymâ, & succo vivit amoni.
 Hic ubi quinquæ suæ complevit sæcula vitæ,
 Illic in ramis, tremulæ cacumine Palmæ,
 Unguibus & panda nidum sibi construit ore.
 Quo simul ac Casias, & Nardi leni arista
 Quassaque cum sulvâ subtrahit Crinanna Myrrha,
 Se super imponit: Finitque in odoribus ævum.
 Inde ferunt totidem qui vivere debeat Annos,
 Corpore de Patrio Parvum Phœnice renasci. Met. Lib. 15.

Sed Pater est, prolesque sui, nulloque creante
 Eternis actus facienda morte reformat.
 —Nam sponte crematur.
 Ut redat, gaudetque mori, Estinui in ortum. Claud. de Phœnice.

Que nascon gli incensi, e gli altri odori.
Que rinasce l'immortal Fenice,
Ch' in quella ricca Fabrica, ch' aduna,
A l'esseque, à i natali, hà tomba, e quia.

Tass. Cant. 17. St. 20.

Ibid. Gaz'd by all, look'd on and admired by all the wing'd Inhabitants of the Air.

—Quis enim non præpice tanto

Æthera respiceret? Of Perseus on the Wing, Luc. Lib. 9.

V. 273. When to enshrine, &c. When to Egyptian Thebes he flies, to place upon the Sun's bright Altar, the Calcin'd Nest, the Precious Remainder and Residue of the Original Asbes whence he arises as all the Poets treat this Fabulous Bird.

Cum dedit line ætas vires, æneque ferenda est;
Fertque pius cunæque sua, Patriumque Sepulcrum,
Perque leves auras, Hyperionis arde poritus;
Ante fores sacras, Hyperionis æde, reponit. Met. Lib. 15.
Aut cims ead positi Phœnicis in arâ. Luc. Lib. 6.

His Reliques.

Protinus ad Nilum manes sacrare paternas,
Aut æneque Glæbum, Phœnia tellus ad aras
Ferre iuvat. — Jam destinat ævum
Semina reliquiasque sui. Claud. de Phœnic.

Tasso continues the Fæction, and send the Fabulous Bird to Ethiopia, attended by all the Winged World in Wonder.

Come al' hor, ch'el rinato unico Angello
I suoi Erhiopi, à visitar i'avia, &c.
Meravigliando essercito d'Alati. Cant. 17. St. 35.

V. 274. To Egyptian Thebes, to Heliopolis the City of the Sun; The Egyptian Thebes, famous for 100 Gates, its Nameake of Bantia having but seven.

Atque vetus Thebe centum jacet obruta portæ. Juv. Sat. 15.
Clara per Ægyptum placida notissima sacra
Urbs Titana colit, centumque immane columnarum
Incebitur Templum Thebanis monte reclusis. Claud. de Phœn.

V. 277. Six Wings to shade, &c. To cover his Heavenly Shape, those on his Shoulders, came like a Royal Mantle o'er his Breast, the middle Pair, came round him like a Girdle, and like Skirt covered his Loins and Thighs, with feather'd Gold; the third, adorn'd his Feet from either Heel with Colours dipp'd in Heav'n. Six Wings; Above it stood Seraphim; Each one had six Wings, with which he cover'd his Face, and with twain he cover'd his Feet, and with twain he did fly, Mai. 6. Vers. 2. Lineaments, Lineamentum, Lat. the Shape and Proportion of a Body drawn out by Lines, hence the Form, Features, &c.

V. 281. Girl like a Starry Zone; Came round him like a glittering Girdle spangled with Stars, Zone, of Zone, Gr. a Girdle. Book 2. Vers. 398.

V. 282. Downy Gold; With Golden Down, with Feathers of Gold, or Gold colour'd.

V. 284. With Feather'd Mail; With a Defence of Feathers, from either Heel cover'd his Feet: Of Maille, Fr. for little Links of Metal, of which Coats of Mail are made.

V. 285. Skie-tintur'd Grain, Dyed of Skie-colour in Grain, as before Colours dipp'd in Heav'n, resembling the shining Seats above. Tintur'd, of Tintura, Lat. a Dying, or Tinging, of Tingere, Lat. to Colour or Dye. Grain, of the Lat. Granum, a Berry, such being used in various Colours, of lasting Complexions, as Escarlata en Grain; Scarlet, of the Noblest Dye, of Grain.

Ibid. Like Maja's Son, like the winged Mercury, the Son of Jupiter and Maja, and Messenger of the Gods, as inferior in his Description, though of the best Poets, as a Fiction of Seraphim.

Ὁὐδ' ἀνδρῶν ἀδελφῶν ἄρρεσσι
Ἄντ' ἰστέλλ' ἄνδ' ἑοικῶς ἐδιδόκει γὰρ ἰδέσθαι,
Ἀμύμονα γένεσθαι, καὶ γὰρ εἶπεν ἡ μὴ ἐπ' ὕψους,
Ἄν' ἰν' ἀνδρῶν γένεσθαι ἀμύμονα ἀνδρῶν. Il. 6.

The same is repeated in Ode E. and many other places, and thus Translated by Virgil.

Ille Patri magni parere parabat
Imperio: Et primum pedibus calcaria nectit
Aurea, quæ sublimem alit, sive æquora supra,
Sive terram, rapido pavitor cum flumine portant. Æ. 4.

Tasso's Gabriel is Copied from the same Original:

Fonde i'ocenti, e le nubi, & va sublime

Sopra la terra, e sopra il mar con queste, &c. Cant. 1. Stan. 13. and 14.

V. 293. Cassia, Nard: Cassia is a sweet-smelling Arabian Shrub, whose Bark yields a tinell like Cinnamon. נָרְדָּס, a Chaldee word, of נָרְדָּס, to shave, or scrape off, used Psal. 45. Vers. 8. Thy Garments smell of Myrrh, Aloes and Cassia.

Nec Cassia liquidi corrumpitur usus Olivi. Geor. 2.

Nard; 771. Heb. נָרְדָּס, Spikenard, an Odoriferous Assyrian Plant; My Spikenard sendeth forth the smell thereof, Cant. 1. Vers. 12.

V. 295. Her Virgin-Fancies, her Touchful sportive Fancies play'd, her undebauched, Virgin-Vigour pour'd forth; The Earth was more fruitful and productive, while her Inhabitants were sinless. Virgin, Virgineus, Lat. Maiden.

V. 297. Enormous Bliss; Boundless, immeasurable, excessive Happiness; Enormous, of the Lat. Enormis, exceeding great, irregular, of En. Preposition, and Norma, Lat. a Rule, as well expressed before Wild above Rule or Art, a Wilderness of Sweet, which if compared with Virgil's, Inter Odoratum Læuri nemus, Æn. 6. the best Groves in his Elysian Fields, in which his happy Souls and the famous Muses sat and sang, will as far out-do it, as Paradise did all the Poetick Fictions imaginable.

V. 299. As in the Door he sat; And the Lord appeared unto him (Abraham) in the Plain of Mamre: And he sat in the Tent-door, in the heat of the Day, Gen. 18. Vers. 1.

V. 301. His Feroid Rays, his hot Beams: Eryoidus, Lat. hot, scorching, of Ferocere, Lat. to Boil.

Ipsa inter media Flagrantem Feroida Pinum
Sustinet. Æn. 7.

V. 305. And not disrelish thirst, and not displease, or dislapse thirst: Disrelish, of the Negative Participle dis, and relescher, Fr. to please ones self with tasting, of re, again, and lecher, Fr. to lick.

V. 310. Another Morn ri'n on Mid-Noon, like a new Morning risen at Mid-Day, the Glorious Angels dazling shape appeared: Nothing is more Glorious than to see the beautiful blushing Morning with her Orient Beams, chase and disperse the dunnish'd and decaying Darkness.

—Now went forth Morn—

Such as in highest Heaven, array'd in Gold

Empyreal, from before her vanish'd Night

Shot through with Orient Beams. Book 6. Vers. 12.

What Expression then, can be more noble or exalted, than to appear like another Morn ri'n on Mid-Noon.

V. 321. Adam, Earth's hollow'd Mould; Adam, Earth's consecrated Clay, of Earth cast into this sacred Shape, of the Divine Similitude, because God form'd him of the Dust of the Ground, yet in his own similitude and likeness, and breath'd into his Nostrils the breath of life, Gen. 2. Vers. 7. Of God inspir'd: Inspiratus, Lat. breath'd on, or into.

V. 327. And Juicest Gourd; A Gourd is a Sappy Plant, such as Melons, Cucumbers and Quashes, of the old Fr. Gourd, the Corruption of Cucurbita, Lat. Juicest and Juice Moisture, of the Lat. Sugo, whence the Span. Jugo, Fr. Jus, all of the Lat. Succus.

V. 331. With dispatchful look, with a lustre face, with a face full of dispatch; Of the Fr. Despatcher, or It. Dispaciere, to make haste. Hospitable thoughts, considering of the entertaining of her Angel-Guest. Hospitally, Lat. belonging to Hospitality. Hospitium, Lat.

V. 335. Tastes inelegant, not pleasant, not well order'd; as he says not well joy'd; Tastes that do not heighten one another by a graceful and elegant Succession. Inelegant, inelegans, Lat. uncomely.

V. 336. Taste after taste, &c. What Virgil said of tinell,

Et vos O lani carpan, & te proxima Myric,
Sic pelæe, quoniam suaves miscet odoribus. Ed. 2.

V. 338. Earth all-bearing Mother, that bears and brings forth all things necessary for the maintenance and support of her innumerable Inhabitants. So Homer styles her the Nurse of many's Em γένεσθαι τῶν πολλῶν, Il. 6. Et ἡ γένεσθαι ἀνθρώπων. Il. 6. The Giver of Life, and all the Necessaries for its support,

V. 339. Or

V. 339. Or Middle Shoar; Or on the Borders of the Midland-Sea, thence call'd the *Mætanæan*.
 V. 340. In Pontus, or the Punick Coast in Asia, of which Pontus is a part, bounded Northward by the Euxine or Pontick Sea.

Has herbas, atque hæc Ponto mihi læta venena. Ecl. 8.

The Punick Coast, part of Africa, call'd Phœnicia, of which, one of its first Kings, whence Phœnicus, and Puni the Inhabitants.

—Punica regna vides—
Hinc conjux Sicheus erat dirissimus Agri
Phœnicum.—Æn. 1.

V. 341. Alcinoüs Reign'd; He was King of a Grecian Island, in the Ionian Sea, (now the Gulph of Venice) anciently call'd Phœcia, then *Cercyra*, now *Corsu*, under the Dominion of the Venetians: The Soil is fruitful in Wine, Oyl, and most excellent Fruits, and its Owner is made famous for his Gardens celebrated by Homer, and admired by his discerning Son, Ulysses.

Ἐκπεσον δ' αὐλῆς μέγας ὄρχηθ' ἄγχι θυγατρὸς
Ἐνθα δ' ἀνέσθαι μακρὰ πρὸς αἰὲρ ἀνέσθαι
Ὀρχηθ' ἡ πόλις, ἡ μολαῖα ἀλαδύμαρτος,
Ἐνθα τε γλυκύαται, ἡ λαῖα παλαιοῖσιν, &c. ΟΔ. Η.

Pomaque Alcinoi Sylve.—Geor. 2.

Quid læra Alcinoi referam Pomaria? Vagare
Qui nunquam vacui prodigisti in æthera ramis.

V. 343. Tribute large, paid by the all-yielding Earth, as a Contribution from her various Tribes of Trees, Flowers and Plants: *Tributum*, Lat. a Tax laid on the People, raising publick Money, according to their several Abilities, either à *Tribuendo*, or because paid *Tributum*, according to the Custom still in some Cities in Flanders, where the Nations, that is, the several distinct Tribes and Trades, raise the Taxes. Well then may the vast Productions of the Earth, in her full Strength and Vigour, especially in Paradise, the Garden of God, be styled a large Tribute.

V. 345. Inoffensive Must, Wine new, and yet harmless: *Mustum*, Lat. is any new Liqueur unfermented, and unripe, thence generally unfit to be drunk and offensive. *Mustum* signifies new, as *Mustum Cæsum*, Plin. new, tender Cheese, a Derivative of *Misg*, Gr. the young tender shoot of a Vine, as *ἔρχεθ'*, Gr. an Orchard, of *ἔρχεθ'*, Gr. the same. *Inoffensive*, harmless, of *in*, Negative Particle, and *offendere*, Lat. to hurt.

Ἐνθα δ' αὖ καμνὸν ἀγριαὶ ῥίζαι νήατον ἔρχον. ΟΔ. Η.

—*Nudatque Musto*
Tinge nova mecum direptis cura cuthurni. Geor. 2.

Ibid. And Meath; Sweet Drink; squeezed from pleasant Berries; Sweet like Mead, which some are fond of deriving from *Misg*, Gr. Wine, as made in imitation of it.

V. 347. She tempers Dulcet Creams, she mixes sweet Draughts prest from Kernels, whose Juice resembles Cream: Of *Cremur*, Lat. the thick Juice of any thing steep'd, or prest. *Kernell* of the Fr. *Cerneau*, of *Cerne*, Fr. a Circle, from its shape.

V. 348. Nor wants her fit Vessels, as hinted before.

—And in the Rind,
Still as they thirsted scoop the brimming Stream. Book 4. Ver. 335.

So that it is easie to imagine, how the Rinds and Shells, &c. of those Fruits, the made her White-Meats of, might afford her wherewithal to serve 'em in.

V. 349. From the Shrub unsum'd, from the Odoriferous Plants unfer'd; Odours not arising from the smoke of perfum'd Wood burnt, of *Fumus*, Lat. Smoke.

V. 350. Our Primitive great Sire, Adam, our great first Father. Sire, of the Fr. *Sire*, Lord; Sire is the Father in Brutes, and thence Lord, the Father by the Law of Nature, having the first and most ancient Dominion over his Children, the Root and Foundation of all other *Primogenitum*, Lat. the first, not derived of any other, as Adam was, the Original of Mankind.

V. 352. With

V. 352. With his own compleat Perfection; attended by all the Perfections Humane Nature was capable of, which in Adam were in their greatest height, and most compleat Exaltation. *Complere*, Lat. perfect, fulfill'd, accomplish'd.
 V. 354. Tediuous Pomp; than those gaudy Shows that march before Princes. *Pompæ*, Lat. of *πομπή*, Gr. of *πρῆξις*, to send before, to proceed.

—*Solennis ducere Pompas.* Geor. 3.

V. 355. Their rich Retinue; Their gaudy Liveries: *Retinue*, of the old Fr. *Reverie*, of the Lat. *Retinere*, to hire, to maintain; A great Retinue being a numerous Train of Servants, entertained more for Show than Service.

V. 356. Grooms besmeared with Gold; Grooms bedawbed with Gold, as if the meanness of gaudy Servitude, undervalued the noblest Mineral, and debased Gold by laying it out, on Servants of the smallest Size, and meanest Implyment. Much more disdainfully than Virgil's.

—*Illiusque auto vestes.* Geor. 2.

To smear and besmeare, are used in the worst sense, to dawb, or spread over with Dirt. *Horace's Aurum Vestibus Illitum*, Carm. Lib. 4. Od. 9. comes nearest to it; for *Illitum*, Lat. is to dawb, to smear.

V. 357. Sets them all agape; Expresses well the staring Wonder of Vulgar and mean Admirers, who stand gaping with their Mouths, as well as Eyes wide open.

—*Hinc plausu hiantem Corripuit.* Geor. 2.

V. 359. With submiss Approach; With humble Address.

V. 360. Of Superior Nature, of Higher Rank; Of a Degree Superiour to himself.

V. 361. Native of Heav'n, &c. Offspring of Heav'n, for no other place than Heav'n can such a *beauveau* Being hold; Since coming down from the Abodes above, these happy Places thou hast chos't a while, to leave and honour these, be pleased with us, &c. Native of Heav'n, Son of Heav'n, born there, of the Lat. *Nativus*, born, as Native of Sicily, one born there.

V. 371. Th' Angelick Virtue; The Angelick Power; The Angel; An Homericism, who used *Περαιὸς Νίλω*, the Strength of Priam, for Priam himself, Iliad. 7. & *ἑλπίς* for Heav'n, Iliad. 5.

Ἀντὶς ἐπεί τῃ' ἄλκῃ' ἱεργὴ μῆτις Ἀλκιόδωτος. ΟΔ. Η.

After the Sacred Strength of Alcinoüs heard that.

Imitated twice by the Cautious Virgil, *Odora Canum vir*, for Dogs, Æn. 4. *Vinque Deum infernam*, the Infernal Deities, Æn. 12.

V. 378. Pomona's Arbour; that shew'd like Pomona's Bower; She was the Goddess of Orchards.

Rege sub hoc Pomona fuit: Qua nulla Latinas
Inter Hamadryadas coluit solertius hortas,
Nec fuit arboris studiosior altera formæ:
Unde tenet nomen, &c. Met. Lib. 14. *Pomona à Pomis dicta.*

V. 382. Of three that in Mount Ida, &c. *Venus*, for when she with *Juno* and *Pallas* strove for the Golden Apple, (which was to be given to the fairest) they are Fabled to have appeared naked before *Pari*, the Son of *Priam* and *Hecuba*, then living like a Shepherd on the Mountain *Ida*, who, bribed by the Promise of enjoying fair *Helena*, gave his Judgment for, and the Apple of Discord to, the wanton Goddesses.

Tresque simul Divo, Venus & cum Pallade Juno
Graminibus teneros impoſuere pedes.
Obstupui; Gelidusque comas excrevit horar.
Cum militi, pone metum, Nuncius Ales, ait.
Arbitræ es formæ: Certamina ſiſte Deorum;
Vincere quæ formâ digna ſit una duar. Ovid. Ep. 16.

V. 384. Virtue-proof; Her Virtue was in ſtead of a Vail, Proof against all Temptations: Her Innocence was Armour of Proof.

Ibid. No thought inſinuat'd her Cheek; No weak or wanton Thought inſect'd her Face, or with a guilty Blush, diſcomenon'd her Cheek. *Alterare*, Lat. to change, diſguiſe, or alter, another.

V. 387. Bleſt Marie, ſecond Eve. He ſtyles the Bleſſed Virgin Marie, the ſecond Eve, who brought forth the Lord of Life, who brought Life and Immortality to the Sons of the firſt ſinful Eve.

A a a

Eve, who brought forth Death. So our Blessed Saviour Jesus Christ is called the second Adam (Adam) the Lord from Heaven, 1 Cor. 15. Ver. 45, 47. The first Eve was the Mother of all living according to Nature, Gen. 3. Ver. 20. Mary the second Eve, the Mother of all living by Grace and Adoption through her Son Jesus Christ, everlastingly, that we might receive the Adoption of Sons, and if Sons, then Heirs of God through Christ, Gal. 4. Ver. 3, 7. The Text related to in this Angelick Salutation, is Luke 1. Ver. 28. Of Hail, see Book 1. Ver. 230.

V. 391. Of Grassie Tere; Tere is properly Earth cut and dried for Fuel, of the Sax. Tere, Tere, (as it is often writ) is more remote from the Original. Grassie Tere, Gramineae de cypre.

V. 392. Mossie Seats; soft Downy Seats: Mossie, of Moss, Fr. Mouffe, of the Lat. Muscus.

—Muscus ubi est viridissima gramine ripa. Geor. 3.

Moss; Downy Grass, growing in moist places, whence Virgil,

Mosses fontes, et sonno Mollis herba. Ecl. 7.

V. 394. Though Spring and Autumn dance'd Hand in Hand: Though the Trees in Paradise have both Fruit and Blossoms; for either the World was Created in Autumn, or May and the other Creatures must have been destitute of necessary Sustainance, or supplied by Miracles, for feeding on Flesh was not introduced till after the Flood. All Autumn p'd, all the Fruits and Production of Autumn, the Season, for the things then seasonable. Homer tells us the famous Garden of Alcinoüs had Fruit hanging on the Trees Winter and Summer, green and ripe together, as Figtrees have in divers Climates.

Τὰς δὲ πρὸς ἐσπέρην ἀπὸλλυται, ἐδ' ἐπλείπει
κλήμας· ἐδ' ἔσπερος ἰσχυρὸς, ἔλλα μὲν αἰεὶ
σερφεῖν πνέουσα τὰ μὲν φύει, ἄλλα δ' ὅσπερ
ὄρχνη ἐπ' ὄρχνῃ γρησέει μῆλον δ' ὅτ' ἔμμελον
Αὐτὰρ ὅτ' ἐσφύλλῃ σφύλλῃ, σὺν δ' ὅτ' ἐσφύλλῃ. Οἶ. Η.

A Poetical Tradition and Imitation of Paradise.

V. 398. Our Nourisher; God, who provides for all his Creatures. Homer styles Kings the Fathers of the People, but made them acknowledge their Dependence on Heaven, by calling them their Alumnos. Διοτρεφὲς βασιλῆς, IA. B. Nourisher, Nourisher, Fr. of Nurir, Fr. to feed, all of Nurire, Lat. the same.

V. 403. That one Coelestial Father, &c. That one great Heavenly Father feeds us all.

V. 405. To Man in part Spiritual: To Man, who as to his Nobler Part, his Soul, is Spiritual. Spirituali, Lat. of the Nature of a Spirit.

V. 407. Pure Intellectual Substances; Angels and Spirits, those refined understanding Beings, whose clearer Intellects and enlighten'd Minds are sublimed and exalted so far above Mankind as to be in matter, must be sustained and supported, with some sort of Spiritual Aliment, as the Rational and all Created Beings are, nothing but the Infinite and the Almighty One, being ἁπλοῦς, Self-sufficient. Intellectualia, Lat. Knowledge in the Abstract, such as is expressive of Angels and Spirits, from the Purity and Sublimity of those Coelestial Minds. See Ver. 414.

V. 412. Concoct; The Office of the Stomach, macerating our Meat, by its Internal Heat: Of Concoct, Lat. to boil.

Ibid. Assimilate, turn into their own likeness; As all Creatures turn their Food into their corresponding Flesh, Blood and Animal Spirits, of Assimilate, Lat. to be like.

V. 417. Earth and the Sea feed Air, &c. There being a constant Circulation of the Elements, they do by continual Mutations and Vicissitudes, make and maintain one another. Earth being nothing but the Drops and Faces of Water coagulated by Condensation; as Water is Air by the same means, thickned into Visibility; as Fire is Air sublimely rarified; each supporteth other Earth, Vapours and Exhalations are rarified into Water. Thus from the Humid Vapour from the Earth and the Sea, the thinner and lighter Perpirations are the same way transmitted into Air; and Air, exalted and inspirited, to Fire; and by the contrary Condensation in Water the Perpetual Circle multiplies, as before at Ver. 181.

V. 420. Unpurged Vapours; gross Exhalations, and foul Mists, mounting up to the Moon, that look like black Patches on her fair Face; Vapours undigested, unrefined, not yet clarified, and converted into her clear Complexion.

V. 421. No Nourishment exhales; the moist Moon sends from her humid Globe Food more refined up to the higher Orbs; to exhale, exhalare, Lat. to breathe out, as rising Mists seem to be exhaled.

Quæ tenuem exhalat nebulam, fumisque volucres. Geor. 2.

V. 423. That Light imparts; That affords and communicates Light to all things; Impart, of the Lat. impartire, to bestow a part or share on.

V. 424. His Alimental Recompense; The Sun himself, that on the Universe bestows his cheering Light, and enlivening Rays, receives in moist Returns, and unknown Vapours, his Nourishment from all, as Toll and Tribute paid him in grateful Recompense. Alimental; Alimentum, Lat. Food, Nourishment.

V. 426. Sips with the Ocean; According to the Opinion of Thales, who supposed Water the First Matter of the Creation; borrowed of the Description of the Creation by Moser, Gen. 1. Ver. 2. So Homer,

Ἐσθλας ἰσοῦσθαι παλυσέβη τελέεσσι γαῖης,
Ὀκεανὸν πρὸς ὅσῳ γένοντο, καὶ μῆτις Τηέδῃ. IA. 2.

Render'd by Virgil,

Oceanumque Patrum rerum, Nymphasque sorores. Geor. 4.

Not only the Sun, but all the Homeric Inhabitants of Heaven are entertained by the Ocean.

Ζῶς δὲ ἰπ' Ὀκεανὸν μὲν ἀμύμονας ἀΐθροισι,
Χθρὸς ἔσθῃ μὲν δῶτα, καὶ δ' ἄμα παρ' αὐτοῖς. IA. A.

Now these Ethiopians dwell near the Sun's Supping-Room.

Oceanum sinem juxta, solentque cadentem
Ultimus Ethiopum locus est. An. 4.
Audiet Hercules stridentem gurgite solem. Juv. Sat. 15.

V. 429. Mollissimum Dew, and Pearly Grain; A Description of Manna, Angels Food, the Bread of Heaven. And when the Dew that lay was gone up, behold upon the Face of the Wilderness there lay a small round thing, as small as the Hoar-frost on the Ground, and it was like Coriander-Seed, white: And the taste of it was like Waters made with Honey, Exod. 16. Ver. 24, and 31. Manna did eat Angels Food, Psal. 78. Ver. 25. Mollissimum, Mollissimum, Lat. sweet as Honey.

V. 434. To their Viands; their Victuals; Their Food, Fr. Viande, Ita Viande, both of Viures, Lat. to live, as Viatus, Food.

V. 435. Not seemingly, nor in Mist: The Angel did not make, as if he did eat, nor put the cheat upon 'em, by casting a Mist before their Eyes; according to the Glois of Theodoret, in his 68 Question on Gen. 18. Ver. 8. who tells us, that as those Angels who appeared to Abraham were by Moser styled Men, having nothing of Human Nature but the outward appearance, so they were said to eat, when they did but seem to do so: Citum simulacrum illi manibus opinor, et in simulacrum quoque se ingerentes, clam conspersionem, prout illi placuit. Of the same Opinion is St. Thomas, Tom. 1. Part. 9. 51. Art. 2. which they support by the Confession of Raphael himself. All these Days I did appear unto you, but I did neither eat nor drink, but you did see a Vision, Tob. 12. Ver. 19. The Angel that appeared to Manah declared against it; and the Angel of the Lord said, Though thou deceivest me, I will not eat of thy Bread, Judg. 13. V. 16. Our Author on the contrary believes the Angel did with keen and hungry dispatch eat, digest, and turn (what was convertible of it) into his proper substance, evacuating the rest by Perpiration; nor does there seem any absurdity in the Allegation, since most Texts of Holy Writ, where the Appearances of Angels are Recorded, make 'em subject to Human Sight, Hearing and Feeling too, why not then to Eating, as literally affirm'd of 'em, as any of the other Actions falling under Sense? But these Enquiries are too subtle, and exceed the compass of our Capacities.

Ibid. The common Gloss of Theologians; the usual Interpretation of Deities and Divines. Gloss, Lat. of the Gr. Γλῶσση, a Tongue, signifies an Exposition or Interpretation of an obscure place of Holy Scripture, or other Writing. Protinus enim potest Interpretationem Linguae secretionem, (que Græci Glossas vocant) dum aliud agitur, ediscere. Quint. Lib. 1. Cap. 2.

Theologians, Glossary, Gr. one that writes or reasons concerning GOD and his Holy Mysteries, that treats and reaches Divine Matters, the School-Divines and Doctors.

V. 438. To transubstantiate; and heat sufficient to digest and turn into the substance of the Creature fed, the Food it eats; The proper Office of the Stomach, aided by its innate vigorous heat. Transubstantiation, Barbarous Lat. Words that have much disturbed the World.

Ibid. What redounds, transpires: What remains, over and above what is necessary and fit for nourishment, breathes out, vanishes into Air: Is voided and evacuated, as Sweat evaporates through the Pores. Redundare, Lat. to be over and above, to exceed, to overflow. Transpire, Lat. to sweat, to breathe through.

V. 440. The Empirick Alchemist; The Pyrex, the Experimental Chymist: Empirick, of ἔμπερος, Gr. one that is taught by trial, of Πείρα, Gr. Endeavour, Experiment; hence a bold, daring, and unskilful Quack is call'd an Empirick, from venturing by dangerous Medicines to make hazardous Experiments on his Patients. Alchemist, see Book 3. Ver. 609.

V. 447. Then

V. 447. Then had the Sons of God, &c. Seems here to be meant of the Angels; as if the Text to which this refers, (That the Sons of GOD saw the Daughters of Men, that they were fair, and they took them Wives of all that they chose, Gen. 6. Ver. 2.) were so to be interpreted; doubtless here it is said in relation to the Angel, before whom Eve ministered Naked.

V. 449. Love unlibidinous; chaste Love, Love pure, and free from Lust, of the Negative Libidinis, Lat. Libidinis.

V. 450. Zealous; Jealousie, Fr. of Jalousie, Lat. Zelus; Ital. Geloso, one suspicious of the Love of her or him that is belov'd, whence this irregular passion is called The Jealous Love; not really, but often imaginarily and self-injured by suspicion.

V. 452. Sufficed, not lured Nature, according to Homer's Conclusion of a Feast:

Ἀντὶς ἐστὶν μένος, καὶ ἐδῆντο δὲ γὰρ ἔσθ. Iliad. H.

Postquam exempta fames epulis. Æn. 1. The just Size of Satisfaction.

V. 454. By this great Conference; by this great Opportunity of discoursing with an Angel: Conference of Conferentia, Lat. of conferre, Lat. to discourse with.

V. 458. Divine Effulgence; whose shining shape, the brightness of their Divine Creator. Effulgence, of Effulgere, Lat. to shine bright.

V. 468. The Winged Hierarch; the Angelick Wing'd Commander Raphael, one of the Heavenly Hierarchy, of 12,000, a Commander of the Sacred Bands, a Leader of the Holy Legions of 1,000. Gr. Holy, and Ἀρχή, Principality, Government.

V. 470. From whom all things proceed, &c. O Adam, there is one Almighty, the great Creator of all things, from whom they came down, and to whom they must return up again, unless they aside and deviated from the design of their Creation, by which they were all created God-sons in Perfection, according to the Order and Degree in which God placed 'em; Who saw every thing that he had made, and behold it was very good, Gen. 1. Ver. 31. Therefore such to Perfection.

All things proceed, and up, &c. return For of him, and through him, and to him are all things, Rom. 11. Ver. 36. All things are of God, 1 Cor. 11. Ver. 12. One God and Father of all, which is above all, and through all, and in you all, Ephes. 4. Ver. 6. For by him were all things created, that are in Heaven, and that are in Earth, visible and invisible, &c. all things were created by him and for him, Coloss. 1. Ver. 16. We may speak much, and yet come short: Wonder is sum, He is all, for the Lord he hath made all things, Ecclesiastic 43. Ver. 27, and 33. Depraved, depravatus, Lat. vitiated, corrupted, debauch'd from Good.

Quantum non noxia corpora tardant
Terrenique hebitant arum. Æn. 6.

V. 472. One first Matter all indid, &c. All made of one first Matter, clothed with downy Form, and different Degrees, Sizes of Substance, and of Life, in living Creatures: The first Matter void of all Form, out of which all things were made, is as obscure and confounded as the Chaos whence it came: All that we know of it, is from the Manifestation of Mists concerning the Creation, Gen. 1. That before the Voice of the Almighty commanded Light to appear, the Body of the Four Elements lay mix'd and confounded together in the black Abyss, the dark and invisible Materials, out of whose struggling Womb this beauteous World arose. Then the unseen and undistinguishable Matter, assumed various Shapes and Substances of divers kinds, more light and airy, more opac and bright, extended or condens'd according to their Functions, and the Faculties, the Spheres and Places of their Activity, appointed and allotted them through the vast Universe, by the Sovereign Architect. Indid, furnish'd with, cover'd, or cloth'd withal, of Indutus, Lat.

V. 475. But more refin'd; But these Forms and Substances are more refin'd, more spiritual, light and pure, as plac'd in nearer Neighborhood to their Maker; Or gradually rising towards him, and plac'd in the true station of its own Activity, till from more gross it does sublime it self, to a more pure, and more exalted state, according to the Limits of its Allotment by Nature made Refin'd, made more pure, of Raffiner, Fr. to refine, to purify, as Gold is, from its Dross by Fire.

V. 481. The Bright consummate Flour, Spirits Odeorous Breaths; the shining and complex Essence, breathes out its Native Essence. Consummate, Consummatus, Lat. perfect, finish'd. Spirits of Spirare, Lat. to breathe, to smell. Odeorus, of Odeus, Lat. having a sweet smell.

V. 484. Man's Nourishment, &c. Flowers and Fruits the first Primitive Food of Mankind, to due degrees refin'd, raise and exalt themselves to Vital Spirits, Vehicles of Life, which heightened to new essences to Animal, are subservient to Sense and Motion, thence at last sublimed to Intellectual Spirits, aid and assist our Souls in all their Faculties of Phancy, Knowledge and Understanding, the Handmaid of our Reason. There are in all Animals two kinds of Spirits, the Vital arising from the Blood, and Animal the Off-spring of the Vital Spirits; and of these a third sort is generated in Man, namely, the Intellectual subservient to the Soul.

V. 488. Reason discursive or intuitive: Discursive Reason, is that act of our Minds, by which after previous Perception and Judgment made by comparing and distinguishing any thing under

our Enquiry, without from others better known, we form more certain Notions and Conclusions thereof; and by reasoning with our selves or others in the best manner we can, describe and discover the Nature of the same. Called Discursus, Lat. a discurrendo, from a Metaphor our imperfect Knowledge by the assistance of Sense.

Intuitive Reason, is that more refined, sudden and satisfactory Insight, that Pure Spirits, and Illuminated Angels have, into the Nature of things, who freed from a long Chain of Thoughts, and an intricate and intangled Train of Consequences, easily penetrate into Causes obscure and hid from us; and at first Glance, uno mentis actu, make clear Discoveries of 'em.

V. 490. Differing but in Degree's Human Discourse, and Angelical Intuition, are of the same kind, and differ only in Degrees, of Certainty and Celerity; for the difference between our Gradual and Groping Understandings, and their clear and sudden Illuminations, seem to be like the Operations of Hearing and Seeing, the first of which is perform'd by Degrees, word after word, slowly and consequentially; the latter sprightly and in an instant. Intuitive, seeing, beholding. Or Intuitus, Lat. a looking on.

V. 494. May participate; May feed and feast with Angels: Of Participare, Lat. to share, to take part of.

V. 495. Nor too light Fare; Nor find our Food too thin and airy: Fare, Food, of the Sax. Feorh Life, as (vivere a vivendo) being its support.

V. 496. Corporal Nutriment; From the gross Nourishment, and coarse Food: Nutrimentum, Lat. any thing that nourisheth, and feeds, as Fuel is the Food of Fire.

Suscipitque ignem solis, atque arida circum
Nutrimenta dedit. Æn. 1.

V. 503. Whose Progeny; Whose Off-spring you are: Progenies, Lat. of Progenies, Gr. a Fore-father. Adam is call'd the Progeny of God, who was his Maker, as at Ver. 519. Son of Heaven and Earth, because by God rais'd out of the Dust.

V. 507. Propitious Guest; Friendly loving Visitor: Propitius, Lat. kind, favourable.

V. 509. The Scale of Nature set, &c. Well hast thou described to us the Compost of the Creation; by instructing us in the several Degrees and Stations of Created Beings, as placed nearer or more remote, from God the Center, whence they issue all, to the Circumference of the vast Universe, and from thence tend to him, each in its appointed distance.

V. 511. Whence in Contemplation, &c. There is a real visible Ladder, (besides that Visionary one of Jacob) whose foot, though placed on the Earth among the lowest of the Creation, yet leads us by Steps in Contemplation of Created Things up to God, the Invisible Creator of all Things; for as there are many Degrees of Beings, Superior and Subordinate, there must at last, at the Top of this Scale, be one Supreme, Sovereignly Good and Great: Contemplatio, Lat. for Meditation, deep Thoughtfulness.

V. 513. That Caution join'd; That Warning given us; That forewarning added to thy Instruction. Caution, Lat. a Cavendo, from taking heed to. Caution est, Ter. we must beware.

V. 515. His Love desert; Can we forsake and leave him, who has lov'd us so, as to place us in the Blessed Paradise? Can we quit our Obedience, and relinquish his Love? Desert, leave, of Deserere, Lat. to forsake, as Deserters, Run-away Soldiers do the side they first were on.

V. 524. Perfect, not Immutable; God made thee Good, (as he did all things) but not Unalterable: He made thee Perfect, but left it in thy Power to continue so: Well express'd by the Wise-man, God made Man from the beginning, and left him in the hand of his Counsel. Eccles. 15. Ver. 14. Before Men in Life and Death, and which he chooseth shall be given him, Ver. 17. Perseverate Lat. to stand fast, to continue constantly in.

V. 527. By Nature free; God made thy Will in its very Nature free, not over-powered by uncontrollable Fate, or shackled and bound up by the Compulsive Power of Necessity. The bare Notion of a Will implies and supposes Freedom and Choice; for to will is to chuse, which no Man can do, if over-ruled by Inevitable Necessity. Of this before, Book 3. Ver. 96. &c.

Ibid. Fate inextricable; The unavoidable Determination of Fate, from which (if there were any such) we could by no means free our selves: Fate would be like a Labyrinth (in whose Description Virgil uses the same word) from whence we could find no way out.

Inextricabili error. Æn. 6.

Inextricabili, Lat. that could not be unfolded, not to be avoided.

V. 530. Not our necessitated; God requires our willing Service, our Free-will Offerings, not such as are forc'd upon, as from us, such would be unacceptable to him. Where only what we need must appear, not what we would. Book 3. Ver. 105. Volontaire, Voluntarius, Lat. free, of one's own accord and consent. Necessitated, forc'd, compell'd, of Necessitate, Lat. to oblige by force.

V. 534. But what they must by Destiny; But what is ordain'd and appointed by a Superior Power uncontrollable and uncontrollable, against which all struggle and endeavour is in vain. Destiny, the

Τὸ Νεμεσιστικόν, of the Greeks, and the Latins, *Forum*, of *Destinatio*, Lat. to appoint to, *destiny* being (in their Opinion) that maintain'd it) an unavoidable appointment of all the Men were either to do or suffer, from which they could not depart: Now this *Heathen* explodes.

V. 536. In sight of God enthron'd; Seated in Bliss, in the Beatifick Sight of God: *Enthron'd*, Gr. to place on a Throne, the Characteristick of a Kingdom. That you may eat and drink at my Table in my Kingdom, and sit on Thrones judging the Twelve Tribes of Israel. Luk. 22. Ver. 30. and Matth. 19. Ver. 28. *Θρόνος*, Gr. a Royal or Magisterial Seat, of the *οὐρανίου*, to sit.

V. 544. Our great Progenitor; Our great first Father, the general Ancestor of Mankind, who proceeded all from his Loins: *Progenitor*, Lat. of *Progenies*, Lat. of *Προγονος*, to produce, to be before, *ἡ ἀρχαία πρόγονος*, Ancestors.

V. 545. Attentive; Heedful, giving good ear to: Of *Attendere*, Lat. to hearken, and mark well.

V. 547. Then when Chorus Song, &c. Then when the Quire of Charming Cherubim, sing their Celestial Songs by Night; A heightened Imitation of Virgil.

Tale tuum Carmen, nobis divine Poeta,

Quale solet festis in gramine, &c. Ecl. 5. See Book 4. Ver. 650.

V. 557. Worthy of Sacred Silence to be heard; A Relation worthy to be attended to, with a profound Silence as Men employ'd in Holy Mysteries are wont to use.

—*Sacra digna silentio.* Hor.

A serious devout Silence. *Relatio*, *Relatio*, Lat. an Account, the rehearsing of any thing hap'n'd, *ἡ ἀναμνηστική*, from telling and repeating it.

V. 560. In the great Zone of Heaven. For the Sun is not yet arrived at the South, has hardly reach'd his Meridian Altitude, and therefore scarce has finish'd half his Journey, and is hardly yet entering the other half, he is to complete, by circling the World every Day with his Glorious Globe. Lat. a *Girdle*. See Book 2. Ver. 398.

V. 562. Assenting; Agreeing to, granting his request: Of *Assentiri*, Lat. to grant.

V. 571. This is dispens'd; This also is allow'd and granted: Of the Fr. *Dispenser*, and the Lat. *Dispensare*, to *Licentia*, whence *Dispensatio*, a Relaxation of a Law.

Ibid. What surmounts the reach; What riseth above the reach of Human Understanding: What exceeds the compass of thy Capacity: Of *Surmonter*, Fr. to rise, to mount above.

V. 572. Delineate so; I shall so set forth and describe: Of *Delineare*, Lat. to draw the form of any thing, by Lines, thence to Paint.

V. 573. But the Shadow of Heaven's be but the faint Resemblance of Heaven, where Spiritual Things and Beings are like to Corporeal, and that Superior more resembling this Inferiour World, than Men imagine.

V. 577. And Chaos wild Reign'd, &c. The World was uncreated yet, and empty, and wild deform'd Darkness ruled o'er those Orbs where the bright Heav'ns now run, and staid Earth now lay laid'd rests upon her Central Point. A short, but full and noble Description of the Creation.

V. 580. For time, though in Eternity, &c. For time, even in Eternity, being refer'd to Motion measures the Duration and Continuance of all things, by what is present, past, and yet to come. Time, says Plato, is the Image of Eternity, Fluid and in Motion. Aristotle affirms, Eternity to be a fix'd and permanent Instant, (τὸ νῦν,) and Time an Instant in Flux and Motion: But the Flux and Duration, the Constituents of Time, can no otherwise be reckoned but by applying it to Motion. *Durable*, *Durabilis*, Lat. lasting, that has continuance.

V. 583. As Heaven's great Year brings forth; On such a Day, as Heaven's great unchangeable Year brings forth, where a thousand Years are in (God's) sight but as yesterday when it is past, and as a Watch in the Night, *Psalm* 90. Ver. 4. One Day is with the Lord as a thousand Years, and a thousand Years as one Day, 2 Pet. 3. Ver. 8. Our Poet seems to have had Plato's Great Year in his Thoughts, of which, and the Great Caldean Months, see *Jos. Scaliger* in *Can. Usage*, pag. 271.

Magni ab integro Sacrorum nascitur Ordo.

—*Et incipit magni procedere menses.* Ecl. 4.

V. 589. And Gonsalons, &c. *Gonsalon* or *Gonsalon*, Fr. is an old-fashion'd Banner, a small square Flag born on the top of a Lance, used at this Day by the Popes Forces, whence *Le Gonfalon de l'Eglise*, the General of the Churches Forces. *Rear*, of *Arriere*, Fr. behind, the back part of an Army, that comes last.

V. 592. In their glittering Tissues bear emblaz'd; Or in their gawdy Streamers painted bear, &c. *Tissues*, of the Fr. *Tissu*, woven, as with us *Cloth* of Gold, Silver, &c. as being the most Precious Wool. *Emblaz'd*, *emblazé*, Fr. to draw and paint Coats of Arms in their proper Colours.

V. 594. Recorded

V. 594. Recorded Eminent; Recorded and remember'd for their Eminency, and Excellent Example. Recorded, of *Recordari*, Lat. to bear in mind, to remember.

V. 602. Hear my desire; Give ear to my Ordinance, which shall stand irrevocable, I will declare the Decree, *Psalm* 2. Ver. 7. *Unrevok'd*, *irrevocabilis*, Lat. not to be recalled, or altered.

V. 603. This Day have I begot, &c. According to the Prophetick and Infighned Psalmist, Thou art my Son, this Day have I begotten thee, *Psalm* 2. Ver. 7.

V. 604. Him have Anointed; I have set my Anointed upon my holy Hill of Zion, *Psalm* 2. Ver. 6.

V. 608. All Kneel in Heaven, &c. That at the Name of JESUS every Knee shall bow, of things in Heaven, &c. And that every Tongue shall confess, that Jesus Christ is Lord, to the Glory of God the Father, *Phil.* 2. Ver. 10. and 11. Let all the Angels of God worship him, *Hebr.* 1. Ver. 6.

V. 609. Vicegerent Reign; Under him as my great deputed Governor: *Vicegerent*, *Vicemgerens*, Lat. whom I have constituted and appointed in my place.

V. 610. As one individual Soul; Agreeing and uniting together like one Soul, incapable of division. *Individual*; *Individuum*, Lat. Inseparable, that cannot be divided.

V. 612. Breaks Union; Violates the Unity, Peace and Concord of my Kingdom. *Unio*, Lat. Agreement.

V. 620. Mystical Dance; Strange Mysterious Motions, which the shining Sphere of the Seven Planets, and that of the fix'd Stars does in their various Revolutions imitate nearest. *Mystical*, of *Μυστικός*, Gr. Mysterious, containing some Sacred Secret.

V. 622. Mazes intricate; Intangled and unaccountable Rounds. *Mazes*, Book 2. V. 561. *Intricate*, Book 2. Ver. 877.

V. 623. Excentrick; Intervolv'd, &c. Windings and Turns intangled and obscure, involving and surrounding one another, although not moving on the same Center, yet then most regular and orderly, when to our weak and distant Understanding they seem most unaccountable and distinguish'd: A just Re-

proof to the presuming Sons of Adam.

*E gli altri i quali esser non ponno erranti
S' angelica virtù gli informa, e move:*

Advanced by the Translation,

*And those intrinsically Errant call'd, I throw,
Since he errs not, who doth them guide and move.* Tass. Cant. 9. Stan. 6.

*Astra, tum ea quæ sunt infixa certis locis,
Tum illa, non re, sed vocabulo errantia, &c.*

Cic. Quæst. Tuscul. Lib. 1. Sect. 25.

Excentrick, Book 3. Ver. 575. *Intervolv'd*, rowl'd within one another, of the Lat. *Intervolv*, between, and *volve*, Lat. to turn.

V. 626. So smooths her charming Tones. And in their Motions such Divine Perfection appears, and their Harmonious Proportion so tunes her Charming Notes, that GOD himself, pleas'd and delighted, pronounc'd 'em Good, *Gen.* 1. Ver. 18. There is a Text in *Job* 38. Ver. 37. that seems to favour the Opinion of the *Pythagoreans*, concerning the Musical Motion of the Spheres, though our Translation differ therein from other Versions. *Concentum Cæli quæ dormire faciet?* Who shall lay asleep (or still) the Consort of the Heav'n? But this (in that Poetick and Harmonious Book) is to be understood Metaphorically, of the wonderful Proportions observ'd by the Heavenly Bodies, in their various Motions: For Bodies of their vast Size and incredible Celerity, must either make no Noise at all, or so prodigious a Sound, as would not only be heard here below, but make us also incapable of hearing any thing besides.

Tones; *Tunes*, *Τόνος*, Gr. of *Τίσις*, to strain, Sounds and Notes being τῆς ᾠδῆς τῶνος, Strainings and Extensions of the Voice.

V. 633. Rubied Nectar; Nectar as Red as Rubies: An Imitation of Homer,

—*Παράδωκε τράμ' αἶμα
Ἀμύμονος τλήσασα, κίχρα δ' Νέκταρ ἰσοχρόον.* Οδ. Ε.

The true Ruby Colour of good Claret, the Remembrance of whose Charming Complexion neither of our Poets had lost with their Eyesight. *Nectar*, Book 4. Ver. 240.

V. 634. In Pearl; In Diamond, &c. Our Author has dish'd out his Angelick Banquet, as richly as Homer has the Entertainment of the Gods.

*Οἱ δ' ἐπὶ θεῶν ἔδῃ τῶν ἀθανάτων ἡρώων
Κρυπτοὶ ἐν δαπνίδι, μετὰ δ' ἑσθίου πότνια Ἥρη
Νέκταρ ἰσοχρόον. Τεὶ δ' ἡρώωνος Ἀνδρόν
Δανδῶν' ἀλλήλων. Ιλ. Δ.*

V. 635. *Πῦμα*

V. 635. *Vine the Growth of Heaven's Of Heavenly Growth*: These Celestial Vines, seem to allude to that of our Saviour, I will not drink henceforth of the Fruit of the Vine, until the Day when I drink it new with you in my Father's Kingdom, Matth. 26. Ver. 29. where by now, interpreters understand Wines of another and more Noble kind.

V. 637. *In Communion sweet; In pleasing Society*: Communio, Lat. Fellowship, a Communion, from the security it affords.

V. 638. *Quaff Immortality and Joy*: Drink plentifully of the Rivers of Pleasure that are to God Right-Hand for evermore, Plal. 36. Ver. 8. For with thee is the Fountain of Life, Ver. 9.

V. 639. *Scene of surfeit*: Sure not to surfeit, where satisfaction prevents excess; Surfeit, of the Ita. *supra* fare, to exceed, to burden, and over-do, *supra* facere, to over-do, to over-reach, to exceed the bounds of Necessity.

V. 642. *Now when Ambrosial Night*: Now when sweet charming Night. *Ambrosia* is said to be the Food of the Poetick Food by which the Gods maintained their Immortality, thence used for sweet, delicious and invigorating.

—Liquidum Ambrosie diffudit odorem,
Quo totum nati Corpus perduxit; at illi
Dulci compositis spiravit crinitus aura;
Atque habitis membris venit vigor. Geor. 4. Ambrosial, Book 2. Ver. 41.

V. 643. *Hence Light and Shade spring both*: More fully described in the beginning of Book 6. Ver. 4.

There is a Cave
Within the Mount of God, fast by his Throne;
Where Light and Darkness in perpetual round
Lodge and dislodge by turns, which makes through Heaven
Grateful Vicissitude like Day and Night, &c.

V. 646. *In darker Veil*: Night comes not there in darker Dress: Veil, Fr. *Voile*, Lat. *Velum*, a Veil, from covering; Night, well resembling a Veil thrown o'er the dark'ned World.

Nox ruit & fuscis tellurem amplectitur alis. Æn. 8.

Ibid. *Refeat Dew*: Dew resembling Roses both as to scent and shew: *Refeat*, of *Refacere*, Lat. of a Rose Colour, of *Pedus*, Gr. for that charming Flower.

V. 647. *All but thy mistleaving Eyes of God*: Behold, he that keepeth Israel shall neither slumber nor sleep: The Lord is thy Keeper, Plal. 121. Ver. 4 and 5.

V. 649. *Than all this Globous Earth*, &c. Larger and more capacious than this round Earth, it flatted and spread out all into one wide open Plain. *Globous*, Lat. *Globosus*, round, of *Globus*, any thing of a round shape. So at Ver. 750. of this Book.

—Regions to which
All thy Dominions, Adam, is no more
Than what this Garden is to all the Earth
And all the Sea, from one entire Globe
Stretch'd into Longitude.

Then Paradise is in Comparison of Earth and Sea, if from their vast great Round they both are stretch'd and drawn out into Length. *Longitude*, Lat. *Longitudo*.

V. 654. *Celestial Tabernacles*: Heavenly Tent. *Tabernaculum*, Lat. a Tent.

V. 657. *Alternate all Night long*: By turns, singing and answering one another, of *Alternare*, Lat. to do any thing by turns.

Illi Alternantes multa vi prælia miscuit. Geor. 3.

V. 661. *Preceminence*: *Praeeminencia*, Lat. a state of extraordinary Splendor and Dignity of *Praeeminere*, Lat. to be raised in Power and Place above others.

V. 664. *Messiah*: משיח, Hebr. of משיח, to Anoint, as Christ, of משיח, Gr. for the same, as interpreted by the following words. *King Anointed*: He that has found the Messiah, who is, being interpreted, the Christ, Joh. 1. Ver. 21. The Kings of the Earth for themselves, and all Rulers take Counsel together, against the Lord, and against his Anointed, Plal. 2. Ver. 2.

V. 671. *His next Subordinate*: The Angel commanding next under him, of the Lat. *subordinare*, Lat. next in order and degree.

V. 673. *Has past the Lips of Heaven's Almighty*: According to the Scripture, where Paul is spoken of after the manner of Men; But by every word that proceeds out of the Mouth of God, Matth. 4. Ver. 4.

V. 677. *Id*

V. 677. *Was wont to impart*: Used to communicate my most secret Thoughts: *Impart*, of the Lat. *Impertire*, to make Partner in, to discover and disclose.

V. 679. *Thy Sleep dissent*: How come we now so far to disagree, that thou shouldst sleep so soundly, while I wake disorder'd and disturb'd at the dimities new and strange Decree: *Dissent*, of *Dissonare*, Lat. to be of contrary Opinion and Sentiments, to disagree.

V. 697. *The Recent Powers*: The Commanders, of *Regere*, Lat. to bear Rule, to Govern.

V. 700. *Had disincumber'd Heaven*: Night had disengag'd Heaven: Had clear'd it by withdrawing it self, of *dis*, the disjunctive Preposition, and *incumbere*, Fr. to hinder, to trouble or perplex; or of the Ita. *ingombrare*, to hinder, as Darkneis does. *Hierarchal Standard*, that belonging to Satans whole Hierarchy.

V. 702. *Tells the suggested Cause*: Acquaints 'em with the pretended Occasions of their March: *Suggestere*, Lat. to prompt, to put in mind, slyly to insinuate.

V. 703. *Casts between ambiguous Words*: Lets fall doubtful Expressions and Words that seem to few Suspicion. *Ambiguus*, Lat. doubtful, that may be taken in a double sense.

—Hinc spargere vocem
In vulgum ambiguus. Æn. 2.

Ibid. *Jealousies*: *Suspicion*: *Jaloufie*, Fr. is properly a mistrust arising between Lovers concerning their plighted Truth and Honour, from thence translated to signify the Suspicion of Cities and Bodies Politick have, of Inroachments on their Liberties, &c.

V. 704. *To sound or taint Integrity*: To falsom or infect their Loyalty: To try or taint their Obedience. To *sound* is a Marine Metaphor, from the Plummets so necessary to the Seaman's safety, of the Fr. *sonder*, to try the depth of the Water. *Taint*, of the Fr. *teindre*, Lat. *tingere*, Gr. *τίσσειν*, to die, to colour, to infect, Corruption throws it self by discolouring. *Integritas*, Lat. Truth, Loyalty.

V. 708. *At the Morning-Star that guides*, &c. The Morning-Star Lucifer, as he is named at Ver. 760. How art thou fallen from Heaven, O Lucifer, Son of the Morning? Isai. 14. Ver. 12.

—Diffugiunt Stellæ, quarum agmina cogit
Lucifer, & Cæli Statione novissimus exit. Met. 12.

Qualis ubi Oceani perfusus Lucifer unda,
Quem Venus ante alios Astorum diligit ignes,
Extulit ex sacrum Cælo, cenebræque resolvit. Æn. 9. Translated from Homer's.

Ὅτι δ' ἂν ἀνδρῶν μὲν ἀρετὴν οὐκ ἐπὶ ἀμύχανῳ
ἔμελλε, δὲ τοῦτο δὲ ἐν ἑκατέρῳ ἴσταν ἀνδρῶν. IA. X.

V. 710. *Third part of Heaven's Host*: Behold a great Red Dragon, &c. and his Tail drew the third part of the Stars of Heaven, and threw them to the Earth, Revel. 12. Ver. 3, and 4.

V. 711. *The Everlasting Eye*: God Omnipotent, whose Everlasting Eye beholds the inmost Motions of our Minds, as the Psalmist reasons admirably: He that formed the Eye, shall he not see? The Lord understandeth the Thoughts of Man, Plal. 94. Ver. 9, and 11. *Discerns*, knows distinctly, of *discernere*, Lat. to see plainly. *Abstrusest*, the most hidden, the most secret Thoughts, of *abstrudere*, Lat. to thrust into a Corner, out of the way, and search of Men.

V. 713. *The Golden Lamps*, &c. And there were seven Lamps of Fire burning before the Throne, Revel. 4. Ver. 5.

V. 716. *Among the Sons of Men*: Among the Angels: So called, of their early Creation, before this lower World, as many suppose, and as the Series of our Poem assumes, at Ver. 577. At the World was not, &c.

V. 720. *In full Resplendence*: In its fullest and most perfect Brightness. *Resplendescencia*, Lat. Brightness.

Ibid. *Heir of all my Might*, whom he hath appointed Heir of all things, Hebr. 1. Ver. 12.

V. 726. *Throughout the spacious North*: According to that of Isaiab, where he parallels the insulting Assyrians with Satan: For thou hast said in thy Heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God: I will sit in the sides of the North, Chap. 14. Ver. 13.

V. 731. *Our Sanctuary*: *Sanctuarium*, Lat. Heaven, God's holy Seat: Look down from thy holy Habitation, from Heaven, Deut. 26. Ver. 13.

V. 736. *Haft in derision*: *Dispistis*, laughest to scorn: He that saith in the Heaven's shall laugh. The Lord shall have them in derision, Plal. 2. Ver. 4. Of *deridere*, Lat. to laugh at.

V. 739. *Illustrates*: Gives greater Lustre to: Of *illustrare*, Lat. to render Renowned.

V. 741. *Be dextrous to subdue*: Be ready and resolute to tread down thy Enemies. *Dextrous*, lucid, quick, of *dextra*, Lat. for the right, the most ready Hand.

—Qui rebus dexter modus. Æn. 4.
Et nos, & tua dexter adi pede sacra secundo. Ibid. 8.

C c c

V. 746. Or

NOTES

On MILTON'S

PARADISE Lost.

BOOK VI.

V. 1. ALL Night the dreadless, &c.

All Night shundamnt Angel unpurs'd,
Held through Heav'n's open plain his way, till Morn
Rous'd by the Hours that keep their constant course,
Blushing unbar'd the East-Door of the Dawn.
Within GOD's Holy Mount, Neighbouring his Throne,
There is a Cave, where Light and Darkness dwell
By turns, full wing each other in a Round
Uninterrupted, which makes through high Heav'n
Pleasant Variety, like Day and Night;
Light follows forth, while at the other Door
Obedient Darkness enters, till her time
To overcast Heav'n, though our blackest Night
Shews like Gray Twilight here. And now the Morn
(Such as with us) went forth, adorn'd with Gold
Refin'd by Heav'n's pure Fires, before her Night
Fled vanquish'd, with the piercing Darts of Light
Shot through and scatter'd.

V. 3. With Rose Hand; From those Colours that adorn the Morning, she was call'd by
Homer 'Ροδάκηναι, 'Hōs, the Rose-finger'd Morn; and Κερόνικα, from her Gay Moor-
ing Gown. She is said to be mak'd by the Circling Hours, because appearing exactly, when the
Hour of her rising comes round.

—Ecce Vigil rutilo patefecit ab ortu
Purpuream Aurora foret, et plena Refarum
Atria— Met. Lib. 2.
Il di seguente all'hor, ed aperte sono,
Del Lucido Oriente al Sol le porte. Tass. C. 1. Stan. 71.

'Hōs δ' ἐν ἀρχῇ παρ' ἀγῶνι Τιθωνοῖο
"Ὀρὸς", ἢ ἀδρανέουτος φῶς φέρετ' ἔκβηται.
Imitated by Virgil,
Tiboni proceum liquent Aurora Cubile. Aen. 4.

V. 4. Unbar'd the Gates of Light; As if Heaven were shut at Night, and open'd next
Morning. As Virgil,

Ante diem clauso componet Vesper Olympo. Aen. 1.
Jam nitidum reterege diem, nollisque fugantes
Tempora Lucifero. Met. Lib. 7.

V. 5. Full

Book VI. Notes on Milton's Paradise Lost.

V. 8. Vicissitude; Vicissitudo. Lat. Changing by turns, succeeding one another.
V. 10. Obedient; Obedientia. Lat. obedient, complying.
V. 13. The Morn such as in highest Heav'n; Homer made the Day break in Heaven as well
as on Earth, and the Light as necessary to the Gods as Men.

Ἦδ' ἰδὸν ἦν ἡνὶ θεοῖσι χροὸν μακρὸν Ὀλύμπου
Ζητοὶ φῶς ἔβηται, ὃ δ' ἀδρανέουτος ἀδρανέουτος. IΛ. B.

From whence our Author seems to have taken the hint of his Heavenly Cave, where Light
and Darkness make their Intercourse. Array'd in Gold Empress, dress'd and adorn'd in flaming
Gold. Array'd. Array. Fr. Equip'd, furnish'd, set out with. Empress, Book 1. Vers. 117.

V. 15. Vanish'd Night shot through, &c. Night fled away, wounded and shot quite through, with
the piercing Rays of Light.

Era ne la Flagion, ed anco non cedo
Libero Ogni confu la notte al giorno;
Ma l'Oriente resister si vede.

Et anco e il ciel d'alcuna Stella adorno. Tasso. Can. 18. Stan. 12.
Vanish'd, of Vanescere. Lat. to go away on a sudden, as Mists do.

V. 16. With thick embattel'd Squadrons; With great Numbers set in Battel array: Embattel'd,
embodied, drawn into great Squadron, of in and battailers, Fr. to fight, to order and range
an Army fit to engage.

V. 18. Resisting blaze on blaze; Daring fierce Fire from their Flaming Arms.

Ἦντο γὰρ αἰθέραι δαμάζοντες ἀπὸ τοῦ ἡλίου
"Οὐρανὸς ἐκ κορυφῆς, ἐκείθεν δὲ τὰ φάσματ' αὐγῆς,
ὡς δὲ ἐρηδύοντο ἀπὸ χαλκῆς ἑσπερίοιο
Λύγην παραφανέουσα δὲ αἰθέρι; ἕρποντο τῆς. IΛ. B.

So Diomedes in his shining Armour is described:

Δαδὲ δ' ἐκ χρυσοῦ τ' ἐκ ἀπὸ δὲ αἰγμάτων πύρ
Τόλιν δ' ἐκ χρυσοῦ καὶ ἑσπερίοιο τῆς ὡς αἶμα. IΛ. E.

Virgil of Aeneas's Armour made by Vulcan, says they were,

Arma radiantia
Terribilem cristis galeam, flammisque comentem,
Fatiseruntque enses, lorica ex ære rigentem
Sanguineam, ingentem; Qualis enim cærula nubes
Sola inardescit radiis, longæque resurget. Aen. 8.

Blaze, signifies a sudden and fierce flame, of the Teut. *Blazen*, to blow, as the effect of a
great blast, or the imitation of its noise.

V. 19. War in prospect; All Preparations for War ready: The Angelick Host that stood for
Heav'n, ready to march against the Rebel Army. In prospectu stare; The Roman Soldiers
were said to stand, when ready to give the Onset. Cum prospectu jam milites et expediti ad
bellum erant.

V. 20. Had thought to have repented; This is said 'Arrepent', after the manner of Men, for
it is unconceivable that an Angel (a Spirit of more pure and enlighten'd Perfection than Man-
kind is) should be a stranger to the Omniscience of GOD Almighty.

V. 23. Acclamations; Shouts of Joy; Acclamatio, of Acclamare. Lat. to shout for Joy.
V. 26. High applauded; Highly commended, extremely extoll'd. Applauded, applausus, Lat.
to applaud, to clap Hands in token of liking and approbation.

—Ingenitum plausum Tyrii. Aen. 1.

V. 34. Michael; מִיכָאֵל, Heb. the Power of God, of מִיכָאֵל Heb. to be mighty. Gabriel
Book 4. V. 549.

V. 43. Military Prowess; Warlike Courage; Military, of Militari, Lat. Soldier-like, of
Miles, Lat. a Soldier. Prowess, Prouesse, Fr. Valour.

V. 48. By Millions; By mighty Multitudes; Milien, Lat. Milio, 1000000, of Mille, Lat. a
Thousand.

V. 54. Of Tartarus, Book 2. V. 858. Hell, the bottomless Pit that stands gaping wide to
receive em, into its Flaming Conflux.

V. 56. The Sovereign Voice; God Almighty, whose Omnipotent Word made all the World
and makes it tremble and melt before him.

V. 58. In Duilge (Frenzies reluctant Flamer,

Now Clouds began
To hide his Holy Hill, and rowling Smoke,
Fraught with fierce Fire, contending to get free:
The signal of his rising Wrath.

Reluctant Flames; Striving to break forth; Of *Reluctari*, Lat. to Struggle.

V. 62. In mighty Quadrate; In a vast square Grofs; Of *Quadratus*, Lat. Square; valence *men Quadratum*.

V. 66. Heroick Ardor; Noble Courage, like that of Heroes. Book 1. vers. 532. *Ardor* Lat. Courage.

Diine hinc ardorem mentibus addunt
Euryle? *Æn.* 9.

V. 69. Indissolubly firm; So strongly Embattled, and Embodied, as not to be broken: *Indissolubili*, Lat. not to be dissolv'd.

Ibid. Obvious Hill; No Hill stood in their way, or oppos'd their March: *Obvious*, Lat. what meets or stands in ones way.

V. 73. When the total Kind of Birds; When the Generation of Birds, when the whole species of Fowls appeared upon the Wing; And Adam gave Names to all Cattel, and to the Fowl of the Air, Gen. 2. vers. 20.

V. 77. *Magna* Province wide; Many a large Country. *Province*: *Provincia*, Lat. for any Country, (not formerly part of Italy) added by fair or foul means to the Roman Empire; *Sicilia Princeps se ad fidem amicitiamque populi Romani applicuit, & prima omnium Provincia appellata est*, Cice. pro Fla.

V. 78. Of this Terrene; Ten times the length of this Earth; of this *Terrene Globus*: *Terrenus* Lat. Earthly; Of *Terra*, Lat. the Earth.

Terreno ex aggere bustum. *Æn.* 11.

V. 79. Far in th' Horizon to the North; As far as Angels Eyes could see Northward. The Horizon is a Circle dividing the Heavens into two half Circles, and thereby determining our Sight; By the Greeks Ryled *Ὠρίζων*; By the Lat. *Finis*; The Horizons are various, according to the variety of Situations: Of *Ὠρίζων*, Gr. To Terminate, as they do our view.

Nec sidera tota
Offendit Lybice finitor circulus Ora. *Luc.* 1. 9.

V. 80. A fiery Region; The North is call'd from the Clearness and Brightness of the many Stars in that Quarter, though the South is better provided with them than Antiquity was aware of: But fiery seems here to relate to the Bright Beams that darted from the flaming Arms of *Satan* innumerable Host, marching from the North.

Æraque fulgent
Sole læcessit, & lucem sub nubila jactant. *Æn.* 7.

V. 81. Stretche in Battailous Aspet; The whole North had the Face and Front of one great Battle, set in orderly Array, extended and stretch'd from skive to skive, from one side to the other: *Battailous*; Of *Battailier*, Fr. to Fight, to wage War, to give Battle.

V. 82. Bristled with upright Beams; The Beams that shot upright into the Air, from Spleens and Helms, and shining Shields, made the flaming Region of the North appear, as if cover'd full of fiery Bristles.

V. 84. With boastful Argument Portray'd; Painted with Vain-Glorious Boastings of what they now design'd: *Portrait*; Of the Fr. *Portraitre*, to Paint; Of the Lat. *Protrahere*; as *English*, to Draw.

V. 86. They Wren'd; They Thought, they Foolishly imagined; an old Word.

V. 93. In fierce Hostings meet; Joyn in adverse Encounters, charging each other to deliver Deeds; such as Hosts and Armies thock one another with: Of *Hostis*, Lat. for an Enemy.

V. 105. A dreadful interval; A dismal space: *Intervallum*, Lat. a space between, properly that between the Stakes in a Roman Trench, which being but small, an *Intervallum* is not for small space of Place or Time, and thence a Rest in Musick; which made *Virgil* add to it to express a great distance.

Longo sed Proximus intervall. *Æn.* 5.

V. 107. Before the Cloudy Van; Before the black main grofs: *Van*, Book 2, vers. 537.

V. 108. On the rough Edge of Battel; On the bold brink of Battel. *Edge* is a word not to be express'd by any other in our Language; and in the Sense here meant it has a strange Relation to the Lat. *Acies*, that signified both the sharp Edge of any Weapon; and also an Army in Battel Array ready for the Charge, in which it is expressive of this rough edge of Battel.

Hand aliter Trojanae Acies, Aciesque Latine
Concurrunt. *Æn.* 10.

V. 113. His own undaunted Heart explores; Trys and Sounds his own Courage.

Εἰς τὴν περὶ τὸν ἰσχυρισμὸν τοῦ αὐτοῦ. *ΙΔ.* 3.

Explores; Of *Explorare*, Lat. to Search, Try, and Consider well.

Non lupus infidias Explorat Ovis circum. *Geo.* 4.

V. 115. Realty; Truth, Integrity: *Realitas*, Lat.

V. 118. Or weakest prove where boldest; Why should not Strength and Might there be wanting, where Virtue wanting is; Or weakest prove and most inferior, where Impudently and Impudently rely'd on; Where Boldest, where most Audacious and Brutal.

V. 129. At this prevention more incens'd; More enraged by *Abdiel's* being before-hand with him, and preventing his bold Dehance by his Challenge: *Preventio*, Lat. a getting the Start of;

V. 134. His side Abandon'd; His party Deserted and Forsaken: Of *Abandonner*, Fr. to leave, to quit.

V. 138. Incessant Armies to defeat thy Folly; The Almighty, who Created all Things out of nothing, could easily raise Armies Everlasting, new, and never ceasing Forces, to disappoint and humble thy Ambition: Defeat; *Defaire*, Fr. to destroy, to unmake.

V. 139. With Solitary Hand; With his own single Arm, without Second or Assistance: *Solarius*, Lat. alone; of *Solus*, the same.

V. 146. Erroneous to Dissent; When I alone, among thy multitudes mistaken seem'd to disagree with all th' Ethereal Host. *Erroneus*, out of the way, deceiv'd: Of *Errare*, Lat. to be deceived.

V. 147. My Self thou seest; Those that are of my Party and Opinion: *Secta*, Lat. for a Side, Faction, Family of Philosophers, &c.

Philosophorum Sectæ, Familie, Discipline. *Cice.*

V. 149. Alliance; Book 4. Vers. 504.

V. 152. Seditious Angel; Thou that lovest Factionous Broils, Mutinous and Troublesome: *Seditiosus*, Lat. a maker of Mutinies.

Seditione potens. *Æn.* 11.

V. 159. Omnipotence to none; Who while they feel Divine Power and Strength within themselves, will never allow Almightyness in any one.

V. 162. Some Plume; Some Mark of Honour, to get a Feather in your Cap: *Pluma*, Lat. a Feather.

V. 167. Ministring Spirits; Thousand Thousands Ministred unto him, Dan. 7. vers. 10. And Angels came and Ministred unto him, Matth. 4. vers. 11. Are they not all Ministring Spirits sent forth to Minister for them who shall be Heirs of Salvation? Heb. 1. vers. 14. The various Functions of the Angelick Spirits to God, our Saviour, and his Saints, here by *Satan* misapplied to their Reproach: *Ministrare*, Lat. to attend on.

V. 168. The Minstrelle of Heaven; The Songsters and Fiddlers of Heaven: *Minstrelle*; Of the old word *Minstrel*: Of the Fr. *Menestrel*, a Fidler, an ordinary Player on an Instrument.

V. 169. Servility; A word coined by our Author to express the extreme Meanness and Baseness of Slaves: Of *Servilis*, Lat. of a Slave, or Bonds-Man.

V. 174. Deprave'd; Dolt Misinterpret, dost Render ill, and in the worst Sense express'd: Of *Depravare*, Lat. to Misinterpret.

V. 181. To thy self Enthrall'd; Made a Slave to thy own dire Ambition and vile Rebellion. *Jam illa cupiditas Honoris, Imperii, Provincialium, quam dura est Domina*: *Cic.* *Paradi.* 3.

V. 182. Our Ministring upbraid; Reproach us with our Duty: *Upbraid*; *Scoff*. Jeer at; as Words are multiplied, and Reproaches enlarged, when Men are upon the invective.

V. 193. Such ruin intercept; Such downfall come between this noble Stroke that fell on *Satan*, swift as a Tempest, and therefore not to be prevented, is call'd Ruine; as Rain, Hail, Thunder, Lightning, &c. are call'd *Culi Ruine*, the Downfalls of Heav'n, because they do, *de Culo* rare.

Glomerant

Glomerant tempestatem imbribus Aëris
Collectæ ex alto nubes: Ruit ardens Aëther. Geor. 1.

Fluctibus oppressis Troas, Cælique Ruinâ. Æn. 1.

V. 194. Back he Recoil'd; Ten huge Steps he was driven backwards, he Retreated; *Passus*; *Lat. Passus*, a Stride; *Recoil'd*: Book 2. Vers. 759.

V. 196. Winds underground, &c. Subterraneous Winds and Waters are the supposed Causes of Earthquakes; when the Earth troubled with the Wind-Cholick, or the Strangury, is Torn and Rent, Swallowing whole Cities, or ready to Burst, Trembles, Shaking Mountains from their Seats, or putting them out of their former Place and Posture.

V. 209. Clashing bray'd, horrible discord; Arms smiting, sounding Armour, made a noisy noise, harsh and unpleasant. Thus Homer of his Engaging Gods:

Σὺν δ' ἔπαιον μεγάλοι ἰμάδες, βέε' ἔκρυπτα χθονὶ,
Ἄμφ' ὅσ' ἀπ' ἀπ' ἔκρυπτα χθονὶ. *Il. 5.*

Passaque pedum tremis exorta tellus
Tollitur in Cælum clamor. Æn. 12.

Neither of 'em does so fully set forth the Scene of Horruit; Clashing: Of Clango, *Lat.* and that of *κλάω*, *Gr.* imitation of Noise, and Coined according to the Similitude of the Sound, *Bray'd*, Sounded, made a Noise; Of *βέε'*, *Gr.* to Sound; used by Homer in the foregoing Quotations.

V. 212. Drove was the Noise of Conflict; Dreadful was the Noise of the Celestial Armies encountering one another.

—Tum scuta caveque
Dant sonitum silii galeæ, pugna aspera surgit. Æn. 9.

Conflict; Of Conflictus, *Lat.* the Charge, the Onset; Of *Configere*, *Lat.* to engage in Fight.

V. 213. Ore head the dismal Hiss, &c. Aloft the horrible Hiss of Shining Javelins, took a flaming Flight, and flying, arch'd each Army ore with Fire; *Hiss*: Book 1. Vers. 768. *Volier*: Discharge, properly of winged Arrows; Of *Valde*, *Fr.* a Flight, as of Birds; since their disile, applied to shot of all sorts, wing'd with Death as sudden and inevitable: Darts; Of the *Fr.* *Dard*, a Javelin; Of *Darder*, *Fr.* to Fling; *Cope*. Book 1. Vers. 337.

V. 214. Vaulted either Host with Fire; Virgil's is an Iron Shower.

—It roto turbida Cælo
Tempestas Telorum, ac ferreus ingruit imber. Æn. 12.

Tum late ferreus hastis
Horret ager, campique armis sublimibus ardent. Æn. 11.

V. 217. And inextinguishable Rage.

Βοὴ δ' ἄβυσσος ὀρώρει. *Il. 11.* All Heav'n Resounded.

Ὡς αἰὶν ὑπὸ μαραντο, ὑδὴν δ' ὀρυμαγδὸν
Χάλαρον ἔκρυπτα χθονὶ. *Il. 11.*

—Sequitur clamor, cælique remugit.
Et cælum sonat omne fragore. Æn. 9.

Inextinguishable; Inextinguibilis, *Lat.* that cannot be quenched.

V. 223. Expert when to advance; Skillful when to march on, when to halt, &c. *Lat.* knowing, skillful, to advance; *Avancer*, *Fr.* to set forward.

V. 226. The ridges of Grim War; Widen when and when to close the Furrows of War. The Ranks of Array'd Angels in their due distances, are compared to the Ridges of Furrow'd Fields, widen'd or streighten'd greater or less as the Nature of the Soil in the field and the assault in the other requires.

—Chæatæque toris
Agmina densantur Campis. Æn. 7.

Ibid. No thought of Flight.

Ὡς ἴππευ' ὃν Ἀχαιοὶ ἐπ' ἀλλήλοισιν ἐπένευσαν
Δύον' ἔδ' ἐπένευσαν μὲν δὲν' ἑλόντο φέβοιο. *Il. 11.*

Neither side thought of destructive flight.

V. 239. The moment lay of Victory; As if he only were concern'd in, and able alone, to obtain the Conquest, as if Victory depended on his single Arm. *Moment*; *Momentum*, *Lat.* the whole weight and concern of a thing.

V. 244. Tormented all the Air; Tore and Rent to Rags all the Air: Of *Tormentare*, *Lat.* to Pain, to Vex.

V. 245. Air then seem'd Conflaming Fire; So furious was the Combustion, that the Air seem'd rapt into Contesting, Fighting Fire. Expressive of Homer's Comparison.

Ὡς αἰὶν ὑπὸ μαραντο, ὑδὴν δ' ὀρυμαγδὸν. *Il. 11.*

Thus they fought like flaming Fire, with unextinguishable Rage; as at Vers. 217. *Conflaming*, Striving, Struggling: Of *Configere*, *Lat.* to engage, to cope with.

V. 248. Raving through the dire Attack; Moving throughout the fierce assault; acting every where during the hottest of the Fight: *Attack*; *Une Attaque*, *Fr.* an Encounter, a Shock; *Conflid*, *Confound*, and *Disorder'd*: Of *Conflus* & *Confundere*, *Lat.* to disorder.

V. 258. Surreas'd; Gave over: Of the *Lat.* *Super* & *Cessare*, or *Supercedere*, to abstain from, or leave off.

V. 259. Intestine War in Heaven; The Civil War of Heaven: *Bellum Intestinum* & *Domicilium*: Of *Intestinum*, *Lat.* the Bowels, because made in the very Bowels, and to the certain Destruction of that unhappy Country where it breaks out.

V. 266. And thy Adherents; Thy Companions, thy Followers: *Adherents*; Of *Adhere*, *Lat.* to abide by, to stick close to.

V. 269. How hast thou insill'd; How Craftily and Silly hast thou infected Thousands with thy Malicious Designs: *Insill'd*; Of *Insillare*, *Lat.* to let into drop by drop; a Metaphor expressing thy Insinuation.

V. 274. Brook not; Cannot endure, or suffer: *Brook*; Of the *Sax.* *Brucen*, to digest.

V. 280. Precipitate Thee; Throw three down head-long with augmented pain: *Precipitate*, *Lat.*

Aut pelago Danaon insidias susceperat, dens
Precipitare jubent. Æn. 2.

Augmented; *Augmentatus*, *Lat.* Encreased.

V. 286. Easier to Transact; Easier to deal with me: *Transact*; Of *Transigere*, *Lat.* to finish, to bring a matter to Conclusion, to an End.

V. 292. The Hell thou Fablest; Thou talkest of, of which thou makest a Story, and Dreamst Foolishly: *Fablest*; Of *Fabula*, *Lat.* a Story, a Fiction.

V. 296. They ended Parley; They gave over Talking: *Parley*; Of *Parler*, *Fr.* to Speak.

Ibid. Address'd for Fight; Betook themselves to their Arms, prepared for the Encounter;

V. 299. Liken on Earth Conspicuous; To what, on Earth that's to be found, can one compare or liken these two mighty Combatants, that may be capable of raising human Understanding to the height of such almost Almighty Power? *Conspicuous*; *Lat.* *Conspicui*, that may be seen, perceivable.

V. 306. Expectation stood in Horror; While all the Beholders stood astonish'd, in horrible expectation of the Combat.

V. 310. Within the Wind of such Commotion; Unsafe within the swing of such a fierce Encounter; unsecure within the Whirlwind of such a Hurricane: *Commotion*; *Commotio*, *Lat.* a hurly-burly, a Storm.

V. 311. If Nature's Concord broke; If the Bands and lasting Ligaments, by which the Universe is knit and tied together, were on a sudden dissolved and burst asunder.

—Sic cum Compagne Soluta,
Sacula tot mundi suprema coegerit hora
—Totaque discors
Machina divulsi turbabit fœdera mundi. *Luc. Phar. li. 1.*

—Rupisse videntur
Concordat elementa moras. *Id. li. 5.*

B e e

V. 312. Awaiting

V. 312. Among the Constellations, &c. Among the Heav'nly Bodies War arose. *Constellation*, Lat. an Assembly of Stars called by one general Name, as those of *Cassiopeia* in the Year.

V. 313. Two Planets rushing, &c. As if the Worlds strong Bands o'rb' suddain burst, War was broke out among the Heav'nly Bodies, two Planets armed with all their flaming Fury, rushing on from fiercest Opposition, stood in mid Air each other, and confound their scatter'd Orbs. *Ibid.* *Aspect malign*; The envious Look and malicious Eye the Planets are supposed by Astronomers to cast at one another, according to their various Positions, of ill effect not only to Mankind, but weakening and controuling their own Influence. *Malign*, *Malignus*, Lat. quod male ignitur, malicious, envious.

Oculisque malignis. En. 5.

Aspect and *Opposition*, are Astronomick Terms, for the regards, and relative Positions of the Stars, said to be in *Opposition*, when placed directly over against one another. *Faring*, see Book 5. Ver. 793.

V. 316. Uplifted imminent, &c. They both together with almost Almighty Power, raised up one suddain Stroke, that was design'd to end the Combat, disdaining to need a second to confound them. *Imminent*, *imminens*, Lat. ready to fall, suddain.

Quis super atra fides, jam jam lapsura, cadentique
Imminet assuila. En. 6.

V. 320. In might or swift prevention; They were equal in force and skill, no odds appear'd either in Power or nimble Guard and quick prevention. Odds, inequality, they were both equal, of Odds, an uneven Number, of Odds, Tent. Empty, in which something is wanting, incomplete.

V. 322. Keen nor solid; Neither sharp, nor substantial: Solid, *solidus*, Lat. sound, massive. V. 324. To smite descending; Met *Satan's* Sword falling with a furious Blow downright, and cut it quite in two; nor stopp'd there, but fetching its swift compass round, found way, and cleft him in sunder.

V. 326. Reverse; Return'd; *Reversus*, Lat. of *revertere*, to return again. V. 328. Twit'd him to and fro convolv'd; Twit'd himself rowling to and fro: Twit'd himself rowling to and fro. *Twit*, of *Wit*, Sax. to wreath, to twist. *Convolv'd*, *convolv'd*, Lat. to rowl up and down.

V. 329. The Griding Sword, &c. So painfully the sleeking Sword with wide gaping Wound pass'd through him. *Gridding*, an old word for cutting.

To her Weapon run in mind to gride
The Loathed Leacher. Spens. F. Q. Book 3. Can. 1. St. 61.

Discontinuous; Severing and destroying the continuity of the Parts: *Discontinuum*, *discontinuum*, gawping, according to the old Definition, *Vulnus est solutio continui*.

V. 331. Not long divisible; The Heav'nly Substance soon cemented its self, incapable of being long divided. *Divisible*, *divisibilis*, Lat. separable. Homer tells us, *Paeon* cured *Mari*, wounded in the Grecian Conflict, as soon as *Runnate* makes Milk that was fluid before come to a consistency; that is, by repairing the Continuity: Yet the *Simile* seems not so full, being borrowed of a Body easily divisible into drops, whose Coagulation is forc'd and destructive of its Nature.

ὅτι δ' ἔτι ἔπειτα, πολλὰ λυγρὰ ἰσχυρόν τε σωτήριον
ἔργον ἴδεν, μέλα δ' ὄρεσ' ἀντιπύρρον κινέοντι.
ὅτι αἶμα πρὸς πύρρον ἵστατο δάκρυον ἄρ' ἔτι. Il. E.

Ibid. And from the Gash; From the wide Wound, a Stream of Divine Humour issued forth in Colour like to Blood, such as Heav'nly Spirits may be allow'd to bleed. *Gash*, of the Fr. *Hache*, and this of the Lat. *Ascia*, a Hatchet. *Nebarous*, *Nebarous*, Gr. such Humour as proceeds from *Nebar*, the Gods Divine Drink.

V. 333. Sanguin; Blood-like. *Sanguineus*, Lat. Such as Colerical Spirits, such as Heav'nly Beings may bleed. An exact imitation of Homer.

ἔπειτα δ' ἔμμενον αἷμα θεοῖο
ἴδεν, δὲ πρὸς τὴν βίην μακρόν τε θεοῖο. Il. E.

V. 334. All his Armour stain'd;

Παλαιοῖτο δ' ἄμμιον θώραξ. Il. E.

V. 336. *Upro interpos'd defence*; Thus Homer makes the chief of the Trojans interpose between their wounded Hero when over-born by *Ajax*;

Πρὸς δὲ πρὸς ἑαυτὸν ἀείρον
τὸν δ' ἄλλον ἔπειτα δ' ἀλλήλους ἀλλὰ παρ' ἑαυτὸν
Ἀντίδωκεν ἑαυτὸν ἑαυτὸν. Il. E.

V. 339. From off the Files of War: *Satan* lighted out of his Sun-bright Chariot, as *Ver. 103*, and according to the Homeric manner is now wounded, born (on the Shields of Seraphims) back to it, where it was placed out of the Range and Array of Battail.

Νόσφι ἀπὸ φάλαγγος. Il. E.
— τὸν δ' ἀπ' ἐπ' ἑαυτοῦ
χερσὶν ἀείροντες φέρον ἐκ πύργου, ὅρ' ἰαυὸν ἱππεύς
Ὀδυσσεύς, οἱ δὲ ὀπισθε μέγας ἦδ' ἀλλήλους
ἔτασαν, ὑπὸ τῷ πρὸς ἑαυτὸν πικρὰ ἔχοντες. Il. E.

Much more loose and redundant than our Expressive *Ambar*.

V. 145. Vital in every part; Spirits that are all over Life, whose Being does not depend on Bowels, Heart or Head, Reins, Liver or Lungs, (as weak Man's does, any of which, if damaged, hasten his Destruction) heal and recover quickly, and cannot cease to be, unless reduc'd to nothing by that Almighty Word that called them forth from thence; A Reason of higher reach, than Homer's for the Immortality of his Gods.

Ὅτι δὲ ζῆτον ἑαυτὸν, ἢ πῶς αἰσθάνομαι οἶον
τοῦτο δὲ ἀνέμωρος ἴσος, ἢ ἀνέμωρος καλὸς ἐστίν. Il. E.

Vital; *Vitalis*, Lat. living.

V. 347. By annihilating die; Angels that are Eternal, *à parte post*, as the Schools phrase it, cannot die, that is, cease to be, unless reduced to this Original Nothing. *Annihilare*, Lat. to reduce or bring back to nothing, utterly to destroy.

V. 348. Nor in their liquid Texture; Their soft yielding Frame is incapable of any Blow or Bruise: Their Aerial, fine Fabrick, can feel no destroying deadly Wounds, but is as impassive and invulnerable as the yielding Air. *Texture*, *Textura*, Lat. Weaving: So *Aeneas's* Shield is by *Virgil* call'd,

Chrysi non enarrabile textum. En. 8.

V. 352. They Limb themselves; They shape and size themselves, and take what Colour and Complexion pleaseth 'em best. *Size*, is refer'd to height and raiment, of *Incisura*, as the Fr. *Taille*, signifying the same as a Descendent, of *Tailleur*, Fr. to cut; the size of any thing being in Cut and Make. Others will have it of the Fr. *Affise*, (whence our *Affise* of Bread) of *affiser*, Fr. to appoint; *Stature* and *Size* being the usual Proportion and just Magnitude by Nature appointed to limit and bound the several kinds of Creatures.

V. 353. *Condense or rare*; More substantial, or more aery, grosser or finer. *Condense*, Lat. thick, solid; *Rare*, Lat. *Rarus*, thin, light, aery. See Book 1. Ver. 415. and Ver. 781.

But in what shapes they chose,
Dilated or condens'd, bright or obscure,
Can execute their Aery Purposes, &c.

V. 360. *Refrain'd his Tongue* Blasphemous; Nor forbore to cast his impious Reproaches on GOD Himself, The Holy One of Heaven. The Lord is in his Holy Temple, the Lord's Throne is in Heaven, Psal. 11. Ver. 4. *Refrain'd*, of *Refricare*, Lat. to with-hold, as Horses are with Bit and Bridle, a Metaphor applied in Holy Writ to that unruly Member, so apt to fly out. *Μη χαλινάγων γλῶσσαν αὐτοῦ, ἥτις ἐκ τῆς γλῶσσης ἐκέρχεται*, Jam. 1. Ver. 26. And the same is perused through most part of the third Chapter.

V. 365. *Adramelec and Asmadai*, &c. Routed *Adramelec* and *Asmadai*, two mighty Leaders, a King, one of the Idols of *Sepharvaim*, Heb. Mighty Magnificent King, of *גל*, Glorious, and *גל*, there by *Shalmeser*. And the *Sepharvites* burnt their Children in the Fire to *Adramelec*, 2 Kings 17. Ver. 31. The same with *Moloc*, but with some difference in his wicked Worship and abominable Rites.

Asmadai; The lustful and destroying Angel *Asmadai* mentioned *Tob. 3*, Ver. 8. who robb'd *Sarah* of her seven Husbands, of *גל*, Heb. to destroy.

V. 368. Mangled

V. 368. Mangled through Plate and Mail: Hack'd and hewen through Armour made of Plates of Metal or Coats of Mail. Mangled, of the Lat. *Mancui*, main'd, lamed. Plate, of the Fr. a broad piece of Iron, or the Span. *Plata*, both probably of the Gr. *πλαται*, broad. Mail, of the Fr. *Maille*, the Mesh of a Net, Coat of Mail, (*Immixta ferrea reticulata*) consisting of Rings of Iron link'd together, this light, the other heavy Armour.

V. 370. To annoy the Atheist Crew; To disturb and distress the Unbelieving Crew. *Atheist*, the Rebel Angels were by Satan seduced into this vain Imagination, is probable, otherwise they would not have disobeyed him, and contended with the Almighty. *Atheist* or *no God*, Ephes. 2. Ver. 12. *Without God in the World*, such doubtless was this *Satanick Host*, who *they feel*

Vigour Divine within them, can allow
Omnipotence to none. Ver. 158.

Annoy, of the Fr. *Ennuyer*, to disturb, to distress.

V. 371. Ariel and Arioc; Two fierce Spirits, as their Names denote. *Ariel*, אֵרִיֵּל, Heb. The Lion of God, or a strong Lion, mentioned 1 Chron. 11. Ver. 22. where Benaiab (one of David's Worthies) is recorded for having slain מוֹאֵב אֵרִיֵּל, two Lion-like Men of Moab. By the same is Jerusalem, the City of David, typified; *W's* to Ariel, to Ariel, the City where David dwelt, Isa. 29. Ver. 1.

Arioc, is of the like signification, אֵרִיֵּל אֵרִיֵּל, Heb. a fierce and terrible Lion: Of אֵרִיֵּל, a Lion, and אֵרִיֵּל, terrible, whose Plur. אֵרִיֵּלִים, found Jerem. 13. Ver. 21. has troubled Interpreters.

V. 372. Of Rameil; רָמִיעֵל, Heb. a Name well suited to one of the proud Angels that exalted themselves against their Maker: Of רָמִיעֵל, God, and רָמִיעֵל, Heb. to exalt and raise one self, in vain Opinion: His Violence and Fury may well be said to be *forer'd* and *hasted* in that Combat where all Air seem'd conflicting Fir, Ver. 244.

V. 374. Eternize; Deliver over to perpetual Remembrance, make everlasting to be remembered. *Eternize*, *eternare*, Lat.

Quæ cura Patrum—Tua
Angustæ virtutes, in ævum
Per titulos memoresque fastos
Eternæ? Hor. Carin. Lib. 4. Od. 14.

V. 379. Cancell'd; Blotted out, of Cancellare, Lat. to cross out, to strike out.

V. 381. For Strength from Truth divided, &c. For Power and Prowels when misemploy'd, not to maintain, but overturn Truth and Justice, is infamous and mean, deserving nothing but reproach. *Illaudare*, *Illaudabili*, Lat. disgraceful, as *Virgil* useth, *Illaudatus*,

Aut Illaudati nefcit Bufidū Aras. Geor. 3.

V. 384. Through Infamy seek Fame; By those vile and infamous Actions which make Vain-glorious and mistaken Monarchs, the Plagues and Butchers of Mankind, aim at the Removal of Conquest, belmeared and Sullied o'er with curst Cruelty.

V. 386. The Battel Swerv'd with many an Inroad Gor'd; Now the main Body was broken pierc'd through with many a wide disordering Gap: Swerv'd; Of the Belg. *Swerven*, to wander up and down, the Character of Rout, as standing firm and unbroken; Of Victory: *With many an Inroad Gor'd*, bor'd through and broken with many a sharp Invasion: *Gor'd*, *Perfor'd* through: Of *Forare*, Lat. to pierce.

V. 391. And fierc Foaming Steeds; According to *Virgil*'s Description of that Noble Animal.

Collesumque premit volvens sub naribus ignem. Geor. 3.

V. 395. Fled Ignominious; Quitted the Field disgracefully: *Ignominiosus*, Lat. Shameful.

V. 399. In Cubic Phalanx; Stood firm in their square Battalion: *Cubic*; Of *Cubicus* and *Ortus*, Lat. for any figure square on all sides, as a Die: *Phalanx*; Book 1. Ver. 550. *Invulnerable*; *Invulnerabilis*, Lat. that cannot be wounded: *Impenitribly*, Book 2. Ver. 647.

V. 404. Unobnoxious to be pain'd; Incapable of Painful Wounds, though by the furious onset of their Feet out of their Ranks removed: *Unobnoxious*, not liable to: Of *Un*, the privative Particle, and *Obnoxious*, Lat. Subject to.

V. 406. Over Heav'n enduring Darkness:

Now Night drew near, and over Heav'n spread out
Her seasonable darkness, and inforced:
Welcome Cessation, and silence Sweet
On the dire din of Arms.

So Homers

Τροίην ὅβρι δ' ἀνέστην ἔδωκε, ἀντὶς Ἀχαιοῖς
Ἀσπασίην τεύχαισι καλῶν ἐνὶ ἱερὸν ἄλκιον. Il. 6.

Ἄλλ' ἔπειτα τοῖς ὅβρι περὶ μέγαν νεκρὸν μάλασσιν. Ibid.

Concording with the Command of Night, here intimated by *Imposed*.

Tasso has employed a whole Stanza to express the same, less significantly.

Mà favor' uscì la notte, e il mondo ascese
Sorto il caliginoso horror de l'ali.
E l'ombra sue pacifiche interpose, &c. Cant. 11. Stan. 62.

V. 407. Inducing Darkness; Has something very natural and like its silent march, like that of *Virgil*.

Viridi fontes induceret umbrā. Ecl. 9.

Inducing, bringing on: Of *Inducere*, Lat. to bring over. *Truce*. Book 2. Ver. 526.

V. 408. Odious din of War: The hateful noise of Arms. *Din*, signifies a great noise like that of Clashing Swords and Sounding Metall. It is of Kin to the Latin *Tinnio*, or Coyn'd of the Sound, as *Tinkling*, and others are.

Tinnitusque cis, & Martis quate cymbala circum. Geo. 4.

—Strepit assiduo cava tempora circum
Tinnitu galea. Æn. 9.

V. 410. Vanquish'd: Of *Vaincu*, Fr. Overcame.

V. 411. His Angels prevalent; His Conquering Angels: *Prevalens*; Of *Prævalens*, Lat. *Prævalere*; to prevail, to overcome.

V. 413. Cherubick waving Fires; *Cherubim*, that shew'd like moving Fires, Angels resembling Flames of Fire, for their Purity, and Spiritual Activity: *Cherubick*, belonging to a *Cherub* see Book 1. Ver. 157.

The Custom of keeping Watch in Camps, by making Fires all Night, is as ancient as the Trojan War.

Θαυμάζει πύρα πολλά, τὰ καὶ τὸ ἱερὸν ὄρε. Il. 6.

V. 421. Too mean pretence; Too poor an excuse for our taking Arms; Too mean a colour for our Rebellion: Of *Pretendere*, Lat. to hide, cover, or disguise, as Men do their ill Designs, by Specious Pretences.

V. 427. Then fallible of future; Then deceived in Things that are to come, which may justly call in Question his Omniscience and Infallibility: *Fallible*; *Fallibilis*, Lat. that may be deceived, impossible to be affirm'd of the Allwise God: *With whom a Strength and Wisdom; the Deceived and the Deceiver are his*, Job 12. Ver. 16. Read his Omniscience, nobly celebrated by the Royal Psalmist, Psal. 139. Ver. 19. *Shew the Things that are to come hereafter, that we may know that ye are Gods*, as God is introduced by the Prophets, reasoning with his People, Isa. 41. Ver. 23. *Omniscient*: Of *Omniscient*: Of *Omnia Scire*, Lat. knowing all Things: *Omniscient*, Lat. for the same.

V. 435. Imperishable; That cannot Perish, or be Destroy'd: Of the Lat. *in*, and *perire*, Lat. to Decay. *Valid*, Strong; Lat. *Validus*.

V. 445. With disclose; Discover: Of *Descloere*, Fr. the Corruption and Contradiction of *Dis* and *Claudere*, Lat.

V. 447. Nisroc of Principalities, &c. One of the chief of Satan's Peers נִסְרוֹץ. An Idol of the Assyrians worshipt at Nineveh, in whose Temple Sennacherib was Slain by his Sons, 2 Kings, 19. Ver. 37. and Isa. 37. ver. 38. Some will have this Idol to be a Representation of Noah's Ark, as if נִסְרוֹץ *Tabula Noë*, others, that it had *vultum Aquilium*, because נִסְרוֹץ signifies an Eagle; but they may as well affirm it a *Saw*, which the Word implies, shifting only the Point on which to the left. It's Original is more probably of נִסְרוֹץ Heb. to exalt, or be exalted, and נִסְרוֹץ a Spirit; Some Proud Rebellious Spirit that exalted it self against God, though uncertain in what shape Represented and worshipt. *Principalities*; *Principalium*, or *Principatus*, Lat. the Command and Power of Sovereign Kings and Princes, by which the Angels are frequently signified in Holy Text; That now unto the Principalities and Powers in Heavenly Places, &c. Eph. 3. v. 10. *It are compleat in him, who is the Head of all Principality and Power*, Col. 2. Ver. 10.

V. 449. He riv'n Arms, &c. his shatter'd Armour, hacked and hewen all in pieces: *Riven*; Of the Word to *Rive*, or *Rent*, in pieces. *Havock*; Book 2. Ver. 1009.

V. 445. Impassive; Incapable of suffering any hurt or harm; *Impassibilis*, Lat. ἀπαθής.

V. 458. *Remiss the Hands*, &c. Makes the hands of mighty Angels, weak and feeble. *Remissus*, Lat. slack, careless; *Remiss*, the contrary to *Intens*.

V. 460. *And not Repine*; Not grudge at it. To *Repine* is properly to Envy, to be grieved and grated by the prosperity of another: Of *Re*, the encreasing Particle, and *pine*, to languish with Hunger: Of *Re* and *pine*, Gr. Famine.

V. 462. *Pain is perfect Misery*; Misery is the highest perfection, and too hard for Hercules himself.

Quid non possit superare dolor.

Quidam Getico durior Æmæ.

Nec Parrasia lentior Ache.

Sævo cessit membra dolori.

Fessumque movent per colla caput.

Latus altero pondere flectit. Her. Æneus.

V. 470. *Not Uninvented*; Not Undiscovered. I make discovery of that which you right often so necessary to our Success: *Uninvented*; Of the Negative *Un*, in Lat. and *Inventum*, Lat. Of *Invenire*, to find out: Main, considerable, of great importance; the Corruption of *Magnus*, Lat. great.

V. 472. *The bright Surface*, &c. The shining outside of this heavenly Soil: *Superficies*, Fr. the top of the earth, or any thing else; Of *Superficies*, Lat. as if *Superficies*.

V. 473. *Of this Etherean Mould*; Of this Heavenly Soil.

Semine ab Æthere. Æn. 7.

Æthereus, ἄρῆτος, Gr. *Ethereal*, Book 1. Ver. 45.

V. 476. *So superficially Surveys*; So slightly and carelessly considers, so heedlessly beholds: *Superficially*; inconsiderately, surveying only the bare outside, without diving deeper, by considering its dark Entrails and hidden Causes, productive of those many glorious Effects and Fruits that adorn its Face: Of *Superficies*, Lat. the shell and outside of any thing.

V. 478. *Materials dark and crude*, &c. Deep underneath this Heavenly Soil there lie, hidden materials raw and undigested, of thin and fiery Foam, till toucht and warmed with Heaven's bright Beams, they gain more perfect Being; and call'd forth by his cheering Ray, they spring enliven'd, spreading into open day. *Crude*, Book 2. Ver. 941. *Spume*; Of the Lat. *Spuma*, froth, foam, a word expressing well the crude consistence of Sulphur, and other Subterranean Materials, the Effects of Fertility. This is a Description of Salt Petre, an ἄσπερον, ut *spuma quedam est* & *causam habet*. Valle, Chap. 77.

V. 481. *The Ambient Light*; The surrounding Air, which encloseth all things that are brought forth out of Earth's dark and secret Womb: *Ambient*; *Ambiens*, Lat. Of *Ambire*, to enclose, to compass in.

V. 482. *In their dark Nativity the deep*; The dark deep Womb of this Æthereal Soil, shall furnish us with these from her obscure and inmost Stereobosles fraught with furious Flame. Their dark Nativity, the hidden place of Birth, where form'd in the Deeps dark Dungeon they lie. *Nativity*, Lat. Birth: *Pregnant*; *Prægnans*, Lat. abounding in, full fraught with. Book 1. Ver. 32.

V. 484. *Hellish Engines*; Great Guns described. *Engine*, Book 1. Ver. 570.

V. 486. *Dilated and infuriate*; Forc'd forth with mighty fury, by the touch of Fire applied to the other lesser Bore. *Dilated*; Of *Dilatari*, Lat. spread abroad. *Inferiate*; Of *In* and *ferire*, Lat. mad, animated, and inforc'd, with fury.

—*Furiat mente ferobar.* Æn. 2.

Bore, a hole; Of the Lat. *Forare* and *Foramen*; Of ὄρεσθαι, Gr. a passage.

V. 487. *With Thundering noise*; With a roaring noise like that of Thunder: Of the Fr. *tonner*; Of the Lat. *tonitru*; all of *tonare*, to Thunder.

V. 488. *Such Implements of Mischief*; Mischief in such Perfection: *Engines* and *Tools* full fraught with Fury and Destruction: Of *Imple*, Lat. to fill full, *quasi implementa*, Of the Fr. *Emploier*, to use daily, *ones Implements*, being those Things generally used in Trade, or Manual Occupation.

V. 490. *Their drooping clear enlightn'd*; Cheared and gave new Life to their downy Eyes. *Clear*, their sad and cloudy Countenance. *Drooping*; Of the Belg. *Droef*, sad: *Clear*; Of the Fr. *Clair*; Ital. *Ciera*; Hisp. *Cera*; the Countenance all; Of *Lucere*, Gr. Joy, as being the soonest seen.

V. 504. *With Devilish Machination*; Inspired with Hellish Wiles and Devilish Cunning. A Poetick Prophecy finely interwoven, of those Murdering Instruments long since made by the German Monk, intent on his Chymical Experiments, well refer'd to the Devil's

kind, as the Prime Matter of those Devilish Machinations. *Machination*, Lat. a device, a subtle invention: *Devise*, of *Deviser*, Fr. to find out, to contrive.

V. 511. *The Originals of Nature*, &c.

And underneath beheld

The Beginnings and the Seeds of all that grow

Raw and imperfect, as they lay below

In Beds of Nitrous and Sulphureous Foam.

Sulphur, the Fat and Oily Foam of the Earth, and *Nitrum*, a Saline Vapor, and sort of Vegetable Salt, exhaled out of the Earth into the Air, are styled dark and raw Materials of Spiritous and fiery Spume. Ver. 478. and here the Originals of Nature, by which all Things that adorn the Beauteous Surface are Stimulated and brought into Being, when temper'd and drawn forth by the Sun's warm Beams, they are raised from their raw and undigested Beds, where till then they lay concealed in frothy and imperfect Foam; A noble Description of Nature's Tying Room, where she dresseth her self in that wonderful Variety, that adorns the Universe: *Originals*, the first Seeds and Beginnings: Of *Origo*, Lat. Birth, Beginning.

Ignem est ollis vigor & cælestis Origo. Æn. 6.

Conception; *Conceptio*, Lat. Of *Concipere*, to conceive, to breed.

V. 514. *Concocted and Adusted*, &c. They mingled Sulphur and Nitre, Brimstone and Salt Petre, together, and by nice and cunning Art, digesting and drying them, they brought 'em at last into a black granulated Powder: *Pulvis Nitratum*, Gun-Powder; *Adusted*, dried, parcht: Of *Adustio*, Lat. to scorch.

V. 517. *Entrails unlike*; Mines of Stone and Metals are well term'd the Entrails of the Earth, from whence they are dug out. *Entrails*; *Mineral*, Book 1. Ver. 234. *Found*. Ibid. Ver. 702.

V. 519. *Balls of Missive ruin*; Bullets that bring Destruction from afar; *Balls sent on Death's errand at a distance*, destroying far and near: So Virgil.

Non ulli est animus, stricto contendere ferro

—*Missilibus longe, & vasto clamore lacessunt.* Æn. 10.

Et telum quod missile libro. Ibid.

Missive; à *Mittendo*, Lat. flinging or hurling at a distance.

Ibid. *Incentive Reed*; Reeds dry and apt to take Fire: *Incentive*, *Incentivus*, Lat. that quickly catcheth Fire: Of *Incentivus*, to burn.

V. 520. *Pernicious with one touch*; Sudden and sure with the least touch, to set all in a Flame: *Pernicious*, of *Pernix*, swift.

Talis & ipse jubam cervice effudit equina

Conjugis adventu pernix Saturnus. Geo. 3.

V. 521. *Under conscious Night*; While Night was only privy to their dark Design: *Conscious*, Lat. *Conscium*, knowing of: So

Conscia fari sidera. Æn. 4. And

Conscia numina veri. Æn. 2.

—*Quorum nox conscia sola est.* Meta. 1. 13.

V. 526. *The Matin Trumpet Sung*; The Morning Trumpet Sounded. *Tablæ canere*, Lat. to Sound a Trumpet.

Et tuba commissus medio canit aggeres ludos. Æn. 5.

Matin, Fr. the Morning, the Contraction of *Matutinus*, Lat. the same.

V. 527. *In Golden Panoplie*; With Golden Armour from Head to Foot completely Arm'd. *Panoplie*, ὁπλισμός, Gr. Armour at all Points. *Refulgent Host*, a shining Army; *Refulgent*, *Refulgens*, Lat. of *Refulgere*, Lat. to shine.

V. 528. *Soon Banded*, &c. Soon drawn together: *Banded*; Of *Bande*, Fr. a Troop. From the shining Hills; From the High Hills on which the breaking day, discovers first the early dawn.

V. 529. *Each Coast secure*; See that each Coast be clear: *Scour*, to cleanse and clear: Of the Ital.

Ital. *Scure*, both of the Lat. *Curare*, a Metaphorical Expression taken from cleansing Iron that have lost their bright complexion.

V. 532. In Motion or in Alt; Moving forwards or standing firm. *Alt*: Of the Fr. *Faire*, to make a stand, or rather, of the Ital. *Fare* also, because when Soldiers stop in a march, the Pioneers advanced their Arms: Of *Altus*, Lat. high.

V. 535. *Zophiel* the swiftest Wing; *Zophiel* the swiftest flyer of all the Cherubims, Heb. the spy of God, of *זפאל* to scout and spy out, and *זל* God.

V. 543. *Hu* Helm; *Hu* Head-piece. *Helm*; Of *Heaume*, Fr. for the same: *Hu* orbis, his round Shield, *Orbis*, Lat. for any round body.

Chelyque sub orbe teguntur. Æn. 2. And of *Aeneas*'s Shield.

*Ingentem Chelycem informant, unum omnia contra
Tela Latinarum; septenosque orbibus orbes
Impediunt.* Æn. 8.

V. 545. No drizzling Shower; No small, slight shower; But a rattling Storm of Arrows round with Fire: A terrible Tempest of fiery flaming Darts, fiercer than *Virgili*.

— *It toto subridet Cælo*

Tempestas telorum, ac ferreus ingruit imber. Æn. 12.

Drizzling Shower; A small Rain: Of the Fr. *Grefiller*, to fleet, or to Rain like Dew; Of the Ger. *Rislen*; Of the Lat. *Rex* and *Reisulus*, a small Dew. *If I conjecture*, if I guess aright; Of *Conjectare* and *Conjicere*, to guess.

Ibid. *Barb'd with*; Bearded, headed with Fire; *Barb'd*, Fr. *Barbe*; Of the Lat. *Barba*, a Beard.

V. 548. *Quit* of all Impediment; Eased of ought that might hinder them. *Quit*; Of the Fr. *Quitte*, cald, freed. *Impediment*; *Impedimentum*, Lat. hindrance, the Carriages and Baggage of an Army, were called *Impedimenta*.

V. 549. *Instant without disturb*: In an instant without any disturbance. *Instant*, Lat. ready at hand.

V. 553. *Training his Devilish Engine*: Drawing in Train of Devilish Artillery, in the notion of his huge gross, hemmed in on every side, with thick obscuring Squadrons to conceal and design his deceit and dire design. *Cube*, V. 399. *Engine*, a word Coin'd by our Authors; Of *Engin*, *Enginier*, Fr. and *Engeniore*, Ital. one skillful in Machines, and strange Inventions; all of *ingenium*, Lat. wit, cunning; as Book I. Verf. 570. *Impal'd*, hedged, or hem'd in with Pales: Of *In* and *Palus*, Lat. a stake; Of *Palare*, Gr. to drive in, to fasten.

V. 555. *An interview*; Looking on one another: Beholding, and gazing at one another: Of the Fr. *Entrevue*; Of *Entre*, between; and *voir* to see.

V. 558. *Vanguard*; Is the Forefront of an Army: *Avantgarde*, Fr. *Vanguardie*, Ital.

V. 562. *Our Overture*: Our proffer, our proposal, and is a word of double meaning, and strangely meant here, of unfolding and opening the front of *Satan's* Battle, to send those Balls of Miserye Ruin from their murdering Engines, styled terms of *Weight*, of hard Contents, and full of force urg'd home, at Verf. 621. *Overture*; Of the Fr. *Ouverture*; Of *Ouvrir*, Fr. to open. *Proposal*, being the opening and discovery of our Thoughts and Intentions.

V. 564. *While we discharge*; Another word of doubtful meaning, relating both to the discharging their new invented Guns, and the desires they seem to pretend to *Peace* and *Compassion* so at verf. 566. *Do as you have in Charge*, and briefly touch what we propound; that is, discharge the loaded Engines with a sudden touch of your fiery Reeds.

V. 568. *So Scoffing in Ambiguous Words*: Thus mocking in words of uncertain meaning. *Ambiguus*, Lat. doubtful, that may admit of divers meanings.

V. 570. *To either Flank retired*; On either side drew off. *Flank*, Fr. side; *Retirer*, Fr. to draw off.

V. 572. *A Triple mounted row*, &c. *A Triple row* of mounted Pillars laid. *A threefold Rank* of Pillars raised on Wheels.

V. 577. *With hideous Orifice*: With dreadful yawning opened on us wide. *Orifice*, *Orificium* Lat. the Mouth of any thing, *Engin*, or *Vessel*.

V. 578. *Portending hollow truce*; Foreboding faithless proffers of Peace: Foretelling misad Truce. *Hollow*, empty, vain, not found and substantial. *Portending*, of *Portendere*, Lat. to betoken, bespeak.

V. 580. *While we suspense collected stood*, &c. *While we in doubtful expectation stood*, *thoughtful* and musing what the consequence and issue of this strange sight might be. *Suspensus*, Lat. doubtful, uncertain.

*Suspensi Euryptum scitatum Oracula Phæbi
Mittimus.* Æn. 2.

Collected, Wrapt up, gathering together, and summing up our thoughts: Of *Colligere* Lat. *Amur*, astonish, strook with Wonder at so strange a sight; of *Amiser* Fr. to amaze with something strange and unusual.

V. 583. *To a Narrow Pent*; To the small touch-hole: *Pent*, of the Fr. *Pente*, a little Crack or Cleft of *Fendre* Fr. of the Lat. *Fendere* to cleave: *With Nicest Touch*, with exact, quick speedy Touch.

V. 584. *Immediate in a Flame* &c. *Immediately* all Heav'n seem'd in a Flame, but *Darken'd* soon with smok belch'd from those Engines deep Throats, whose wide Mouths, with horrid Roarings, fill'd the empty Air, and Rent her easie Entrails, hurling out their Dreadful Load, Link Thunderbolts, and Hail of Iron Balls: A Wonderful Description of the Dreadful and Destructive Terrestrial Thunder.

V. 586. *Deep-breasted Engines*; Guns rightly so Termed, as being all one long deep Throat. *Belch'd* to belch is to break wind through the Throat, and is coy'd of the sound it creates.

V. 587. *Embowell'd*; Fill'd, as the Bowels do all that Cavity and Hollow wherein they are Lodg'd. *Ourragious*, Book 2. Verf. 436. *Disgorging*, Book 7. Verf. 575. *Glut*, Book 3. Verf. 259.

V. 596. *Evaded by Contraction*; Have got off, by lessening their Size, or shifting Place, *Evaded*, avoided of *Evadere*, Lat. to escape; *Contraction*, Lat. of *Contrahere* to draw together, into less Room, as at Book 1. Verf. 781. *Thus incorporal Spirits*; *finest Forms*, &c.

Verf. 598. *Foul Dissipation*; Disgraceful Disorder, *Dissipatio*, Lat. A breaking and Scattering abroad.

Verf. 599. *To Relaxe their Serried Files*; To open to their loose Order, to widen their clogg'd Ranks. *Relaxare*, Lat. to open.

Et quæ deus Relaxat. Gen. 1. Serried, Book 1. Verf. 548.

V. 600. *Repulse repeated*; A New Shock and repeated Disgrace. *Repulse*, Lat. *Repulsio* of *Repellere*, to beat back.

Fracti belli, fatigæ, Repulsi. Æn. 2.

V. 605. *In Posture to displode*, &c. *Ready to discharge their Second Rank of Thundring Guns*, *Posture*, of the Lat. *Postura*, that Position of the Body, or its parts, suitable to any Action intended: *Displode* of *Displodere*, Lat. to break in pieces with a great Noise *Tire*, either of *Tiger* *Bel*, a Row of Rank, or *Tire*, Fr. a draught, of *Tirer* Fr. to draw, without which *Ordnance* are unmoveable and unmanageable.

V. 613. *Terms of Composition*; He means his compounded Nitre and Sulphur and his Iron Hail, not *Terms* and *Propositions* of Peace, according to his former Ambiguity, and *Belials* subsequent to this. *Composition*, Lat. a mingling and compounding divers things together, and also Peace-making, Agreement, Composing of differences. *Terminis*, a terminando Lat. from ending and determining all differences.

V. 614. *In strange Vagaries*; Strange fits of Skipping and Jumping to and fro: *Vagaries* of *Vagari* Fr. *Vagari*, Lat. to Skip up and down, to make odd and uncertain Motions.

V. 616. *Somewhat Extravagant*; Somewhat Giddy, Wandering and Wild, of the Fr. *Extravagant*, of the Lat. *Extravagari*, to wander and rove up and down.

V. 619. *To a quick Respite*; We should force 'em, to come quickly to a Conclusion; to take as speedy Resolution: *Respite* is another word of Ambiguity, implying a *Resolution*, and the Sum or Result of the whole Matter, or a *Rebounding* and Leaping back, of *Resilire* and *Resaltare*, Lat. to Skip back.

V. 620. *In like Gamester Mood*; In a Pleasant an Humeur, Mood of the Sax. *Mode*, the mind, thence used for its Motions and Affections.

V. 628. *In Pleasant Vein*; In merry Discourse; in Pleasant Talk; *Vein*, of *Vena*, Lat. the Humor, Discourse or Style.

Sed vatem egregium cui non sit publica vena. Juv. Sat. 7.

V. 642. *Light as the Lightning Glimp*; As Nimble as the Winged Lightning Glance. *Fulminis* *Glance*, says *Virgil*. Æn. 5. Meant of the Wind that always attends Thunder, but nothing is certainly more Nimble or Suddain than the Glancing Lightnings Glimps, Darting as quick as thought Glimps seems of the Gr. *Εκλαμπω*, as suddain darting Light.

V. 654. *Main Promontories Fling*; Fast Mountains heaving o're their Heads: *Promontorium* is a vast Eminence hanging over, or running far into the Sea.

Montibus eunibus fuscis subtextitur æther

Noxæ super miseris Campis conserta pendit. Luc. Phæc. 7.

V. 657. *Into their Substance Pent*; Shut up and Inclosed in their Substance: *Pent* of *Pen*; of the Sax. *Pyndon*, to enclose; as Book 4. Verf. 185.

G g g

V. 658.

V. 658. Pain implacable; Pain not easily allay'd; not soon assuaged. Implacabilis, Lat. of a hard-garve and placare to appease.

V. 665. With Faculation dire; So in mid Air did Hills encounter Hills, with horrid Strife; a Nobler Idea of the Warring Angels, than any of the Poets have given us, of the Clash and Collision of Heaven by the Titans, they endeavour'd to make their Scabbards, by hugging the Moon.

Ter sunt conati, impotere Pelio Ossum,
Scilicet, atque Ossæ Frondosum involvere Olympum.

Geor. 1.

And could not rear 'em, tho' less than these our angry Angels, hurl'd at one another. Met and oppos'd, and shockt each other: Encounter, Fr. *encouter*, Ital. *del* of the Lat. *in* and *contra*. Faculation of Faculation, Lat. a hurling, or casting of Faculation, Lat. to throw.

V. 670. Had gone to wrack; Had been Torn and Rent in Pieces. Wrack, Bel. for the Ruin of a Ship beaten to Pieces by the Rocks and Waves, call'd thence Shipwrack.

V. 672. Consulting on the Sum of things; Considering all things; or advising on the Right and sequel of things: An Expression suited to the Size of our short Apprehensions, who understand ing imperfectly, and by degrees, gather the consequences of things, not at one Omnipotent Glance, as God Almighty does, to us Incomprehensible: Summe, Lat. Summa, To *Edwards*, Remains, used by Lucret, for all things imaginable, the Universe. Advised, Resolved, well considering, and decreeing what should end this Tumultuous conflict. Advise, Fr. *Resolv'd*.

V. 679. To' Assessor of his Throne; Whose Fate Entrusted at his Right Hand: Assessor, Lat. *Assessor*, Lat. were such as late on the Bench not as Judges properly, but as *Assessors*, *Assessor*, Lat. of *Assessor*, Lat. to sit by.

V. 681. Son in whose Face invisible, &c. Son in whose Face all my infinite and invisible perfections, are made visibly and plainly to appear, and by whose Hand, all my Almighty Power, and irresistible Decrees are manifested; being the Image of the Invisible God, according to Heb. 1. Ver. 15. Like and Equal to his Father, who being, altogether invisible to us, was by this his Image in the fulness of time manifested in the Flesh, made known and visible to Mankind.

V. 685. Second Omnipotence; Second Almighty, as being the Second Person in the Trinity, of which the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty, making however but one incomprehensible Almighty, according to Athanasian Exposition of our Creed.

V. 685. Compute the days, &c. As we reckon the days of Heav'n: Computare, Lat. *Computare*, Lat. to reckon.

V. 692. Insensibly; Unperceivably: Insensibiliter, Lat. so little as not to be perceiv'd; in large the Notice of sense: Suspends, delay, defer, of *Suspendere*, Lat. to put off.

V. 694. No Solution will be found; No end, no determination of their Conflict and its final Solution, Lat. for loosening or untying, thence for the Answer to any hard or doubtful question, thence Metaphorically, for the end, or decision of any dubious Affair.

V. 704. Immense I have Transfused; I have power'd forth such vast Strength and efficacy in thee. Transfused, Book 3. V. 389.

V. 706. And this perverse Commotion, &c. And have so Order'd this Obstinate and Wild Tumult. Perverse, Book 2. Ver. 625. Commotion, Ver. 310 of this Book.

V. 709. By Sacred Union; by thy Holy Anointing, Constituting the Heir of all things and King. Union, Lat. Anointing: See Book 5. Ver. 603.

V. 712. That shake Heav'n's Basis; That shake Heav'n's Firmament, that make Heav'n's foundations shake Basis, Basi Gr. a foundation, that supports a Building. Rapid, Rapid, Lat. Swift, Ferce, Violent. He beheld and drove asunder the Nations, and the Everlasting Mountains were scattered, and the Perpetual Hills did Bow. Haba. 3. Ver. 6.

V. 713. All my Wat'ry Bow; All my Instruments and Preparations for War, my Bow, and Thunder, my Irresistible Arms. God is described by the Royal Psalmist: *Waiting he heard and bending his Bow* Plal. 6. Ver. 12. He bent his Bow, and set me as a Mark for the Arrow: he caused the Arrows of his Quiver to enter into my Reins; Lam. 3. Ver. 12 and 13. To him was made quite Naked, Hab. 3. Ver. 9.

V. 714. Upon thy puissant Thigh; According to that Psalm Prophecy of our Saviour: *Thy sword upon thy Thigh, O my Mighty* Plal. 43. Ver. 3. Puissant, Book 1. Ver. 632.

V. 720. All his Father full express; He Received the fulness of his Almighty Father express in his Face unaccountably, Ineffably, Unspeakably express, of ineffability. Lat. not to be used.

V. 722. The Filial Godhead; God the Son: Filial, Lat. Filialis, and Filium a Son.

V. 725. Is all my Bliss; According to his own Testimony of himself: *My Meat was to do the Will of him that sent me* John 4. Ver. 34. For I came down from Heav'n, not to do mine own Will, but the Will of him that sent me, John 6. Ver. 38. Then said, Lo I come, (in the Fulfillment of what is written of me) to do the Will of God, Heb. 10. Ver. 7.

V. 731. In the End then shall be all in all; Then cometh the End, when he shall have put up the Kingdom to God, even the Father; and when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all 1 Cor. 15. Ver. 24 and 28. Relinqu, Relinquere, Lat. to Restore, to give up.

V. 739. To undying Worm; Of gnawing and tormenting Conscience. Where their worm dieth not, Mar. 9. 44.

V. 749. With Whirlwind found the Chariot of Paternal Deity. The Chariot of the Almighty God the Father, came rushing forth with the sound of a mighty Whirlwind. And I looked, and behold a whirlwind came out of the north, Ezek. 1. 4. For behold, the Lord will come with fire, and with his chariots, like a whirlwind, Isa. 66. 15. Behold the whirlwind of the Lord goeth forth with fury, a continuing whirlwind, Jer. 30. 23. By this terrible Metaphor, God's Wrath and Fury is frequently described in Scripture: *With a tempest in the day of the whirlwind*, Amos 1. 14.

More furent ———— Imbricit atri
Æu. 10.

Paternal Deity, God the Father. Paternus, Lat. of Pater, Lat. a Father. Whirlwind, Whirlwind, Ger. of Wirbeln, Ger. to turn round.

V. 751. Wheel within Wheel, instinct with Spirit; And their appearance was, as it were, a wheel in the middle of a wheel, Ezek. 1. 16. Undrawn Instinct, &c. When the living creatures went the wheels went by them, for the spirit of life was in the wheels, Ibid. 1. 19. 20. out of which Chapter this noble Description is taken. Instinct, Book II. V. 935.

V. 753. Four Faces, each had wondrous, &c. Every one had four faces, and every one four wings, Ezek. 1. 16. And every one had four faces, the first was the face of a cherub, Ezek. 1. 14. Cherub, accompanied, attended on, of the Fr. *Comarer*, to wait on.

V. 755. Wings were set with Eyes; As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of lamps, (here called Eyes) Ezek. 1. 13. According to that of Daniel, *His eyes as lamps of fire*, ch. 10. v. 16. Ezek. 1. 18. and ch. 19. v. 12. And their whole body, and their wings, and the wheels, were full of eyes round about.

Cui quæ sunt corporis plume tot vigiles oculi subijci. Æu. 4.

V. 756. The Wheels of Beril; And the appearance of the wheels, and their work, was like unto the colour of Beril, Ezek. 1. 16. And the appearance of the wheels was as the colour of a Beril stone, Ezek. 1. 16. In both which places, and also Ezek. 28. 20. the original word is *W'beril*, of a Sea-shell, thence translated a Beril stone; *Βήρυλλος*, a precious Stone of a Sea-green complexion, found in India, by *Aquila* tended a Chrysolite, and by *Symmachus* a Hyacinth, all of that complexion.

Ibid. And careering Fires between; With quick and darting Fires between. And the fire was bright, and out of the fire went forth lightnings, Ezek. 1. 13. Careering, Book 1. V. 766.

V. 757. A crystal Firmament; A bright Firmament, like the Aerial expanse, clear as Crystal, the Footstool of God's Throne. And the likeness of the firmament upon the heads of the living creature, was as the colour of terrible crystal, Ezek. 1. 22.

V. 758. Whence a Saphir Throne; And above the firmament that was over their heads, was the likeness of a Throne, as the appearance of a Saphir stone, Ezek. 1. 26. And they saw the God of Heaven in its clearness, Exod. 24. 10. Saphir, Bo. II. V. 1050.

V. 760. Inlaid with pure Amber, &c. Inlaid with brightest Amber, and the colours of Heaven's various Bow. And I saw as the colour of Amber, as the appearance of fire round about within it, Ezek. 1. 27. The Original is *חֹמֶט*, signifying, a burning Coal, or most intense Flame; such as astonisheth the Eye-sight, and is both here, and at v. 4. and ch. 8. v. 2. in the Lat. rendered *Electron*, and thence in our Translation Amber, not meant of that called otherwise *Succinum*, but an *Aurichalcum*, a sort of Aureum, or, outshining Gold itself, as of a hardness capable of a brighter burnish, or as some will have it, Gold mingled with a fifth part Silver, whether naturally or artificially, named *ἡλεκτρον*, of *ἡλεκτρον*, the flow name, whose splendor it vyes with Amber, Bo. III. V. 359.

Ibid. The showery Arch; From its shape, arch'd and circular: Of its season showry, as appearing in rainy weather, and a moist cloud. As the appearance of the Bow that is in the Cloud in the day of Rain, so was the appearance of the brightness round about, Ezek. 1. 28. And there was a Rainbow round about the Throne, Rev. 4. 3. Thus far our Author has followed the vision of the Chariot of God, described by Ezekiel, as a Man of War, (as he is styled by *Moses*, Exod. 15. 3.) sitting in his glorious Chariot warring against the Wicked, and triumphing over them.

V. 760. Of radiant Urin; He completely Armed in his infinite Perfections, array'd with Eight divine and unapproachable. Urin was one of those two mystical words inscribed on the Aaronical High Priests Breast-Plate, *אור*, of *אור*, Light, Exod. 28. 32.

V. 763. Victory sat Eagle-wing'd; Victory, swift and assur'd, sat at his right hand. The Eagle was styl'd Jovis ales, the Minister of his Thunder, the King of Birds; by the Romans, chosen for their victorious Ensigns; by the Naturalists, assumed to fly highest in stormy weather, and to soar above the Clouds: The Poets assigned him to Jupiter, for his quick and strong sightedness.

*Æthera quæ lapsa plagâ Jovis ales aperto
Turbatur Cælo.* Æn. 1.

At the swift ships, on the Eagle that hastes to the prey, Job 9. 26.

V. 764. Three-bolted Thunder; *Telum trifurcatum*, as Ovid calls the Thunder: Threefold, *Triplex*, *famantia flamma corpora*; of Phæron, Thunder-struck. Met. 1. 2.

V. 765. Fierce effusion, &c. A furious Tempest pouring forth Smoke and fighting Flame, round about him: Effusio, Lat. a pouring out. Bickering, fighting, and thence destroying, the Welsh Bicer, a Combat; or of Picare, Ital. to prey upon, to devour. There were a few out of his mouth, and five out of his mouth devoured. Plal. 18. v. 8. A fire shall devour him, and it shall be very tempestuous round about him, Plal. 50. 3.

V. 769. And twenty thousand; &c. The chariots of God are twenty thousand, even thousands of Angels, Plal. 68. 17.

V. 773. Circumsuf'd on, &c. Spread round on either Wing: *Circumsufus*, cast about, of *Circumfusus*, Lat. to spread about.

Circumsufa repetit seculis se nubes. Æn. 1.

V. 784. With fresh Flowers; With new springing Flowers. *Flourens*, of *Flourens*, Fr. young Blossoms, a diminutive of *Fleur*, Fr. a Flower.

V. 785. Stood abdur'd; Continued harden'd in their wicked Rebellion, of Olden Lat. to grow hard and obdurate. Left any of you be harden'd through the deceitfulness of sin, Heb. 3. v. 13. Rabbed, Book I. V. 269.

V. 787. Insensate; Foolish, mad: *Insensatus*, Lat. senseless. Hope conceiving from Despair.

Sola satis miseris nullam sperare salutem

In Heavenly Spirits, &c.

Tamant animis celestibus iræ? Æn. 1.

V. 789. But to convince the Proud, &c. But what manifestation of God's Anger against Sin is able to convince and overcome the haughtiness of the Wicked? Or what Wonders are sufficient to bring the stubborn and stiff-neck'd Sinner to Repentance? Convince, Lat. to overcome, either by dint of Power or Argument. Avail, Book I. V. 153. Obdurate, Book I. V. 58. Relent, Book II. V. 237.

V. 791. By what might most reclaim: They were harden'd more by those very things that should have brought 'em back to their Obedience: As Pharaoh was, by seeing the Red Sea divided; who, in stead of submitting to God's Commands, pursued his People and his own Ruine through the midst of it, which returning to its bounds, overwhelm'd and swallow'd up him and his audacious Host, Exod. 14. 23. Reclaim, of the Fr. Reclamer, Lat. Reclamare, to call back, to call off, as Falconers do their Hawks.

V. 797. In universal Ruin last; Or at last to be ruin'd quite, and in the end reduced to nothing, to be utterly destroy'd.

V. 808. Vengeance is his, or, &c. Revenge is God's, or his whom he empowers. To me belongs vengeance and recompense, Deut. 32. 35. Vengeance is mine, I will repay it, saith the Lord, Rom. 12. 19. Vengeance, Fr. Vindicta, Lat. Revenge.

V. 812. Despis'd, yet envied; Scorn and Envy seem two contrary Passions, yet they are in the constitution of racking and tormenting Pride.

V. 822. Of other Excellence not emulous; Endeavouring after no other Praise or Possession, but fixing and aiming at no other pitch of Perfection. Emulous, *Amulus*, Lat. one who, spurs'd on by the desire of Glory, endeavours to exceed his Equal.

Spergine meam, patria quæ nunc subit emula laudæ. Æn. 10.

V. 828. With dreadful shade contiguous; All at once the four Cherubims stretch'd out their Wings, set thick with Eyes, which join'd together made a dreadful shade; according to Ezekiel's Vision, Their Wings were join'd one to another. Contiguous, *Contiguus*, Lat. that toucheth or is join'd to any thing.

V. 830. Of torrent Floods, &c. And the Wheels of his fierce Chariot smother'd in with the noise of a rushing Flood, or of a mighty Hail. And when they went, I heard the noise of their Wheels, as the noise of great waters, at the voice of the Almighty; the voice of speech, as the noise of an army, Ezek. 1. 24. When the living creatures went, the wheels went by them, Ibid. v. 19.

*—Rapidus montano flumine torrent
Sternit agros, sternit fata leta, boumque labores,
Præcipiteque trahit Sylva.* Æn. 2.

Torrent, violent; Of Torrents, Lat. a furious Flood.

V. 833. The steadfast Empyrean shook; The Pillars of Heaven tremble, and are astonish'd at his Reproof, Job. 26. Ver. 11.

V. 836. Grasping; Of the Ital. *Graspere*, to embrace.

V. 837. In their Souls infix; Thunders such as stuck Ten Thousand Torments in their Souls, infix, salted; Of *Infigere*, Lat. to drive and stick into: *Inius figere*, *Plaguer*; Of *Plaga*, Lat. a stroke; Of *Πλῆγμα*, and the Doric *Πλάγη*, of *πλύνω*, Gr. to strike, the Pestilence, properly called the Plague, seems the more immediate stroke of Gods Vengeance, sent from Heaven to sweep Sinners from off the Polluted Earth.

V. 841. Prostrate: Fell'd before him; Of Seraphim groveling and over thrown. *Prostratus*, Lat. lying all along; Of *Prostrare*, Lat. to fell, to overthrow.

V. 845. From the four fold assag'd four; From the four Cherubims that had each four Faces, as at Ver. 753. *Assage*, Fr. the Face; Of the Lat. *Visus*, the sight.

V. 846. Distinct with Eyes; Belet with Eyes, sprinkled all o'er with Eyes like Stars, as at Ver. 755. *Distinctus*, Lat. set full off.

V. 848. One Spirit in them Ruled; One Spirit guided and govern'd both the four faced Cherubim, and the living Wheels beset with Stars Eyes. Whithersoever the Spirit was to go, they went, thither was their Spirit to go, and the Wheels were lifted up over against them, for the Spirit of Life was in the Wheels, Ezek. 1. 20. Glared, shot out Lightning, Book IV. Ver. 402. Pernicious, Book I. Ver. 282.

V. 850. That wish'd all their Strength; That blasted all their Might, as excessive Heats, and scorching Winds, kill the Trees by consuming their exhalted moisture. *Drain'd*, emptied; Of the Fr. *Trainer*, to draw up or out; *Exhausted*, quite emptied, and worn out; *Exhaustus*, Lat. dried up.

—Terræque marisque

Omnibus exhaustis jam casibus, omnium egenos. Æn. 1.

V. 854. In mid volie; Swopt by Thunder in the midst of its flight. Check'd, Book III. V. 732. *Volie*; Of *Volle*, Fr. a flight not only of Birds, but Arrows and Shot.

V. 857. A Herd of Goats; To which the Wicked are compared by our Saviour in the Description of the last Judgment. And he shall set the Sheep on his Right Hand, but the Goats on the Left; Then shall he say unto them on his Left Hand, Depart from me ye Cursed, &c. Math. 25. 33. and 41. Timorous, fearful; Of *Timidus* and *Timor*, Lat. fear.

V. 861. Rowl'd inward, &c. Turn'd inward, and opened a wide out-let into the empty Deep. Gap, a hole, an opening of the word Gape, to stretch the Mouth wide open.

V. 864. Urg'd 'em behind; Pursued and terrified 'em from behind. *Urgere*, Lat. to push, to press upon.

Urgente ruinâ voluitur. Æn. 10.

V. 865. The Verge of Heaven; Down from Heavens Borders. *Verge*, Book II. V. 1038. V. 868. Heaven ruining from Heaven; The Heavenly Angels tumbling headlong down from Heaven. *Ruinare*, Lat. to fall down.

V. 869. Stript Fate; Gods unalterable Decree. *Stript*, Book II. Ver. 239.

V. 873. Anarchie; Through his mad misrule. *Anarchie*, Book II. Ver. 895.

V. 874. Incumber'd him; So vast a rout, and such a huge Confusion disorder'd and disturb'd him. *Incumber*, *Ingombrare*, is of the old Fr. *Combre*, now *Comble*, a heap, whence it signifies to hinder, as heaps of Rubbish that lie in the way do. *Fraught*, Book II. Ver. 715.

V. 877. The House of Woe and Pain; Described by our Saviour by the Worm that dieth not, and the last part of which (Gnashing of Teeth) seems to have given our Poet the Rise for heightning Hell, and the Torments of its Fire, by the intense extremity of Cold, Book II. Ver. 587.

V. 880. Frozen Continent of Whirlwinds and dire Hail, &c. alluding to Job 24. 19. of which the Latin Translation comes nearer the Original than ours. *Ad nimium calorem transcat ab aqua nivem*; Let him be smother'd from melting Snow to extreme Fire.

V. 879. Her mural Breach; The Gap made in her Crystal Wall, Ver. 861. *Mural*, *Muralis*, Lat. belonging to a Wall; Of *Murus*, Lat. a Wall.

V. 884. With Jubile advanced; Set forward, came on, with Songs of Joy and great Rejoicing. *Jubile*; Of *Jubilum*, Lat. rejoicing; Of *יובל*, the year of the Jewish Jubile, when every Man returned to his Family and Possession, Levit. 25. 10.

V. 888. He celebrated; He praised and extol'd. *Celebrated*; *Celebratus*; Of *Celebrare*, Lat. to Praise and Magnifie.

Ex illo Celebratus bonus. En. 8.

V. 894. That thou mayst beware; The Reason the Schoolmen give, why they believed, the dismal downfall of the rebellious Angels was not unrevealed to Adam, to keep him in humble Obedience to his Maker, and under the Awe of his Righteous Judgments, who showed us the Angels that Sinned, but cast them down to Hell. 2 Pet. 2. 4. And the Son of Sirach, discussing of Gods dealing with the first Fathers of Mankind, has these Words; He showed them Good and Evil. He made an Everlasting Covenant with them, and shew'd them his Judgments. Eccles. 17. 7. and 12. by which Judgments, most Interpreters understand, this terrible Revelation of the routed Angels. Et Judicia sua ostendit illis, Que Judicia? mirum quid dicit Cathar. Comment. in Gen. Cap. 1.

That the Ruin of these rebellious Angels was known to the Prophets, is plain from Isaiah who denouncing Gods Judgments against the wicked Babelians, speaks of him as of Satan himself. How art thou fallen from Heaven, Oh Lucifer Son of the Morning? Thou hast said in thy Heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God. Isa. 14. 13. 12. Our Saviour speaks plainly of this Arch-Rebel, who everlastingly Fire prepared for the Devil and his Angels. Marth. 25. 41. I saw Satan like Lightning, fall from Heaven, Luk. 10. 18. And he was in the Wilderness forty days tempted of Satan. Mark 1. 13. The Angels that kept not their Principality, but left their own Habitation, be both reserved in everlasting Chains under Darkness, Jac. Jude 1. 6.

V. 903. Bereav'd of Happiness; Rob'd of all thy Bliss: Bereav'd; Of the Sax. Beræpan, to Spoil: Reapian; Of Rapere, Lat. to snatch from.

V. 906. A despise done; A Dishonour and Affront done against God: Despis, Fr. a Provocation; Of the Lat. Despicere, to under value, to dispise.

V. 909. Warn thy weaker; Advise thy Wife to have a care. Giving Honour unto thy Wife, & unto the weaker Vessel, 1 Pet. 3. 7.

Ibid. Let it profit thee. Profit tibi, Lat. of Prodesse, to make advantage of.

Here I must take leave to shew the Latin Translator of our excellent Poet, how much Virgil would have assisted him if he had not been too hasty in that noble Description of Satans Raging Engines, (burling links Thunderbolts and Iron Hail) it begins, Vers. 584.

Nec mora, flammatis Cælum omne ardescere visum est
Cardinibus, subitæque iterum caligine tectum
Amisisse Diem, commissis igne tenebris;
Machina quæ rauce, incendia ceca volutans,
Faucibus eructat: laceris nigritibus æther
Inveniat horridum! Toto ruit horrida cælo
Tempestas telorum, adamantæque procelle,
Fulmineique globi, & ferratâ grandine nimbus
Volvitur, alati avimosa per agmina turmas;
Spirantum, quos nulla valet, rui sistere contra,
Montibus innotui quamvis vel Rupibus Æqua.

NOTES

NOTES

On MILTON'S PARADISE Lost.

BOOK VII.

Verf. 1. **D**escend from Heav'n Urania; Come down from Heav'n Urania, if that Name well pleas'd thou hear'st. Come down from Heav'n, O Divine Spirit: Οὐρανίη, Gr. Heavenly. So Horace,

Descende caelo, & dic age tibi
Regina longum Calliope melos. Car. l. 3. Od. 4.

So Pindar styles his Muse, Daughter of Heaven:

Ἀρξὴ δὲ Ὀυρανὸς Ὀδῶντες.

Urania was the name of one of the nine Muses, of Οὐρανίη, Gr. Heaven: Whence even the Heathen Poets acknowledged all their help. Therefore ours invokes and calls upon the meaning; not the Muse; the empty Name. V. 5.

Οὐρανίη πόλον εὐρε χὶ Ὀυρανίη ῥοεὶν ἀφ' ὧν. Calli.

Excipit Urania, fecere silentia cuncta. Ov. Fast. l. 5.

V. 4. Of Pegasus Wings; O heavenly Spirit, following thy divine Voice and Dictates, I have raised my self above the lofty Hill Olympos, the Abode and Heaven of the Heathen Gods; above the reach of the Poetic Pegasus' Wings, I call on thee for thy assistance, not on that Name faintly resembling and expressing thee.

Pegasus was the Poet's Winged Horse, sprung out of the Blood of Medusa when her Head was cut off by Perseus.

— Pennisq; fugacem
Pegasum, & fratrem matris de sanguine nato. Ovid. Met. 4.

This Pegasus was famous for opening the Muses beloved Fountain Hippocrene with a stroke of his Heels; whence he was named of ἵππῳ, Gr. a Fountain; after many Exploits he flew up to Heaven, where he is noted among the Stars in Zodi Procyope. Hence Perseus's Pegasus melos. Prolo. Sat. 1.

Dicite, quæ fontes Aganippidos Hippocrenæ
Grata Medusæ signa tenent Equi. Ov. Fast. 5.

Olympian, Book II. V. 531. Olympus, Book I. V. 516. Of this famous Mountain, the Muses were named Olympiades, esteem'd the Daughter of Olympian Jove, and Memory.

MUSE

Μῶσις ὁλοκαυτῶν ἀνέστη διὰς ἀνθρώπων,
Τὰς ἐκ Πύκνῃς ἀερίων τῆς πατρὸς μυρίων
Μνηστῶν.

Hesid in Theog.

V. 9. Thou with eternal Wisdom, &c. His spirit garnish'd the heavens. Job 26, 13. The Lord possesseth me (Wisdom) in the beginning of his way, before his works of old; when there were no depths, before the hills, was I brought forth: Prov. 8, 22, 24, 25.

V. 12. Pleas'd with thy Celestial Song; Then I was with him, as one brought up with him. I was daily his delight, rejoicing always before him. Prov. 8, 30.

V. 15. Empyreal Air thy tempting; By thee led up into the highest Heavens, I have profum'd the Air that on some very high Mountains is so extremely thin and subtle, that Humane Lungs are incapable of drawing it. His *Presumption*, is meant, of the daring flights of his Fancy, and describing this Angelic War, &c. in Heaven.

V. 16. To my native Element; To this lower Region of the Air, in which I had my Birth.

V. 17. From this flying Steed; Left by my flying and unruly Fancy thrown and dismounted, (a heretofore Bellerophon, too from lofty heights,) I fall distracted to wander all alone left and undone. He compares his swift and towering Fancy to a flying ungovernable Horse, extremely well considering with how much celerity Fancy finds her way, through Heaven and Earth, and Hell it self, through all the Parts and Paths of Nature; and how dangerous it is to lay the Reins loose on her Neck, or not to have strength of judgment enough to guide and curb her.

V. 18. Bellerophon, was a noble and chaste Youth. Son of *Glauce*; who refusing the amorous Applications of *Antea*, (as *Homer*) *Sthenobea*, (as others say) the Queen of *Prætor*, was by her false suggestions like those of *Joseph's* Miltreis, to her Husband, sent into *Lycia* with Letters desiring his destruction; where mounted upon *Pegasus*, he kill'd the *Chimera*, and performed divers other notable Exploits; but attempting vain-gloriously to mount up to Heaven on his Winged Steed, *Jupiter* made his unruly unrem'd Horse so ungovernable, that he threw his Rider on the *Alean Plain*, where being struck blind, he wandred, finding no Relief, till he died with Hunger.

Ἀντὶς Γλαύκῃς ἔπλεον ἀμύμνα Βελλεροφόντι,
Τῷ δὲ γυνὴ Πέλειον ἐπιμολατο δὲ Ἀντεία
κρυπτάδην φιλότητι μυχὸν ἔσθαι, &c. IL. 2.

— Quid profuit olim
Hippolito grave propositum? Quid Bellerophonti?
Eratit nemp hoc cen fastidita repulsi,
Nec Sthenobea minus, quam crebra excaudit, &c.
Juv. Sat. 10.

Esque ipso melior Bellerophonte. Hor. Carm. l. 3. Od. 12.

V. 22. Visible diurnal Sphear; Half my work is still unfinish'd, (Six only of these Twelve Books, into which he digested it, being compleated,) but the Remainder lies in narrow bounds within the compass of discerning day, firm standing on the Earth, not snatch'd above the Stars with daring flight more fast, I sing with manly voice, not changed by straining in to heaviness, or into drowsiness wearied, &c. *Diurnal*, *Diurnus*, Lat. daily. *Rapt*, Lat. *Raptus*, inarch'd up.

V. 28. Solitude, Lat. *Solitudo*, *solitarius*, living alone, of *Solus*, Lat. alone.

V. 32. The barbarous Dissonance, &c. The harsh rude Noisefulness, the disagreeable discord and disturbance of Sots and Songsters. *Barbarous*, Bo. I. V. 353. *Dissonance*, *Dissonantia*, Lat. a disagreeing in Tune, *Untunableness*.

V. 33. Of Bacchus, and his Revellers. *Bacchus* was the God of Wine, and Deity of Drunkenness. See Bo. IV. P. 279. *Revellers*, are such as dance and drink all night, of the Fr. *Reveiller*, as in *Reveillon* to watch: A word well suited the *Cycopian Menades*, that ran madding up and down in their drunken Dances, celebrating the Rites of *Bacchus*, who were the Murderers of the *Thracian Bard*, here styled the *Wild Ren*.

V. 34. The Thracian Bard; Orpheus, Son of *Apollon* and the Muse *Calliope*, born in *Thrace*, a noble Poet and Philosopher; who after the loss of his much lamented *Euridice*, was attending second Nuptials as *Virgil*, or as others, for his divine Disqualities against Lust and Immortality, was torn in pieces by the *Ciconian* mad Women sacrificing to *Bacchus* on *Mount Ossa*.

— Sperto Ciconum quo muerere matres
Inter sacra Deorum, nocturnique Orgia Bacchi
Discerptum latos juvenem spargere per agros. Geo. 4.

Non me carminibus vincet nec Thracius Orpheus. Virg. Ecl. 4.

Ovid; to the former subjoins a more scandalous cause of this Feminine Envy.

Ille etiam Thracum populis fuit audier, amorem
In teneros transgerre matres. Met. 10.

But *Horace* gives us his true Character:

Sylvestres homines sacer, interpretisque deorum
Cecidit & viduato deterruit Orpheus
Ditus ab hac lenire Tigres, rabidosque Leones. De Arte Poet.

Bard; the Bards were the Poets and Philosophers of the ancient *Gauls* and *Britains*. Bard is a Welsh word, to signifying still.

Plurima securi fudit illis carmina Bardi. Luc. l. 1.

V. 36. Till the savage Clamour drown'd; Till the wild Uproar overcame both charming Voice and Harp. *Savage*, Fr. wild: *Clamour*, *Clamor*, Lat. a shout, a roaring. This is well expressed by *Ovid*:

Cum laque tela forent cantu mellita: sed ingens
Clamor, & inflata Borecynthia tibia cornu,
Tumpanaque plaususque, & Bacchi ululatus
Obsistere sono citharæ, tum denique saxa
Non exaudiri tubernat sanguine vatum. Met. l. 2.

V. 37. Nor could the Muse, &c. Nor could the Muse *Calliope* defend *Orpheus* her Son.

— Perque os (pro Jupiter) illud
Auditum saxi, intellectumque ferarum
Sensus, in ventis anima exhalata recessit. Ibid.

V. 41. The affable Archangel; The sociable Spirit, as styled, Bo. V. Ver. 221. *Affabilis*, Lat. Courteous. Nec visu facilis, nec dictu affabilis ulli: Part of *Polyphemus's* cruel Character, Bo. 3.

V. 42. *Apollasie*, *Ἀπολλωνία* & *Ἀπολλωνία*, Gr. a defection, a falling away from, a quitting. *Apollasie*, Bo. I. V. 125.

V. 46. The interdicted Tree; The forbidden Fruit. The Tree of the knowledge of the Good and Evil, Gen. 2. 17. Interdicted, Bo. V. Ver. 52.

V. 50. With his consorted Eve; With his espoused Eve. *Consorted*, of *Consort*, Book IV. Ver. 447.

V. 52. And deep Muse, and much Thoughtfulness; With strange Astonishment, and deep Meditation. Muse, of the Fr. *Muse*, silently and seriously to meditate on hard matters. *Deep* is a Muse, to put one into a brown study.

V. 57. Redounded; Returned back, fell back: Of *Redundare*, Lat. to return backward, as Currents stop'd and opposed do.

V. 59. Son repeal'd; Quickly recall'd and dismiss'd the Doubts arisen in his Mind: Recall'd and cancell'd, &c. as Orders sometimes are, of *Reppeller*, Fr. to recall.

V. 67. To scarce allay'd; The desire of Knowledge is well compar'd to Thirst, not easily satiated. So *Virg*.

Tale inum carmen nobis, divinis Poeta;
Quale sopor fessis in gramine, quale per æstum
Dulcis aquæ saliente sitim restinguere rivo. Ecl. 5.

allay'd, Fr. *Allégé*, of the Lat. *Alleviare*, to lessen and diminish. Excites, stirs up; of *Excitare*, Lat. to provoke.

V. 88. Which yields or fills all space. How first began the Air, that envelopes the frigid Earth on all sides, spread and stretch'd out so vastly wide, that it affords or fills every place, providing or possessing all space. An excellent description of the fluid Air, incircling the *Terraquous Globe*.

V. 89. *Ambient interfused*; Denotes the Air not only surrounding the Earth, but filling it, and spurn out between all Bodies; and is a fuller and finer Notation of its Liquid and Spiritual Texture, leaving no Vacuum in Nature, than that of *Ovis*:

Nec circumfusa pendebat in aere tellus. Met. l. 1.

Nec circumfuso pendebat in aëre tellus. Met. I. 1

Interfus'd, *Interfusum*, Lat. poured out between, of *Interfinders*, Lat. *Flouzy*, gay.

V. 92. *So late to build.* Why God was not pleas'd to create the World *Leone's Year* before he did, and how he employ'd his infinite Power, Wisdom, and other unaccountable Perfections before the Creation; are some of those vain and Atheistical Enquiries of impertinent curiously Wits, would pry into the Secrets of the *Eternal Mind*, and ask of their own frail and *mighty Will*, which created all Things *how and when* he pleas'd. Such Doubts are unsatisfactory, as not coming within the compass of Human comprehension. Such Doubts are unprofitable, as not running up to Eternity it self, and the Enquiry will come to this impious and absurd Demand, Why God did not make the World co-eternal with himself? *Ad quem potius pertinet terminus Creationis indefinitum definire, ad te qui dubitas, an ad Deum qui Eternus est.*

V. 94. How soon also v'd? In what time perfected and completed? Val.
Opus absolutum, a work done and finish'd. Also v'd, Absolutum.

V. 103. From the inapparent Deep. The Sun (the great Light of Day) has fill'd much of his Race to run, *is* going down the Hill, delay'd and with-held by thy Voice, he will stop his Course to behold thee relate his glorious Birth, and the Generation of Universal Nature, rising out of the bowels of Waters dark and deep.

Unapparent Deep; Where nothing was to be seen, according to Gen. 1. 2. Dark.

And longer will delay; Seems an imitation of Virgil, praising the Songs of his new herds.

Innequit herbarum quos est mirata juvenca,
Certantes quorum stupescit carmine lynces,
Et sua mutatos requirunt flumine celsus. Ecl. 7.

Which our Poet has outgone, by adding, *Sleep listening to thee will watch: Sleep shall forget his drowsie Dulness, or we can bid his Absence, or we can well want him, and no wonder, when giving ear and audience to an Angel.*

V. 115. *What thou canst attain; As far as thy capacity will reach.* *Attain, or Attain'd, Fr. Attingere, Lat. to arrive or reach to.*

Nescenda est mensura tui. Juv. Sat. 11.

V. 116. And infer thee also happier; Which may best serve, to encrease the Glory of the Maker,
and to improve and evidence thy own being.

V. 123. *Hath suppress'd in Night; Has conceal'd, and hid, as unfearful.* *Has hid in the dark*
Of Suppress'd, Lat. to conceal.

V. 124. To none communicable, &c. Discoverable to none, neither Angels nor Men, as the dreadful Day of Judgment, of which our Saviour himself says, *Of that day and hour knoweth no Man, nor the Angels of Heaven, but my Father only*, Matth. 24: 36. Communicable, of common use, I. e. to make common, to impart.

and stands on legs in need of Moderation to check our desires too eager often after it than our Stomach does to limit its craving, and must be suited to our Capacities; otherwise, like Sarcophagical turn, what was intended for our Nourishment, into Dilectates, and windy Fumes; Knowledge, in stead of making us wiser, will degenerate into Folly, Fantastickness, and through

V. 128. *What the Mind may well contain ; What exceeds not our Capacities. I gaze upon
Isle and feared out by wisdom, concerning all things that are done under Heaven. This great
hath God given to the sons of men, to be exercised therewith. Psal. 145. 5. 17. His omniscience
perfection (Philosophy) of men, to be exercised therewith. Psal. 145. 5. 17. His omniscience*

V. 144. *Hoc est* their place known here no more. And the Place thereof shall know it no more.

V. 149. With Ministeries due; With suitable service, holy Rites and Attendance, *Ministerium*, Lat. Attendance. Deprivation, *Deprivamentum*, Lat. loss. Dimittit, *Dimittitur*, Lat. Remission.

V. 162. *Inhabit laxe*; Dwell more at large. *Laxe, Laxm, Lar, wide large.*

By his Son, by whom also he made the world, Heb. 1. 2. ¹ created all things by Jesus Christ, Eph. 3. 9. His name was called the Word of God, Rev. 19. 13. ² In the beginning was the Word, &c. John 1. 1, 14. The Platonists, &c. the Effluvia, &c.

tion of the First Being, or Eternal Mind, Ἀρχὴ καὶ δημιουργὸς καὶ τέχνη, the Architect and Artist of the World.

V. 165. My overshadowing Spirit and Might; So is God's Holy Spirit styled, *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee, Luke 1. 35.*

V. 166. The Deep; That unconceivable State of Nourishment before the Creation. The dark Abyss of Misery, Darkness, and the Shadow of Death, Job 12. 27. Privation of Being, and Vacuity, the Ancestress, and Abominations of Nature; Well express'd by an Immeasurable, Unfathomable Deep, describ'd before by an

*Illimitable Ocean without Bounds,
Without Dimension; where length, breadth, and height,
And Time and Place are lost.* Bo. II. V. 392.

Void of all the modifications of Matter, the limits and circumscriptions of Time and Place. The unsearchable Judgments of God are compared to a great Deep, Plal. 36. 7. nothing being more unaccountable, except this dark Original of Nature, this Emptiness, Deformity, and undiscernible Deep, this unaccountable Nothing, out of which all things were framed, inaccessible by Human Reason's finite Line, but by our Author, deived into as far as earthly Notions are capable of reaching. V. 179.

V. 168. *Boundless the Deep*—*no vacuum the Space*: For neither is the immeasurable Deep without its Bound; nor any space so vast as to be void and empty; for I alone am Infinite, comprehend me, my self incomprehensible, beyond all bounds, fill every place, and am every where. There is but One Infinite. *No potest esse virtus Infinita nisi unica, eaque prima & summa, neque enim in Infinitis Nativæ. Vacuum fortet Natura, succedere bona Mundi partium dispositis, omnique in partem consisti* only to God, infinite in all Perfection, *Infinitude, Infinite*: Lat. Infinite Being, belong

V. 170. The 1 uncircumscribed, &c.

The unenvailed, I do my self conceal,
And show not forth my Goodness, at my choice
How to create, and when, for force and chance
Reach not to me, unalterable I decree
What e'er I please, and what I will is fix'd.

Myself retire; God is suppoled before the exerting of his Omnipotent Emanation, in the Creation of the World, and the manifestation of his Goodness by his wondrous Works, to have concealed himself, and retired into himself. Monas ante mundi exordium sibi ipsi, & non alius relictus; says Hermes, Pim. 12. wherein our Author gives the best Answer imaginable to the bold Question at Vers. 92. That the Sovereign Being retired into it self, till of his own free Will he was pleased to make discoveries of his infinite Power and Goodness, by creating the Universe. Circumferibit, unlimited, of Circumferere, Lat. to bound and appoint.
v. 167. Immediate are the Acts of God: The Works of God

V. 167. Immediate are the Acts of God; The Works of God are performed all at once, too swift and fuddain to be measured by Time, or Motion, from which Time proceeds, but yet cannot be related to Human Ears but by degrees, and orderly Succession. 'Tis a famous Question, Whether the World were not created in an instant, according to Eccles. 18. 1. *Qui vivit in aeternum, creavit omnia simul: He who liveth for ever, created all things together* (s' thō our Translation puts it out of doubt, by rendering it in general.) Altho this Opinion seems agreeable to the Almighty Fiat, to which our Author seems to incline, thō he allows the Creation not easily to be conceivable by Human Understanding without a distinct Narration, yet nothing can be objected why the World, that was to have its beginning in Time, should not have a distinct and gradual Creation, for it argues no weakness in the Almighty, that he has been pleased to order all things in measure, number, and weight, Wild. 1. 20. who has revealed to us by his Prophet Moses, that the Heaven and the Earth were finished, and all the Host of them, and on the seventh day God ended his work which he had made, Gen. 2. 1, 2. *Neque vero hoc ullam arguit primæ causæ debilitatem; non enim enim causam naturalem posuimus, quæque faciat perire quantum potest, sed liberam & sapientissimam, quæ facit ut maxime expediat, arguit omnia Pulcherrima & Concinnia, in numero, pondere & mensura.* Vall. Phil. c. 1. Immediate, Immediatus, Lat. that hath nothing come between, fuddain.

V. 179. *An Earthly Notion*; As Human Understanding is capable of receiving. *Notiv*, Lat. knowledge, of *Nocere*, Lat. to understand.

V. 190, *Into their vacant Room*; *Into their empty Places*, dispeopled by their Rebellion. *Lat.*

Longè saltus latègue volantes. Geo. 3.

For a deserted Country.

- V. 193. On his great Expedition; *Expediit*, Lat. any warlike, or great Undertaking, Journey, or Voyage. Radiance, *Radiatio*, Lat. brightness: *Sapientia*, Lat. Wisdom.
 V. 201. Between two brazen Mountains. And behold there came four Chariots out from between two Mountains, and the Mountains were Mountains of Brass, *Zech. 6. 1.*
 V. 203. Celestial Equipage; Heavenly Furniture ready at hand. Equipage, *Fr.* of the Lat. *Equus*, a Horse. Harness, made ready; Of Harness, *Fr.* the Trappings of a Horse.
 V. 204. Spontaneous; Of themselves: Of Spontaneous, as this of Spontane, Lat. freely.
 V. 206. Her ever-during Gates; Her everlasting Doors. Lift up your heads ye Gates, and be lift up ye everlasting doors: and the King of Glory shall come in, *Psalm. 24. 7.* Ever-during, *Lat.* of *Durare*, Lat. to last, to be durable.
 V. 212. Outrageous as a Sea, dark, wasteful, wild: The confusion of Chaos, well seen both by a tempestuous, dark, wild Sea, turn'd from the bottom up by raging Winds, and raising Waves, the swelling Mountain high seem'd to assault; the steadfast Empyrean, A description of the brazen Birth of Nature, such at least as Earthly Nature can conceive.

— Chaos; rudis indigestaque moles.
 Nec quicquam, nisi pondus iners, congestaque eodem
 Non bene junctarum discordia semina rerum. *Met. l. 1.*

Fills not our Conceptions with half so much confusion.

— Into this wild Abyss,
 The Womb of Nature, and perhaps her Grace,
 Of neither Sea, nor Shore, nor Air, nor Fire,
 But all these in their pregnant Causes mixt
 Confus'dly, &c. *Bo. II. V. 910.*

V. 215. And with the Center mix the Pole; A perfect Idea of the fiercest Confusion, taken from the Figure of a Sphere, which must be broken all to pieces, cramp'd and confounded into flatness, before the Pole (the extreme Point of the Diameter) can touch the Center (the middle Point) of a round Body.

V. 216. Silence. At the same omnipotent and omniscient word Incarnate, said to the tumultuous Sea, Peace, be still, *Mar. 4. 39.* Omnipotent, Maker of all Things: Omniscent, of Omnes, all, and *Facere*, Lat. to make.

V. 222. Follow'd in bright Procession; Seems a contradiction, for Procession strictly signifies, a going before; and is used to express, a solemn Pomp and Shew, preceeding a Prince, or the Sacrament in Catholic Countries carried in Procession; but the meaning is, that a bright Train of admiring Angels attended and waited on this Omnipotent Word, to see the mighty Works of his Creation. Procession, Lat. of *Procedere*, to set out, to go on.

V. 224. The fervid Wheels; The warm Wheels, from the swiftness of their Motion;

Motus est causa caloris. Horace his Epithete.

Metagae fervidis evitata rota. *Car. l. 1. Od. 1.*

Fervidus, Lat. hot.

V. 228. One foot he center'd; One foot of his Golden Compasses he fix'd in the center of the Universe, and turn'd the other round through the vast and deep Obscurity, and said, Thus far shall the Creation reach, thus far shall its Bounds extend, this shall be thy compass, O thou rising World. Profundity, *Profunditas*, Lat. Depth, the Deep.

V. 231. This be thy just Circumference; This shall be thy vast Round. Pronounced by him, who sat on the circle of the Earth, *Isa. 40. 22.* Who alone compass'd the circuit of the Heavens, *Eccles. 24. 5.*

V. 233. Matter uniform'd, and void; *תרו וברו*, Desolation and emptiness, *Gen. 1. 2.* See *Moses*, Without form, and void, as our Translation. *אֶבְרָתָא וְאֶמְרָתָא*, the 70, *in vacua* & *nilil*, Emptiness and nothing. All amounting to the same sense, and agreeing with our Poets, that God made the Heaven and Earth, which on the first day of the Creation were one confused heap of uniform'd Matter, containing Earth, Air, Fire, &c. all mix'd and cover'd over with a dark Deluge, and black Abyss of Water. So that the Author of the Book of *Wisdom* had reason to say, *Manus tua creavit orbem terrarum ex materia inanis*, *ch. 2. v. 14.* Which we translate, Thy hand made the World of Matter without Form. The Original, *יְהוָה עָשָׂה אֶת הָעוֹלָם מֵעֲרֵב לֹא מִצְּבָר*.

V. 234. Cover'd the Abyss. Darknest was upon the face of the deep, *Gen. 1. 2.* Deep and incomprehensible Darknest cover'd the vast Abyss, in whole watery Womb the unborn World lay. So the *Prophetic Psalmist*, Thou cover'd'st it with the Deep, as with a Garment, the Waters stood above the Mountains of the establish'd Earth, *Psalm. 104. 6.* And *Job* describing the Creation,

ginal Birth of Waters, I made the cloud the garment thereof, and thick darkness its swadling band, and the Empyrean Heaven was filled with Water, that is, with a humid, aqueous, and misty Matter, part of which was afterwards thickened into Water, some rarified and spun out into Air, and the rest miraculously hardened and fix'd into the Matter of the Celestial Orbs, all must necessarily be cloth'd with Darknest.

V. 235. His brooding Wings the Spirit of God; The Holy Spirit the third Person of the Blessed Trinity. The Spirit of the Lord filleth the world, *Wild. 1. 7.* By the word of the Lord were the Heavens made: and all the host of them by the breath of his mouth, *Psalm. 33. 6.* The breath of the power of God, *Wild. 7. 25.* I came out of the mouth of the most High, I alone compass'd the circuit of Heaven, and walked in the bottom of the Deep, *Eccles. 24. 3. 5.* See at *Verl. 17.* *Bo. I.* the various Interpretations of *Gen. 1. 2.* And the Spirit of God moved upon the face of the Waters.

V. 236. And Vital Virtue infused, &c. And spread and dispers'd its quickning Power and enlivening Heat quite through the humid heap, and moving watry mals of Matter. *Valesius* interprets, The Spirit of God moving upon the waters, *Gen. 1. 2.* to signify the Creation of Fire moving through, and actuating the watry Abyss into warmth and vital Fecundity, esteeming it term'd a Spirit, as approaching nearest of all Bodies, to a spiritual Substance, as being so light and subtle, as not to fall under the perception of sense, unless when immersed in, and lency, as the Mountains and Cedars of God in holy Phrase frequently are; *Hic igitur spiritus, apud per hunc spiritum, facile sunt aqua fluxiles, aliqui futura ceneret.* *Sac. Phil. c. 1.* Nevertheless our Author has rightly attributed this vital influence and quickning Emanation to the Spirit of God. *Fluid, Fluidum*, Lat. thin, liquid.

V. 238. The black tartarean cold, &c. But drove downwards, towards the Center, the black, cold, gross, and muddy Dregs, Enemies to Life and Being. On the first day of the Creation, God made the mighty Mals of all Things capable of Generation and Corruption, consisting of the Elementary Bodies, Earth, Water, Air, and Fire, heap'd up and mix'd together; Earth, Water, and dark Air blended together, the invisible Fire moved together through the muddy Mals, hindring its congealing into unactive Ice; then God's Spirit breathing upon the watry Confusion, dissolving and separated the intangled Elements, bringing like Things to like, and fixing them together, thereby forming the Earth within the Womb of Water, and spreading out the ambient Air, then out of deepest Darknest called forth Light. *Tartareum, Τάρταρος*, *Gr.* of *Ταρταρος*, to shake with extrem cold.

V. 239. Conglobed; Gather'd together: Of *Conglobare*, Lat. to gather in heaps.

V. 241. Disparted; Shared, divided: Of *Dispartire*, Lat. to allot, to divide into Parts. *Ibid.* Spun out the Air; And like the finest Web drew out the Air: An excellent description of the thinness, purity, and invisibility of the Air, mixing with all things, as being spun out so fine between.

V. 242. Earth Self-Ballanc'd, &c. Hung on her Center by wondrous Counterpoise, which *Job* styles, Nothing; He bangeb the Earth upon Nothing, *Chap. 26. 7.*

*Circumsiso pendebat in aere tellus
 Ponderibus librata sua.* *Meta. l. 1.*

But how the unconceivable Counterpoise is made, he only knows, Who hath measured the Waters in the hollow of his Hand, and meted out the Heavens with a Span; who weigheth the Mountains in Scales, and the Hills in a Balance, *Isa. 40. 12.*

V. 243. Let there be, said God. God who Created all Things out of Nothing, by his infinite Power, could do it no other way than by his Almighty Word: For there being no first Matter out of which they were to be Framed, about which the Eternal Mind was to concern itself, Creation was nothing else but his Powerful Command, the Almighty Fiat proceeding from his Infinite Goodness, Wisdom, and Power, that produced this Beauteous All, suitable to his most perfect Idea. By the Word of the Lord were the Heavens made; and all the Host of them by the Breath of his Mouth: He Spake and it was done, He Commanded and it stood fast, *Psalm. 33. 6. 9.* And as he at first Commanded all Things into Being, so he does still uphold them by the Word of his Power, *Heb. 1. 3.*

Let there be Light, *Gen. 1. 3.* And immediately Light, the first Bright Offspring of the Creation, arose out of the gloomy deep. Quintessence pure, the brightest and most refined Being, See *Book III. Verl. 716.* whether Light be Corporeal, or according to *Aristotle*, *Qualitas in se* *hærens* *Diaphana*, is much contested among the Philosophers, and has puzzled the greatest Masters of Nature: This we are sure of, that this visible Light, so necessary to the World both for its Use, as well as Ornament, was in the Beginning Created by God, and by his sovereign Command call'd out of Darknest. God Commanded the Light to shine out of Darknest, *2 Cor. 4. 6.*

V. 245. From her Native East; From the East, her Birth place, whence rising every day, she seems New-Born.

V. 247. *Sphear'd in a Radiant Cloud*; Placed in a shining Cloud, according to the Opinion of Bede, Hug. de St. V. B. Bonizo. Lyræ, Testatus, and others, who held Light Created on the first day, to have been a shining Body placed in a bright Cloud, and moving in that superior part of the World, in which the Sun, made on the fourth day, was placed, this Light *Sphear'd* in a Cloudy Tabernacle, wheeling round the Infant, and yet imperfect World, and by her Motion constituting the three first days and nights. But Pererius imagines this Light to have been the same with that of the Sun, Created on the first, tho' not compleated till the 4th day: The Secret is unsearchable. *Sphear'd*, of *Sphaera*, Gr. to make round. *Sphear'd*, remain'd, stay'd: Of *Sphaeræ*, Fr. to reside.

V. 249. *God saw the Light was good*, Gen. 1. 4. The Eulogie and divine Approbation of Light, God's brightest Image, and his purest Emanation, amongst all his Creatures, styled himself the Father of Lights, Jam. 1. 17. *Lucem inhabitans inaccessibilem*; Dwelling in unapproachable Light, 1 Tim. 6. 16. From hence Catbarin. would infer, this Primitive Light to have been the sun, even on the first day, perfect and compleat; because God pronounced nothing good, before it was entirely finish'd: Although Moses relates, the Sun, the Moon, and Stars, to have been the Work of the fourth day, with whole Historical Relation our Author exactly agrees.

V. 250. *By the Hemisphere divided*. God divided the Light from the Darkness, Gen. 1. 4. By half the Globe, says Milton; that is, the new created Light shining on one side of the globe, was cloath'd with Night; whole alternate Round is still continued constantly. *Hemisphere*, Bo. III. Ver. 725.

V. 252. *The first Day even and morn*; Moses thus describes the Natural Day, consisting of 24 hours, Gen. 1. 5. The new-born Light journeying about the mighty Mists of the sea, yet unseparated Elementary Bodies, the Evening and the Morning made one compleat Day. That this is a plain description of Day and Night, Basilus affirms in his *Second Homily on Genesis*. Day doubtless (says he) had the Precedence, and took place of Night in the beginning of Time; and therefore the Evening, the close and end of the Day, is by Moses first named, and then added the Morning, the end and conclusion of the Night, both together making but one Natural Day: *Nox & dies*, Gr. *Quasi Noctidialis*. For the World's obscure condition, before the Birth-day of Light was not named Night, but Darkness, Night being the part of Time distinguished from, but yet succeeding and relating to the Day.

V. 281. *Let there be Firmament*, &c. Gen. 1. 6. This word Firmament, of the Lat. *Firmamentum*, corresponding with the Gr. *στερεωμα*, signifying Solidity, has given occasion to mistake it, for the solid and most firm Body of the Heavens, incapable of Division, Thinnels, or any decaying Alteration. The Maintainers of this Opinion endeavour to support it by these Texts, *Tu fregist cum eo fabricatum es Cælum, qui solidissimi quasi are fustisunt*, Job 27. 18. Translated much amiss, but in ours render'd aright: *Hast thou with him spread out the Sky, which is strong, as a molten Looking-glass?* And by that of Job 14. 12. *Donec alteretur Cælum*; Till the Heavens be worn out; (better express'd by our Translation, Till the Heavens be no more:) As if that employ'd their Solidity. Homer is vouch'd also in their defence.

Χάλαρον ἐγένετο τὸ αἰθέρ & ἀσπερώμενος. Il. P.

But the Original, *ὑψηλόν*, Heb. signifies Extension and Expansion, and by the best Interpreters is understood, of the wide, outstretch'd Air, as our Poets explain it:

Expanse of Liquid, pure
Transparent, Elemental Air, diffused, &c.

Spread out on all sides, to the utmost compass of the World's wide Round: Which Moses seems to agree with in his Discourse of the Fowl that fly above the Earth in the Firmament of Heaven, Gen. 1. 20. Express'd by the same word, and said to be stretch'd out like a Curtain, Plal. 104. 2. *That stretcheth out the Heavens like a Curtain, and spreadeth them out as a Tabernacle*, Il. 40. 22. Partition firm and sure for its certainty, not solidity. *Non apparet Firmamentum, quasi sit corpus Firmissimum, sed quia est Interstitium & terminus interjectus inter aquas superiores & inferiores, terminus firmissimus & immutabilis non propter stationem, sed propter firmiorem, aut intransgressibilem terminum superiorum & inferiorum aquarum*. Aug. lib. 1. de Gen. ad Litt. c. 10. *Transparent*, that may be seen through, of *Transparens*, Lat. to appear through.

V. 283. *Waters underneath dividing*; They who understand the Firmament, to be the vast Air, expanded and stretch'd out on all sides to the Starry Heavens, esteem the Waters above to be those generated in the middle Region of the Air, of Vapours exhaled and drawn up thither, from the steaming Earth, and nether Waters; which descend again in such vast showers, and mighty floods of Rain, that not only Rivers, but Seas may be imaginable above; as appeared when the Cataracts came down in a Deluge, and the Flood-gates of Heaven were opened, Gen. 7. 11.

Others, and those many, by these Waters above, understand the Crystalline Heaven, (by Gassendus made double) by our Author better named Crystalline Ocean, by its clearness resembling Water, who layeth the beams of his chambers in the waters, Plal. 104. 3. *Praise him ye heavens of heavens, and ye waters above the heavens*, Plal. 148. 4.

To this sense our Poet agrees, and thus infers, that as God built the Earth, and founded it on Waters, (stretch'd out the earth above the waters, Plal. 136. 6. By the word of God the heavens were of old, and the earth consisting out of the water and in the water, 2 Pet. 3. 5.) So also he establish the whole Frame of the Heavenly Orbs, in a calm Crystalline Sea surrounding it, left the Neighbourhood of the unruly Chaos, Bo. II. Ver. 960. or as others, the furious Conflict of contending Winds, should disturb it. But all search, in Works so wonderful, so distant and undiscernable, as well as undemonstrable, is quite confounded.

Circumfluous Waters; that flow round about it: *Circumfluous*, Lat. *Circumfluous* Humour.

Ultima possedit, solidumque coercuit Orbem. Met. 1.

Crystalline, Bo. III. Ver. 432.

V. 275. *Chorus*, Lat. *Chorus*; and for that repeated part of a Song, in which all the Performers join.

V. 277. *Embryon immature*; The substance of the Earth was made, but still lay in the dark Womb of many Waters, and like an imperfect Creature inclosed and hid, appeared not. *Embryon*, Bo. II. V. 900. *Immature*, *Immaturus*, Lat. unripe, like a Creature yet unfinish'd in the Womb, unfit for Birth; a Metaphor from Green Fruit. *Involv'd*, *Involutus*, Lat. prop'd up.

V. 279. *Main Ocean flow'd*; Who cover'd it (the Earth) with the Deep, as with a Garment, the Waters stood above the Mountains, Plal. 104. 6.

V. 280. *With Prolific Humour*; With fruitful Moisture: Humidity being the Subject, and as it were, the Mother of all Generation. *Prolificus*, Lat. fruitful.

V. 286. *Fermented the Great Mother*; Stirred up and excited the Earth, the Universal Mother, heaven'd and swell'd her, filled with enlivening Moisture, to conceive, and bring forth her innumerable Offspring. *Fermented*, of *Fermentare*, Lat. to puff up, rise, or heave, as Dough does when heaven'd, the main Ocean covering all the Earth, did with its natural Saltness and Acidity, provoke, stir up, and stimulate the loosen'd Earth into Conception. *Fermentum nihil aliud est, quam penetrantissima, seu spirituosissima quedam substantia, alterationum mutationumque caviarum Parens*. Satiare, Bo. I. V. 179. *Genial*, Bo. IV. V. 712.

V. 284. *Into one place*, Gen. 1. 9. Into their proper place, the Sea, as V. 10. the one great and most considerable Congregation of the Waters; not but that many were received into the Earth's vast hollows, Earth and Water making but one Globe, whose Center is the same with that of the World.

V. 286. *The Mountains emergent*; Rising up out of the Waters: Of *Emergere*, Lat. called *Tomid Hills*, from their bulk, of *Tomidus*, Lat. swollen.

Fussit & extendi campos, subsidere valles

Fronde regi silvas, lapides surgere montes. Met. 1.

V. 290. *Capacious Bed*; Fit to contain: Of *Capax*, Lat. vast Receptacle of Waters. *Le hüt d'une Rivière*, The Bed or Channel of a River.

V. 291. *With glad Precipitancy*; The Waters ran down from the haughty Hills to the wide humble Valleys with glad haste, their natural Tendency. *Precipitancia*, Lat. a fall from a high place.

V. 292. *Uproul'd at drops on Dust*, &c. Sinking down in vast Circles, as Water, falling on much Dust, calls it self into round drops, desirous by drawing it self into that circular, most perfect form, to preserve its native Purity from the foul Invasion. *Conglobing*, a Military Metaphor from Soldiers casting themselves into a Ring when on all sides beset.

V. 294. *Such slight*; Such speed the Almighty Command imposed on the swift Floods. *At thy Rebuke they fled, at the voice of thy Thunder they hasted away; they go up by the Mountains, and down by the Valleys, unto the place which thou hast appointed for them*. Plal. 104. 7, 8.

V. 299. *With Torrent Rapture*; With headlong Fall. *Torrent*, Bo. VI. Ver. 830. *Rapture*, of *Rapere*, Lat. to snatch away.

V. 302. *With Serpent error wandering*, &c. Or wandering round about, creeping to and fro like the turnings and windings of Rivers in and out: Of *Serpere*, Lat. to creep. *Error*, of *Errare*, Lat. a wandering, of *Errare*, to go out of the way.

V. 303. *Of deep Channels wore*; And on the soft yielding Slime and Mud wore their waste way. *Of*, is the soft Mud and Soil at the bottom of Rivers: *Channel*, whence our *Kennel*, of *Canalis*, Lat. a Water-pipe, called their Humid Train, their watry Courte.

V. 307. *The great Receptacle of Congregated*; The vast Spaces that receive the assembled Waters, he called *Sea*. *Receptaculum*, Lat. any thing that contains another: *Congregate*, of *Congregare*, Lat. to gather into a Herd.

V. 310. *The*

V. 310. *The verdant Grass*; The green Grass. *Verdant*, of *Verdant*, Fr. of *Verdant*, Lat. to grow green.

V. 312. *Whose Seed is in her self*; Gen. 1. 11. seems to imply, that there is no Herb or Plant growing out of the Earth, that has not its proper Seed, when some, as Mushrooms and Fungi, and divers others, either have none at all, or so small, that they are undiscernable; but most probable it is, that God created only the most excellent, which were to be perpetuated by their Seed, but the less noble, and such as out of a meer mixture of the Elements, might in those Seasons spring up, as being created in their Causes, needed not his particular Command, as amongst the Animals, Mice, Worms, and Flies, capable of being from the corruption of other Creatures. Of the Spontaneous Productions of the Earth, the Heathen Poets had some finattering.

*Ipsa quoque immixta, rastroque intasta, nec ulli
Saucia vomeribus, per se dabit omnia tellus.* Met. 1.

V. 314. *Desert and bare*; Wild, unfurnished: Of *Desertus*, Lat. forsaken, as all Deserts are, because bare and barren.

V. 321. *The Corn Reed embattled*, &c. The horny Reed stood upright among the undergrowths of Nature, like a Grove of Spears, or a Battalion with its Pikes aloft. *Cornus*, Lat. of or like Horn.

*----- Tumulus, quo cornes summo
Virgulta, & densis hastilibus horrida myrmis.* Æn. 3.

V. 323. *With frizled Hair implicit*; The Bush with his frizled Locks intangled. *Frizled*, Fr. to turn in curls. *Implicit*, *Implicitus*, Lat. entangled, of *Implicare*, to twist.

V. 325. *Gem'd their Blossoms*; Put forth their Blossoms, of *Gemmae*, Lat. to bud forth, and five Blossoms, are called *Gemmae*, Lat.

V. 333. *A dewy Mist went up*, &c. For the Lord had not caused it to rain upon the earth, and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground, Gen. 2. 5, 6.

V. 337. *On the green Stemm*; On the green Stalk, *Stemm*, of *Stemmus*, Gr. so signifying, Hence *Stemmata*, the Stocks and Originals of Families, branching into their Genealogies.

*Stemmata quid facimus? Quid prodest, Pontice; longo
Sanguine censei?* Juv.

V. 341. *For Signs*, &c. Gen. 1. 14. Divers are the Interpretations of these Words; some understand 'em, of the Solemn Feasts and New Moons celebrated under the *Mosaic Law*. Others, for Signs of the changes of the Weather, Winds, Plenty, Health, and their Contraries. Others, of those Preternatural Signs and Miracles that appeared in the days of *Job*, *Hyperbæus*, and at the Passion of our Saviour, and that shall be before the Last Day; And there shall be signs in the Sun, and in the Moon, and in the Stars, Luke 21. 25. The vain Asserters of Judicial Astrology would have 'em meant, of the Signs placed in the Heavens, whereon to ground their Prelumpuous Predictions. The best and genuine is, That God appointed them for Signs of the Seasons, of Time, of Days, and Years; for the motion of the Stars, and order of the Sun and Moon, is the measure of Time: A Day is the time of the Sun's circuit about the Earth; an Hour, the 24th part of it; a Year, his compleat Journey through the *Zodiac*; a Month, his motion through one Sign of it, while the Moon travels quine through it. Now Celestial Motion, and that chiefly of the Sun, being the most regular, unalterable, and communicable to all Mankind, is the best and most common Calculation of Times and Seasons, and of circling Years, completing their radiant Rounds.

V. 345. *Great for their use to Man*; Because the Moon, excepting *Mercury*, is less than any of the fix or erratic Stars, though her Neighbourhood to the Earth deceive our sight; therefore she is said to be one of the two Great Lights, in regard of her illustrious Office, in cheering and illuminating the Night, more effectually than all the innumerable Stars are able to do with their vaster, but far more distant Lights.

V. 355. *A mighty Spear*; Of all the Heavenly Bodies, first he made the Sun a vast round Circle void of Light, though of the same substance with the Heavens.

Ad sidera rursus Ætheris. Æn. 7.

V. 357. *The Moon Globe*; The Moon round also. *Globe* of *Globus*, Bo. V. Ver. 845. Ibid. And every Magnitude of Stars; And all the Stars in their different Magnitudes, and functions of Size.

V. 358. *The Heaven thick as a Field*, is said to be sown with Stars, to express their vast number.

Astra tenent Cælestis solum. Met. 1.

V. 360. *Time*

V. 360. *Transplanted from her cloudy Shrine*; In which, as in a cloudy Tabernacle, she had sojourn'd three days, as at V. 248. *Shrine*, Bo. I. Ver. 389.

V. 361. *Made Pious to receive*, &c. Made (pious) to suck in the streaming Light, and solid to retain her congregated Rays. *Pious*, of *Pars*, Lat. 11691, Gr. of *Neigiv*, to pass through, thole small and unenforceable Passages in Human and other Bodies, by which any thing is received into, or cast out of them.

V. 364. *As to their Fountain, other Stars repairing*, &c. 'Tis the received Opinion, that the Fixed Stars shine and appear by their own Native Light; but the Planets are Opaque Bodies, illustrated and made bright by the Sun's borrowed Light; and are the other Stars here said, to draw Light in their Golden Urns from that great Fountain. The reason why our Author did not affirm it of all the Stars; as also why many imagine, that even our Opaque Earth shines as gloriouly on most of the Planets, and their Inhabitants, (if any such there be) as they in their turns do on it and us. *Urns*, of *Urna*, Lat. a Pitcher.

V. 366. *Guid'd her Horns*; The Morning Planet is *Venus*, which, according to the most exact Observations, moves round the Sun, sometimes above, at other times below him, bor' owing all her Light of him, and like the Moon, having the same threefold appearance, Envening, Fully, and Decresing; therefore said to *Guid* her Horns, as being at some distances from that Great Luminary: *Corniculata*, Lat. horned. When this Star appears above the Horizon, preceding the Sun, it is called *Lucifer*; and when it sinks beneath it, after him, *Vesperus*.

V. 367. *By Tincture or Reflexion*, &c. The Stars better their Complexion by *Tincture*, by their Approaches towards the Sun, new-colouring their Countenances. *Tinctura*, Lat. Colour, or Dye; Or by *Reflexion*, or by his Light reflected on them, heighten and enhance the lute, much diminished. *Peculiar*, Lat. Particular: *Diminutio*, Lat. a lessening.

V. 373. *Second to run his Longitude*, &c. Brisk and cheerful in his vast Diurnal Race from East to West, the length of Heaven's High-way. He rejoiceth as a Giant to run his course, Plat. 19. 5. *Second*, of *Giacinto*, Ital. the deprivation of *Jacundus*, Lat. merry. *Horizon*, Bo. VI. V. 79.

V. 374. *The gray Dawn, and the Pleiades*, &c. Day-break, or the first approach of the doubtful Light, is of a gray Colour; whence the *Mira* is styled *Grayed* by the Poets. The Pleiades, are seven Stars in the Neck of the Bull (one of the twelve Celestial Signs) so named of *Platæa*, to Sail, because they rise about the *Vernal Equinox*, (thence called *Vergiliae*) the usual time of venturing to Sea among the unexperienced Ancients. They as well as the early Dawn, are said to dance before the Sun, because they constantly rise before him for one half of the Year, commencing it by their auspicious Influence; Canst thou bind the sweet influence of the Pleiades? Job 38. 31.

*Targete, simul ac terris ostendit honestum
Pleias* ----- Geor. 4.

V. 379. *In that Aspect*; The regard the Stars and Heavenly Lights have to one another, by reason of their Places and Positions, are called their *Aspects*: *Aspectus*, Lat. of *Aspicere*, Lat. to look on. Therefore the Moon placed in the West just opposite against the Sun, like his Looking-plaſt, is said to need no other Light in that Situation.

V. 381. *Revolv'd on Heaven's great Axle*; Turn'd to the East on the World's mighty Poles by the First Mover. *Revolv'd*, of *Revolvere*, Lat. to turn round. *Axle*, Bo. II. V. 926.

V. 382. *Dividual Holds*; And maintains her Empire o'er the Night, assisted by thousand lesser Lights, (as to appearance) not like the Sun, sole Sovereign and Regent of Day, the universal Lord of Light, by all unrivall'd.

V. 387. *Generate Reptil*. Let the waters bring forth abundantly, the moving creature that hath life, Gen. 1. 20. *Reptil*, is properly *Reptile*, Lat. creeping; a word denoting the motion of Creatures without Legs.

Jam maris immensi prolem & genus omne natantum. Geor. 2.

V. 389. *And let Fowl fly above the Earth*; According to the Hebrew and Chaldean Text; for the vulgar Latin and our Version of Gen. 1. 20. And God said, let the waters bring forth abundantly, the moving creature that hath life, and fowl that may fly above the earth, &c. has given occasion to the Controversie, That Fowl, as well as Fish, were originally made of Water; contradicting the plain declaration of Moses, Out of the ground the Lord God formed every beast of the field, and every fowl of the air, Gen. 2. 19. yet the greatest Philosophers, and Schoolmen too, affirm the former Opinion; because all solid Bodies are made of a mixture of Earth and Water, *Effici & humidi crassi*, Fire and Air, being incapable of Generation, though contributing to the Temper; as *Arist.* c. 4. l. 4. *Meteor.* Birds therefore, being of an Aerial Nature and Agility, are supposed to have taken their Being in that of the two Productive Elements nearest of kin to it, viz. Water easily extenuated and spun out into Air, as this is often crowded and condensed into Water.

— Volucres agitabili aer
Cesserunt nitidis habitanda piscibus undae. Met. 1.

V. 399. The Sounds; Are narrow Seas between two Lands as the Baltic, eminently so called, their Name is borrowed of their Noise: Sounds, as *Fretum*, Lat. a *Fremendo*, such enclosed Seas being more boisterous and foaming.

V. 402. Sculler that bank the mid Sea. Shoals of Fish so vast, that they appear like mighty Banks in the midst of the Sea. Sculler and Shoals are vast multitudes of Fish, as the *Saxo*, or the *Ital. Striola*, an Assembly.

V. 405. Through Groves of Coral. *καρχήλιον*, Gr. called also *Λιζοδον*, the *Stony Tree*, because growing in the Sea like a Bush soft and green. (thence called a *Grove*) when a *grove* above the Water, or is taken thence, a *molliore aere illico duratur*, it immediately grows hard like a Stone, of a curious Red colour when dress'd and clear'd from its enclosing *Alveis*.

Nunc quoque citralis eadem natura remansit,
Duriciem tacto capiunt ut ab aere; quodque
Vimen in aqore erat, fiat super aquora saxum. Met. 4.

V. 406. Their new'd Coats; Their Scales like little Waves, wrought over one another, shining in the Sun like Gold.

V. 407. Pearly Shells; That are of that colour, and often contain Pearls in them, as those of Oysters do. Pearl, of *Sphærida*, Lat. from their roundness.

V. 409. In jointed Armour march; in hard Shells (resembling Armour) that have their Ornaments, at which the fenc'd and defended Fish takes in its Nourishment.

Ibid. On smooth the Seal; Play on smooth Seas in calm weather, disport themselves. *Phoca*, Lat. the Sea-calf.

V. 410. Bended Dolphins play. *Dolphinus*, Lat. is taken to be the Sea-begun Animal friendly to Mankind, and delighted with Music, painted crooked or bent according to the Errors of Antiquity, seeming only to by the force and swiftness with which he rises out of the Sea, and exceeds all Creatures. *Velocissimum omnium animalium non solum, marinorum; acyru valens ceteris, tantu vi exilit, ut plerumque vela navium transvolat.* Plin. l. 9. c. 8.

*Dolphinum similes, qui per maria humida nando
Carpathium, Libycumque secant, luduntque per undas.* Æn. 5.

Famous is the Escape of *Arion* on the back of one of these, who forc'd to leap from the Sea to save himself from murdering Pirates, was supported and set safe on shore by a celebrated by *Ovid*.

*Inde (fide majus) tergo Delphina recurvo
Se memorant oneri supposuisse novo.
Ille sedens citharamque tenet, pretiumque vehendi
Cantat, & aqueas carmine mulcet aquas.* Fast. l. 2.

V. 411. Enormous in their Gate; Irregular in their Motion: Wallowing unwieldy in their Gate, signif. way going; a Lincolnshire word, of the Sax. *Gan*, or Belg. *Gaen*, to go. *Enormus* Bo. V. Verf. 297.

V. 412. Tempest the Ocean; By their vast bulk, and violent wallowings, rouse the Sea and make it roar as in a Tempest. Of these, *Job* is to be understood: He maketh the deep to be like a pot, he maketh a path to shine after him, one would think the deep to be heavy. *Chap. 41. v. 11. and 32.*

V. 414. Stretch'd like a Promontory; A Comparison not immodest, since *Basilin* and *Therres* tell us, That Whales, when they heave their broad Backs above the Sea, appear like mighty Islands, as *Leviathan* is liken'd, Bo. I. V. 201. Some have been taken, capable of carrying 4 Acres of Land, Plin. l. 9. c. 30. Upon the earth there is none like him, *Job 41. 33.* *Promontory*, Bo. VI. V. 654.

V. 417. The tepid Caves; The warm moist watry places, Pools and Shores: Our Author seems to intimate, the Water-Fowl only to have had their Aqueous Birth with the Fish on the fifth day, and therefore takes notice here of their numerous Brood, soon hatch'd from multitudes of Eggs laid in wet Plashes, fenny and sandy Shores; which compared with what he says at V. 451. Let the Earth bring forth Fowl living in her kind, amounts to a confirmation, that had he only intimated in those Sea or Water-Fowl, that breed and live in them, or on their Banks, or dare, in *Arion* Caravans, pass over them, his Opinion had been plain, but mentioning *Cock* and *Peacock*, &c. he has left it dubious and uncertain. *Tepidus*, Lat. warm.

Unde cave tepida sudant humore lacuna. Geor. 1.

V. 418. R. 1.

V. 419. Bursting with kindly Rapture. Opening with seasonable Breach, bring forth their unsledg'd, rough-skinn'd Young. Opening, when Hatching Heat has swell'd its inmate, now too big for its small Tenement, mature and struggling to get forth, with its Bill working its way out. *Rapture*, *Ruptura*, Lat. a breach, of *Rumpere*, Lat. to break.

V. 420. Their callow Young; Their yet unsledg'd, unsledg'd Young Ones, *Callow*, is of *Callum*, Lat. for the Skin grown hard on labouring Hands, to which is compar'd, that of Birds, rough and harsh upon the breaking out of their Feathers: *Callow*, *Callus*, Lat. rough and porous: *Ovis callis* Hor. new-laid Eggs, whose Shells are rough.

Namque marem coarctant callis vitellum. Lib. 2. Sat. 3.

Fledge, Book III. Verf. 627.

V. 421. They sum'd their Penn; Complicated their Feathers, had their just number where-withal to wait them through the Air. *Summare*, Lat. to reckon up, to number.

V. 422. With clang despo'd the Ground; Forsake the Earth with their shrill Note, mounted among the Clouds. *Clang*, *Clangor*, Lat. and *κλαγγη*, is a word coined by the Noise that Geese, Cranes, and Swans make, when they rise on Wing, or light down again.

*Ἦντι περ κλαγγὴν γαστρὸν πέλει ἐκσπένοντες
Τὸν δ' ὅς ἐπιδόον πατρίων ὕψι πύλα,
Κλωδόν, ἢ γαστρὸν, ἢ κλωδὸν δακτύλων,
Κλαγγὸν περ κλαγγόντων.* Ili. B.

Magnis quantunt clangoribus alas. Æn. 3.

V. 424. Their Eyries build; Their Nests, of Eggs, Ger. Eggs. *Eagle*, *Aigle*, Fr. *Aquila*, Lat. *Deli* the Eagle mount up at thy command; and make her nest on high: she dwelleth on the rock, upon the crag of the rock, *Job 39. 27.*

V. 425. Rang'd in Figure wedge their way; Order'd and rank'd in several Figures, cut their way more easy through the yielding Air; as Cranes are reported to fly in the form of a Wedge when crossing the Seas, thence said to be *Palamedes* Bird, from whose Figur'd Flight he found out the Greek Δ and γ . Some of them not unlike a Wedge.

*Turbatus versus, nec littera tota volabit;
Unam perdidit si Palamedis avem.* Mart. l. 12. Ep. 75.

V. 428. Their Arty Caravans; Their vast Assemblies in the Air. A *Caravan*, of *Keravan*, Turk. is a company of Merchants travelling with a Guard of Soldiers for their security.

V. 430. So steers the prudent Crane, &c. Thus the wise, careful Crane, takes her Voyage yearly, as well as the Swallow, from one Country to another. *Steers*, since the motion of Birds Tails first gave Invention to the Steerage of Ships.

*Strimona sic gelidum, bruma polente, relinquunt
Potura te Nile gruet.* Luc. l. 5.

Prudent, because intelligent of Seasons, and thence shifting the Climate.

— Quales sub nubibus atris
*Strymonia dant signa grucae, atque Ethera et anant
Cum sonitu, fugiuntque nota clamore secundo.* Æn. 10.

V. 432. The Air floats as they pass; The Air waves under 'em, beaten by innumerable Wings.

V. 434. Solac'd the Woods; Cheer'd the solitary Groves, of *Solari*, Lat. to comfort.

Longum cantu solata laborem. Geor. 1.

V. 435. Tun'd her soft Lays; Her pleasing Song. *Lays*, of the Fr. *Lay*, an ordinary Song.

V. 438. The Swan with arch'd Neck, &c. The Swan with her bent Neck majestic, placed between her Silver Wings, with her Feet like Oars, rows her self in state. *Arch'd Neck*, seems a more Graphical Description of this proud Bird than *Homer's* *ἀλκιδέην* & *Long-neck'd*, Ili. B.

V. 441. The Dark; They leave the Water, the Moisture. *Dark*, wet, of *Damp*, Dan. a Vapour. *Pennant*, Bo. II. V. 933.

V. 443. The crested Cock, whose clarion sounds; The warlike Cock, crown'd with his bloody Crest, whose shrill Trumpet distinguisheth the Hours, that else would steal away in silence. *Clarion*, Bo. II. V. 933.

Crested, P. 31.

Crested, *Cristatus*, Lat. *Clarion*, Bo. I. Ver. 532. Of this wakeful and wonderful Creature, Pliny, l. 10. c. 21. *Proximè gloriam sentiunt, & hi nostri vigilēs nocturni, quos excitandis ad opera metatilibus, rumpendisque somno natura genuit, norunt sidera & æternas distinguunt horam interdu cantu: cum sole eunt cubitum, quartaque castrensi vigiliā, ad curas laboreisque revocant, &c.*
V. 446. Of Rainbows, and Starry Eyes; And th' other, the Peacock, whose gawdy Train is spangled with starry Eyes, and adorn'd with circling Rainbows. His Train was bejewel'd with Argus his hundred Eyes.

Excipit bos, volucrisque sua saturnia pennis

Collocat; & gemmis caudam stellantibus implet. Met. 1.

Miraris quoties gemmantem explicat alas. Met. l. 13.

Huc, Bo. I. Ver. 230.

V. 447. With Fish replenish'd; Abounding in Fish; Of the Lat. *Repletus*, filled full; *Impletus*, of *Solemnitate*, Lat. to celebrate, to sing and rejoice.

V. 451. Let the Earth bring forth Fowl living. 'Tis unaccountable how our Author, who has hitherto kept so close to the sacred Text, should deviate from it here, and make mention of Fowl, when there is no such in Gen. 1. 24. where the Works of the Sixth Day are enumerated, having treated of 'em but just before; unless he would insinuate (according to Gen. 2. 19. above cited,) that Fowl, or at least some kinds of 'em, were nearer of kin, in their Original to Earth, than Water, which their Agility seems to contrary, tho' the Elements are no where so pure, at least these two inferior, but each has more or less some mixture of the other.

V. 454. Teem'd at a Birth; Brought forth all at one Birth innumerable living Creatures. The Heathen Poet *Lucretius*, following *Epicurus*, was of opinion, That all manner of Animals in the beginning of the World, sprang up out of the Earth by the wonderful Fertility of Nature new made, and the first most powerful Influence and Efficacy of the Heavenly Bodies, not discerning the Omnipotent Command and Concurrence of the Creator.

*Nam neque de Cælo cecidisse animalia possunt,
Nec Terrestria de falsis exisse lacunis.*

*Linguitur ut merito maternum nomen adepta
Terra sit, & terræ quoniam sunt cuncta creata.*

*Multaque nunc etiam existunt animalia terris,
Imitibus, & calido solis concreta vapore.*

*Quo minus est mirum, si tum sunt plura coorta,
Et majora, novâ tellure, atque æthere adulta.* Lib. 5.

Teem'd, of *Teem*, Sax. Issue, Offspring.

V. 455. Perfect Forms; Creatures more perfect and compleat: A difference *Interpretatur* seems to draw from the words of *Moses*, where he calls the Productions of the Water, The moving Creature that hath life, Gen. 1. 20. but Terrestrial Animals, the Living Creature, ver. 24. as endued and informed with a more noble and perfect Being.

V. 457. From his Laire; From his Den, from the place where he lieth: Of *Lager*, Ger. a Couch, a Bed. *Wohn*, where he haunts; Of *Wimian*, Sax. to frequent, to stay in.

V. 463. The grassy Chide now cald; The Earth opening her fertile Womb, (as before) brought forth living Creatures, limb'd, and at their full growth. Cald, of the Belg. *Kaleen*, to bring forth.

V. 466. Rampant shakes his Brinded Main; Rising on his hind legs, shakes his grizzled Mane. *Rampant*, is a Term in Heraldry for a Lion standing upright, and pawing with his fore Feet. Of the Fr. *Ramper*, to climb. *Brinded*, inclining to Grey. *Ounce*, Book IV. Ver. 244. *Tawny*, *Tanè*, Fr. of a Chestnut colour, is the usual Epithet of Lions, according to their accustomed Colour.

Fulvum descendere monte Leonem. Æn. 4.

*— Levius fulvæ
Colla jubæ velant —* Met. l. 10.

V. 467. The Libbard; The Leopard, *Λεopard*, Gr. a Beast of a curious spotted Skin. Ex *Leone* & *Pardo* natu. *Tigeris*, Bo. IV. V. 344. All these rose like the Moal, working their way out of the Earth. Rose up as Plants, V. 473.

V. 471. Behemoth; *בהמות*, Heb. the Elephant, the Plural of *בהמה*, Heb. a Beast, for his vastness seeming an Assembly of 'em. Behold now Behemoth which I made and man, Job 40. 10.

V. 473.

V. 473. Ambiguous between Sea and Land; As doubtful to which most they owed their uncertain Original. The Scaly Crocodile, *Crocodilus*, Lat. one of the dangerous Inhabitants of Nile, but venturing often beyond his Banks. *Ambiguus*, Lat. doubtful.

V. 476. Insect; Bo. IV. V. 704. The Insects are said to wave (that is, move) their limber Fans for Wings; those moving Membranes being more like Webs than Wings.

Ibid. And smallest Lineaments exact, &c. Exactly shaped in their fine Features, nicely proportion'd, and dress'd in Liveries, adorn'd and trimm'd with Summer's gayest Pride, with spots of Gold, &c. *Lineamenta*, Lat. the Features, or Lines that distinguish one Face from another. *Azur*, Bo. I. V. 297.

V. 480. These at a Line, their long dimension; The Worms drew their long Bodies like a Line, and by their waving Slime mark'd out their indented winding way. *Dimensio*, Lat. a Measuring, Lat. winding. *Trace*, *Tractus*, Lat. the same.

V. 482. Minims of Nature; Not all small and inconsiderable for their size, but some Serpents, so called a Serpents, from their crawling and creeping, and therefore of the same kind with Worms.

V. 483. And Corpulence involv'd; Wonderful for length and bulk, twisting themselves in Snaky Wreaths. *Corpulence*, *Corpulentia*, Lat. bulk, size.

Cum mediis nexu, extremæque agmina caudæ

Solvuntur, tardæque trahit suis ultimæ orbes.

Squamea convolvens sublatâ pectore terga. Geor. 3.

V. 484. And added Wings; Of Winged Serpents, hear *Lucan*,

— Ducit altum

Aera cum pennis, armentaque tota secuti

Rumpitis ingentes amplexi verberare tauros.

Nec tutus spatium est Elephas: datis omnia, leto. Phar. l. 9.

V. 485. The Parsimonious Emmet; The frugal, sparing Ant, providing in Harvest for the wants of Winter; to whom *Salomon* sends the Sluggard: Go to the Ant than Sluggard, and consider her ways and be wise, Prov. 6. 6. And *Horace* the covetous:

*Pavula (nam exemplo est) magni formica labori
Ore trahit quodcumque potest, atque addit æcervo
Quem struit, haud ignara ac non incauta futuro.
Quæ simul inversum convulsat Aquarius urnam,
Non usquam prorepit, & illa vivit ante
Quæstus patienti.* Hor. Sat. l. 1.

Parsimonious, thrifty, of *Parsimonia*, Lat. sparing, frugality. *Emmet*, of the Sax. *Æmet*, of *A*, always, and *Met*, meat, as a provident and perpetual Providore; or of the Privative *A*, and *Mus*, Ger. Idleness, an active Animal, the Emblem of Industry.

V. 486. Large Heart enclosed.

Ingentes animas angusto in pectore versant. Geor. 4.

V. 487. Pattern of just Equality, and of Commonalty; That the Ant seems an Example of absolute Equality, imitable hereafter by Commonwealths, linked and joyned together in their Popular Assemblies, each industrious for the Common Good, is deducible from Prov. 6. 7, 8. Which having no Guide, Overseer, or Ruler, provideth her meat in summer, and gathereth her food in harvest: Thereby excelling the industrious Bee, who have their Leaders, and their King.

— Nam sæpe diabolus

Regibus incessit magna discordia motu.

Yet of them *Virgil* says,

*Venturaque hyemis memores, æstate laborem
Experiantur, & in medium quæstus reponunt.* Geor. 4.

See *Plin.* l. 10. c. 72. And l. 11. c. 30.

*It nigrum campis agmen, pars grandis trudunt
Omnia frumenta humeris, &c.* Æn. 4.

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V. 490: Thet

V. 490. *That feeds her Husband Drone*; Virgil and Pliny, and those that have writ accurately of Bees, give but a slender account of their Propagation; they make 'em all Females, and gather their Offspring of Flowers, &c. *Fetus quoniam modo progredierent, magna est sublimis floribus.* Plin. l. 11. c. 16. This Opinion is followed by Virgil:

*Verum ipsa e foliis natos, & suavia verba
Ore legunt.* Geor. 4.

The Drones; Supposed here, the idle and lazy Husband of the laborious Bee; in Lat. *And*, are by others reckon'd their Slaves: *Sunt quasi servus apum. his sunt cellarum minima: quoniam impotant eis, primoque in opera expellunt, tardantes sine clementia puniunt.* Plin. l. 11. c. 11.

Ignavum fucos pecus a praeceptis arcent. Geor. 4.

V. 497. *The Serpent subtilst Beast*, &c. Now the serpent was more subtil than any beast of the field, Gen. 3. 1. See Bo. IX. V. 96. *Subtil*, of *Subtilis*, Lat. small, Sly, hard to be discerned, as the Threads of a fine Web. *Terrific*, *Terrificus*, Lat. terrible, affrighting.

*Mugitus voluti cum prima in praesidia tauris
Terrificos ciet.* Aen. 12.

V. 501. *First wheel'd their Course*; As God Almighty first set 'em in motion, whether by the Ministry of his mighty Angels, or by what other means, too high for Man's Capacity to reach.

Ibid. In her rich Attire; In her costly Dress, in her glorious Garb. *Attire*, a Dress, of the word *Tire*, to drels: *Consummate*, accomplish'd. Bo. IV. Ver. 481.

V. 503. *By Fowl, Fish, Beast, was flown, was swim, was walk'd.*

*Pecudes, piscesque volucres,
Quaeque lacus late liquidos, quaeque aspera dumis
Rura tenent.* Aen. 4.

V. 505. *The Master-work*; The chief Creature, the Master-piece, Man, the End of all yet done, for whose use and delight the World was made.

V. 506. *Not Prone and Brute*, &c. A Creature, who not groveling, and void of understanding, as other Creatures are, might move upright, and with clear cloudless Brow rule over all the rest; capable of considering himself, and by reflecting on his own Actions and Involence, encouraged to converse with Heaven; but so, as to acknowledge thankfully the many Blessings thence shower'd down upon him, with cheerful Heart and Voice, and Eyes up-lifted, either to direct his due Devotions, and awfully adore GOD his Creator, the Supreme Being, who made him chief of all his Works, the Master-piece. *Prone*, Bo. I. V. 195. *Brute*, Bo. V. 371. *Ere*, Bo. IV. V. 289. *Stature*, Bo. I. V. 222.

V. 508. *Endu'd with Sanctity of Reason*; Furnish'd with upright Reason, able to guide and direct him in the Practice of all Things just and holy: *Reason* has *Sanctity* applied to it, as a Ray of the Divinity shining in the Soul, the Immortal part of Man, whereby he was enabled to discover and worship his Creator. *Sanctitas* (says Cicero) *est scientia colendorum deorum.* *Endu'd*, of *Endu'd*, *Dotatus*, Lat. provided of.

Sanctius hu animal, mentisque capacius altæ. Met. 1.

V. 511. *Magnanimous to correspond*; Capable of conversing with his Creator, encouraged by reflecting on God's Goodness, and his own humble Obedience, to apply and address himself to his Maker. *Magnanimous*, *Magnanimus*, Lat. that has a large Soul; (thence *Valiant*;) A word well applied to Mankind, in respect of the Faculties and Powers of their capacious Minds. *To Correspond*, *Correspondere*, Lat. to answer to, or agree with; whence to keep *Correspondence*, to converse by Letters, &c.

V. 518. *For where is not he (GOD) Present*; For he also went Invisible, yet said; *Sed ubi Presens* hath Omnipresence, V. 588. *Ubi* is all in all, and in every place.

V. 519. *Let us now make man*, Gen. 1. 26. The first and most ancient Record of the Trinity. *An tibi parvum videtur concilium sanctæ Trinitatis, his paucis distinctum esse significum?* Magnum planè concilium in illa sapientia concilio in illa talium personarum Patris, Filii, & Spiritus Sancti, non tam senatu, quam soliloquio venerando, de nobis peccatoribus habitum est. An patet enim quicquam, quæ circa nos acta, vel agenda sunt, illic defuisse? Plane ibi, omnia nostra, in media mente posita est, mea vel perditio nostra quæ futura erat, illic perspecta est. Et inde totum confusum laborem, ut imaginæ personæ, suam operis partem susciperet, ut scilicet tum Pater condideret. Postea in personæ diæ temporis Filius perditum redimeret, Spiritus Sanctus remissum peccatorum. Et carnis resurrectionem perficeret, Rupert. l. 2. de Trinit.

V. 520. *Man*

V. 520. *Man in our Image and Similitude*. In our Image, after our likeness, Gen. 1. 26. Many are the curious Enquiries concerning the Image of God, in which Man was Created; Some have thought it to consist in the Dominion given him over the rest of the Creation; *Finitus in effigiem moderantium cuncta deorum*, Meta. lib. 1. Others in his Reason, *Free-Will*, and Immortal Soul. *Zanchius*, has presumed to say, there was *Nulla pars in homine, quæ non fuerit hujus Imaginis participes*; but Cicero, though a Heathen, had a nobler Idea of the Deity, who tells us; *Ad Similitudinem Dei, propius accedebat humana virtus, quam figura*. The clearest account of this Heavenly Image, and Divine Similitude, in which Man was made, that he was Created, as to his Soul, an Incorporeal, Immortal, and Intelligent Being, Endowed with Understanding, Memory, and Free-Will; capable of Wisdom, Virtue, Divine Grace, and everlasting Happiness; and dignified with Dominion over all the lower Orders of the Creation, placed in the highest Degree of Nature, though infinite descents beneath the Purity and Perfection of God he seems to allude; *Be renew'd in your spirit of the mind, and that ye put on that new man, which after God is created in Righteousness and true Holiness*, Eph. 4. 23, 24.

V. 525. *Thou O Man, dust of the Ground*; According to the Hebrew, *הָאָדָם הָאֶרֶץ*, "And the Lord God formed Man of the Dust of the Ground," Gen. 2. 7. to which Job alludes; *Remember, I beseech thee, that thou hast made me as the Clay*, chap. 10. v. 9. that is originally in the *Protoplast*. *Form'd*, *Formare*, Lat. to make, fashion. *Adam*, Book III. Ver. 734.

V. 528. *Express and thou becamest a living Soul*; In his own Image plainly stamp'd on thee, and thou becamest a Man, consisting of an Earthly Body, and a Rational and Immortal Soul, the Breath of Life with which God inspired thee, Gen. 2. 7. *Express*, *Expressè*, Lat. plainly, manifestly.

V. 529. *Male he created thee*, &c. Gen. 1. 27.

V. 530. *Then Bless'd Mankind*, Gen. 1. 28.

V. 545. *Death is the Penalty*; Death is the Punishment of thy Transgression: *Penalty*, *Pœnalis*, Lat. of *Pœna*, Lat. Punishment.

V. 552. *Desisting, though unwearied*; Ceasing to Create any more, according to his eternal Decree, though not wearied, as weak Mortality every day tired and exhausted. *Natural Causes* exert their utmost Ability, and act in proportion to their Power; but the God of Nature, who is Infinite in Power, Goodness, and Wisdom, completed the Creation on the Sixth day, according to the Wisdom of his Eternal Will, not the Infinitude of his Almighty Power. *Desisting*, *Desistere*, Lat. to cease, to leave off.

V. 557. *Answering his great Idea*; Agreeing with his Eternal Wisdom: *Exemplar ad quod facta sunt singula, est æterna illa notitia rerum omnium, quam Deus semper apud se habuit, ab æterno conceptam, factam autem nunquam.* Val. de Sac. Philo. c. 2. The Lord possessed me (*Wisdom*) in the beginning of his way, before his works of old, I was set up from everlasting, from the beginning, or over the Earth was, Prov. 8. 22, 23. *Idea*, *Idea*, *αἰδέω* *αἰδέω*, or of *αἰδέω*, to see the Conception or Formation of any thing in the Mind or Imagination; *Idea*, *est eorum quæ natura sua, exemplar æternum, according to Plato. Mens sola cernit, quod semper est simplex, & uniusmodi, & tale quale est: Hanc Græci Ideam vocant, nos recte speciem possumus dicere.* Cic. Quæst. Tull.

V. 559. *The sound Symphonious*, &c. With a loud Consort of Ten Thousand Harps, that made a Harmony most Divine. *Symphonious*, *Symphoniens*, Lat. of *Συμφωνία*, Gr. to sound in Consort, to Sing or Play together. *Constellations*, Book VI. Ver. 320.

V. 563. *The Planets in their Stations lifting flood*; That the Heavenly Harmony should stay the lifting Planets is not more Poetical, than that two Singing Shepherds should stop the Rivers course.

Et mutata suos requierunt flumina cursus, Ecl. 7.

Stations, *Spheres*; (as *Statio Syderum*, Plin. l. 2. c. 16.) not that they stand still, but that the Stars are there stative, fixt, and move round with them.

V. 564. *Pomp ascended Jubilant*; While the bright Train ascended up to Heaven, shouting for Joy. *Jubilant*; Of *Jubilare*, Lat. to rejoice with Songs and Shouts. *Pomp*, Book I. Ver. 372.

V. 565. *Open the everlasting Gates*, Plal. 24. 7. and 9.

V. 568. *Magnificent, Magnificus*, magna faciens, according to the Psalmist, O Lord, how great are thy Works, Plal. 92.

V. 577. *Whose Dust is Gold, and Pavement Stars*; This is imitated from the Description of the new Jerusalem; Revel. 21. 21. *And the Street of the City was pure Gold, as it were transparent Glass*; That is, clear and shining like the Stars that make the Milky way.

V. 579. *Seen in the Galaxy*; *Γαλαξίας κύμα*, *Laeteus Circulus*, the Milky way, so named of its colour; Of *Γάλα*, Gr. Milk. The Poets feign'd, that young *Hercules* having Suckt too much of Juno's Milk, threw it up and gave that Complexion to that part of Heaven.

E niveo lactis fluxisse colorem
 Pectore Regina Divum, oculumque liquore
 Infecisse. — Quapropter Lacteus orbis
 Dicitur & nomen causa descendit ab ipsa. Mar. Manil.

This white Circle was for many Ages held to be a Portion of the Heaven, so much thicker than the rest, that it was able to reflect the Rays of the Sun and Stars, whence its brightness was thought to have taken Being: But Galileo's Glais plainly discovered it to be a vast assembly of innumerable Stars, with which that Circle is Sowed, or Ponder'd, which are so small and at so great a distance from us, that they appear like one great shining Cloud, all appearing the distinction of the Eye sight. *See*, Book II. Vers. 398.

V. 590. Of Omnipresence: *Omnipresencia*, Lat. the infinite Presence of God Almighty in all Places: Excellently described, *Psalm* 139. 7. *Sec.* Whether shall I go from thy Spirit? Or shall I fly from thy Presence? &c. and *Amos* 9. 2. 3. 4.

V. 592. Hallow'd the Seventh day. Sanctified it and separated it from the Business and Cares that take up other days, and appointed and appropriated this day to his own Solemn Service: Not dedicated to Ease and Idleness, as the scoffing Heathen imagined;

Cui septima quæque fuit lux
 Ignava & vitæ partem non attigit ullam. Juv.

But set apart for Gods Worship, Works of Praise, Charity, Instruction, &c. Solemnized by Angels first, as our Author at Vers. 601. Creation, and the Six days all they sang, taking the hint probably from that of *Job* 38. 7. When the Morning Stars sang together, and all the Sons of God shouted for joy.

V. 595. All Organs of sweet stop: All Instruments of sweetest Sound: Of *Organo*, Gr. an Instrument; not here meant of that so called, *ῥαγ* ὄργανον, by Preeminence. *Dulcino* is a Dulcemele, Ital. an old Musical Instrument, so named, a Dulcedine, Lat. of its Sweetness.

V. 598. Temper'd soft Tunings, &c. Join'd their soft Notes in Consort with Angelick Voices in full Quire, or single, sometimes Choral; of *Chorus*, Lat. a Quire. *Unison*, *Unisoni*, Lat. in one Sound, a Note; of *Unus*, Lat. one; and *sonus*, Lat. sound.

V. 603. Who can impair thee? Who can lessen or diminish thee, O thou Infinite and mighty? Impair; of *Empirer*, Fr. to worst, to hurt.

V. 619. On the clear Hyaline: As before, in wide Chrysaline Ocean, Vers. 271. *Kel ἐν ὁμίῳ τοῦ ἁγίου θαλάσσης ὁ αἰὼν, ὁ αἰὼν. Χρυσάλλω.* Revel. 4. 6. And before the Throne was a Sea of Glass, like unto Crystal; By some understood of the Chrysaline Heaven, the Waters above the Firmament, as our Author; By others of the Empyrean Heaven, the Heaven of Heavens, from its Calmness, Perspicuity, and Solidity, as well as largeness, likened to a Glass or Chrysaline Sea, the Street of the Heavenly Jerusalem being said to be *ἡ δὲ δαλὴ ὁδὸς*, Rev. 21. 21. *Hyaline*; of *ἵαλος*, Gr. Glassy; of *ἵαλος*, Gr. Glassy.

Hali saturata fucata colore vellera. Geor. 4.

V. 623. Thou know'st their Seasons: The Motions of the Stars, and the Seasons of their Rising and Setting.

V. 625. Is reward to rule over his Work, &c. Large and absolute was Adam's Empire, his Dominion reacht over the Fish of the Sea, the Fowl of the Air, and every living thing that creeps on the Earth, Gen. 1. 28. and eas'd his Obedience, bounded by one single Injunction. Not so of the Tree, rewarded not only by such a vast unlimited Power here, but by absolute Hoppin hereafter, more Boundless and Eternal; yet all this he forfeited, tempted to Disobedience by one of his mean brute Subjects, (as to appearance) inasmuch that he has lost the awe of his Earthly Empire to that degree, as to be forc'd to use his utmost Powers of Body and Mind to all his Strength, Reason and Subtily, to keep under those Animals that at first obey'd his Beck, scorn'd and contemned to that degree of Derogation, to his Power, that feeble Insects, *Locusts*, are able to furnish, or eat up their Universal Lord.

V. 634. Thus was Sabbath kept: In these Holy Exercises was the first Sabbath celebrated: A Portion of Time which was appropriated to the Service of him who is Eternal; and which in Holy Writ he calls his own. The Seventh day is the Sabbath of Rest, it is the Sabbath of the Lord *Lassati nullus Imago Dei.* Sabbath *שבת*, of *שבת*, Heb. to Rest: *שבת* *שבת*, because in God rested from all the Work that he had made, Gen. 2. 3.

NOTES

NOTES

On MILTON'S

PARADISE Lost.

BOOK VIII

Verse 1. **M**R. Hg, who has crowded our Author's six last Books into four, has join'd the Seventh and Eighth together, omitting the first four Verses of this Book, which, to shew him that they are neither ungrateful nor untoward to turn, are here render'd:

The Angel ended, and in Adam's Ear
 So charming left his Voice, that by a while
 Thought him still speaking, still found fix'd to hear;
 Then, a new-mak'd, thus gracefully repli'd.

Finierat celo satus, & divina canoris
 Eloquis, bibulas vox sic pellerat aures,
 Ut nondum cessasse ratus, suspensus Adamus,
 Auscultaress adhuc, inhians, fixisque maneret;
 Dein velut exiguus, grato sic pectore satus.

V. 7. Divine Historian: Relator of Things and Actions exceeding Human Knowledge: *Divinus Historian*, of *ἱστορία*, of *ἵστω*, Gr. a knowing Person.

V. 9. Condescension to relate, &c. Since thou hast been pleas'd thus friendly to humble and degrade thy lofty Understanding, by stooping to my mean Capacity and human Measure, in the relation of such high Mysteries, to the knowledge whereof I could no other way attain. *Condescendo*, of *Condescendere*, Lat. to stoop to, to come down. *Solution*, Bo. VI. V. 694. *Replere*, of *Repletus*, Lat. to entice: Doubts and hard Questions resembling intricate Knots.

V. 14. An Atom: When I compare the Heavens and the Earth, and reckon what proportion this Globe (of Earth and Water) bears in bulk to the wide Firmament, and those many Stars that come within my counting, which seeming to move, in Compasses so unconceivable, only to enlighten for 24 hours this low dark Earth, a meer bare Point in respect of those Circles immense and incomprehensible that surround her; in their vast Journeys useles, as to any thing else, I cannot choose but wonder, &c.

Atom, Bo. II. V. 600. a Point, as at V. 23. a *Punctual Spot*, of *Punctum*, Lat. a Point, tho' the compass of the Earth be reckon'd 8810 Leagues, such as make 26400 Italian Miles; yet, in comparison of the Firmament, it is but as a Point, gather'd from half the Heaven being visible from any part of the Earth, and from the Stars keeping the same size, from what place soever they are observed: Besides, the Astronomers argue it to be no more in respect of the Sun's Sphere, because the Shadow moves about the Central Point of a Dial, as regularly as the Sun moves about the Earth's Center, as if there were no difference between her Center and her Surface: that Seneca had good reason to say, *Hec est Punctum quod inter tot Cæles, terræ & ignis Atollitur*. — *Quam ridiculū sine mortaliū terminū!*

V. 17. And all her number'd Stars: Not, as if the Stars were numberable by any, but him, who relects the number of the Stars, and calls them all by their names, *Psalm* 147. 4. But the Earth

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Earth is said to be but a *Spot*, a *Grain*, nay a meer Point, if compared with the Firmament and those (its Fixed) Stars that come within the compass of Human Account; reckon'd to be 1022, and those so vast, that they of the sixth size, (the smallest, discoverable by the naked and unassisted Eye,) are computed to exceed the Earth's whole Round 18 times, those of the first Magnitude being 108 times bigger; well then may the Earth appear a Central Spot in the unmeasurable Sphere in which these shine, there being innumerable others (their Computations) by their vast distance invisible, without the admirable Invention of Glasses.

V. 20. *Spaces incomprehensible*; The vast compass the Fixed Stars take in 24 hours, into undiscovers without Telescopes, and some most probably removed beyond their reach, and the sufficiency of Human Sight. *Incomprehensibilis*, Lat. unconceivable.

V. 22. *To officiate Light*; To administer Light round Earth's dark Globe, according to the Ptolemaic and Vulgar System, where the Earth is Center'd in the middle of the World's wide Frame, round which unmoveable, the Sun, Moon, and Stars, Fix'd and Erratic, wheel their continual Courses. *Officiate*, to afford, to do Duty, of *Officium*, Lat. service.

V. 24. *In all their vast Survey useless*; As if all those innumerable Eyes of Night were made for no other end, than to center their shining Rays on this small Spot of Earth.

V. 26. *How Nature wise and frugal*; How Nature, so wise, (as to make nothing in vain,) so frugal, and thrifty, (as not to employ many hands where few will do the work,) could contrive such seeming Disproportions, as Prodiggally to create so many nobler and greater Bodies, for the sake of one so much inferior, and less by so many Degrees? *Frugal*, *Frugalis*, Lat. thrifty.

V. 31. *Such restless Revolutions*; And from their Spheres exact, such endless Routings round, every day performed still, and repeated. *Revolutions*, *Revolutio*, Lat. a turning round, of *Revolvens*, Lat. to turn round. *Repeated*, of *Repetere*, Lat. to return, or come again.

V. 32. *While the sedentary Earth*; While the lazy Earth sits still, that might better move, as being less than those vast Celestial Orbs, and fetching a lesser turn. *Sedentarius*, Lat. sitting still, of *Sedere*, Lat. the same.

V. 36. *As tribute such a sunless Journey*; And receives her Warmth and Light, like a Tribute paid by the more noble and more glorious Bodies of the Sun, Moon, and Stars, brought from so far, yet with such Spiritual Speed, that it puzzles *Arithmetic* to reckon it, Speed unexpressible by Numbers that have name. *Tribute*, Bo. V. Ver. 343. *Arithmetic*, Bo. V. Ver. 711.

V. 47. *And touch'd by her fair Tendence*; And touch'd by her fair Hand, more flesh springing up. *Tendence*, of *Tendere* and *Attendere*, Fr. to tend and wait on.

V. 50. *Such Pleasure she reserv'd*; She delay'd and put off that Pleasure till another time, when Adam should relate, the only hear. *Reserv'd*, of *Reservare*, Lat. to keep in store.

V. 55. *Would intermix grateful Digressions*; Would mingle with the nice and abstruse Enquiry other pleasing and diverting Discourses. *Intermix*, of *Intermiscere*, *intermixtus*, Lat. mingled with. *Digressions*, *Digressio*, Lat. a departing from the first design and aim of a Discourse.

Digressio à proposito Oratorum. Cic. de Orat.

V. 56. *With conjugal Careless*; Determine the Dispute, and close the Controversie with Matrimonial Love, and kind Embraces. *Conjugal*, Bo. IV. Ver. 492. *Careless*, Fr. kind Entertainment, Embraces.

Ibid. *From his Lip not words alone*. So Ovid; *Ac mediis interfectis oscula verbis*; Met. 10. Of Venus relating a Story to her beloved Adonis.

V. 65. *Benevolent and facile*; Favourable and Gentle. *Benevolens*, Lat. friendly. *Facilis*, Fr. easy, affable.

V. 66. *Heaven is as the Book of God*. The heavens declare the glory of God, and the firmament sheweth his handy work, Psal. 19. 1. He hath made every thing beautiful in his time; also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end, Eccles. 3. 11. Which the Latin Translation explains; *Cuncta fecit bona in tempore suo, et mundum tradidit Disputationi, eorum, ut non inveniant Homo opus quod operatus est Deus ab initio usque ad finem*. To which our Author alludes at V. 77.

V. 71. *This to attain, imports not*; To attain to the knowledge of this hard Question, Whether Heaven or Earth move, is of no concern or consequence to thee: *N' importe*, Fr. it matters not, of *Importare*, Fr. Importare, Lat.

V. 73. *And not divulge his Secrets*; Not declare and make common his Secrets, to be pry'd into by Men, who ought to admire, and not hope to discover their unimaginable Springs and Contrivance. *Divulge*, of *Divulgare*, to spread abroad: *To be scan'd*, to be measured; of *Scandere*, Lat. to climb up into, as Mankind would do, if possible, to measure the Heavenly Spheres and Bodies.

V. 78. *At their quaint Opinions wide*; At their Guesses and Conjectures, by them esteem'd so fine and well contriv'd, and yet so wide and distant from the Truth. *Quaint*, of the Fr. *Quint*, neat, well made, of the Lat. *Comptus*, trim, fine.

V. 79. *To model Heaven*; When in After-ages thy Descendants shall come to contrive Models and Patterns of the Heavens, and to compute their many various Motions, how they will tumble and toils the mighty Frame, how build their Heavenly Houses, and straight demolish them again.

what contrivance they will use, to solve and satisfy those things, that so apparently confound and contradict their Suppositions. To *Model*, is to make a Pattern of a thing in little, of *Modellus*, Fr. and *Modulus*, Lat. Calculate, *Calcularis*, Lat. to reckon, to compute.

V. 82. *To save Appearances*; To answer Objections drawn from the Appearances of the Heavenly Bodies in different Places, Sizes, and Positions, from those hammer'd out of their mistaken Heads: As why the Planets appear at some times bigger than at others; why they move now faster, and anon slower; how it comes to pass, that the Sun spends 137 Days in more; which made the Searchers after this uncertain Science not only multiply the Spheres, but also gird and encumber them with others, *Centric* and *Excentric*, &c.

V. 83. *Centric and Excentric*; *Centric* are such Spheres, as have their Center the same with that of the World, sometimes *Quadrivertis*, *Concentric*. *Excentric*, *Excentricus*, having their Centers different from the Earth's or World's.

V. 84. *Cycle, and Epicycle*; *Kύκλος*, and *ἐπικύκλος*, a Circle, with another less in its circumference, as our Author expounds it, *Orb in Orb*, Scribbled o'er, a fit Reproof.

The many *Appearances*, *Τὰ παρὰ οὐρα*, that puzzle the most perfect *Hypothesis* of the Heavens, *Centric* or *Concentric* with the Earth; others *Excentric*, different from it: *Eudoxus* gave the Sun three partial *Centric* Spheres, the Moon as many, and to each of the Planets four; the first subject to the *Primum Mobile*, the second moved towards the East according to *Longitude*, the third afforded the variation of *Latitude*, and the fourth by a kind of *Libration* attended the *Direct* and *Retrograde* Motion of the Planet. Thus the Spheres amounted to 26, by *Aristotle* increased to 56, and by *Proclus* to 70, Wheels within Wheels, intricate Revolutions, ending in Giddiness and Ignorance.

V. 102. *And his Line stretch'd out so far*; According with that of *Job*, *Ubi habet stretch'd the Line upon it*; ch. 38. v. 5. The Earth is placed in the middle of the World, and on the same Center, so round, that all its extrem Parts are equally distant from its Center, and from the Circumference of the Heavenly Orbs that surround her; and all this is so exactly disposed and ordered, as if the *Sovereign Architect* had from Pole to Pole stretch'd his Line, and in the center of it placed the Earth, as created out of nothing so hung upon the same, *Job* 27. 7.

V. 106. *For 'tis to his Lord best known*; Tho' the Heaven's wide Circuit does well demonstrate its Maker's high Magnificence, yet Man is lodg'd in a small Apartment of it, as unable to conceive the Uses the rest is ordain'd for, as to fill so large an Edifice. *Nam quid vastitas tanta reputetur superflua. videri illos qui ita sentiunt summi Opificis magnificentie injurias, dum non capiunt quorsum Deus tam amplum Mundum fecerit, ejus potentiam sapientiamque ad sui capitis et ad suae personae angustias deducunt.* Gass. l. 3. c. 8. *Edifice*, *Edificium*, Lat. a Building.

V. 116. *To shew invalid*; To shew the Reason (you urged against the motion of so many glorious Bodies for the sake of one, so mean and inconsiderable,) weak, and of no force. *Invalid*, *Invalidus*, Lat. infirm.

V. 122. *What if the Sun be center to the World*? According to *Copernicus* his Opinion, tho' first broach'd by *Pythagoras* and *Aristarchus*, two *Samian Philosophers*; who placed the Sun in the center of the World's Frame, immovable, as not departing thence, tho' proved to turn round on his Axis in the space of 27 days, by the motion of his *Spot*, discover'd by the Telescope.

V. 125. *Inci'ded, done about him*; And other Stars, moved by their own Innate Vigour, as well as the Sun's Attractive Power, and Magnetic Beams, dance round him various turns. *Inci'ded*, *Inci'datus*, stirred, of *Inci'dere*, Lat. to provoke.

V. 127. *Progressive, Retrograde, &c.* The Planets are said to be *Progressive* or *Direct*, *Retrograde* or *Returning back*, *Standing still* or *Stationary*; not that they really do so, but because sometimes so situate, that our Eyes cannot make a right judgment of their Motions. *Cassini* tells us, five only of the *Erratic* are thus affected, l. 2. c. 11. but something so like these Motions, at least an extraordinary slowness is sometimes observable in the Moon, that our Author, according to the Opinion of others, has added her to the number, *in fix thou seest*. *Progressive*, of *Progredi*, Lat. to go forward. *Retrograde*, of *Retrogredi*, Lat. to go backward.

V. 129. *The Planet Earth*? And what if the wandering Earth should be a seventh Planet dancing round the Sun; and altho' she seem so fix'd and steadfast, should move three different motions so gently, as to be unseen and unperceiv'd by thee? The three different motions the *Copernicans* suppose in the Earth, are, the *Diurnal*, the Earth's wheeling round on her own Axis Eastward, and completing her compass in 24 hours: Her *Annual* Motion, is her Progression through the *Zodiac*, between *Mars* and *Venus*, (still turning Eastward,) finishing her Circle about the Sun in a Year. Her third Motion, is that of *Inclination*, by which she keeps her Axis always Parallel to that of the World. *Planis*, *Πλάνης*, Gr. a wandering Star.

V. 132. *With thwart Obliquities*; If the Earth move not those three Motions, they must be ascribed to several other Spheres, intangled and incumber'd with strange, contrary, crooked, and indirect Wheelings, crossing and thwarting one another, intricate and unimaginable. *Obliquities*, *Obliquitas*, Lat. crookedness.

V. 134. *Nocturnal and Diurnal Romb*; Or the Earth must save the Sun his infinite labour, and the *Primum Mobile* or First Mover too, that turns the mighty Sphere, on which depends the Wheel that guides the Intercourse of Day and Night.

The First Mover, or *Primum Mobile*, is a vast Sphere, a Superstructure raised by Astronomers, above that of the Fixed Stars, therefore said to be *invisible above all Stars*, including and reaching away all the Stars and their Spheres, with incredible Rapidity, round from East to West, in the space of a Natural Day, thence termed *The Wheel of Day and Night*; while the Earth, that better may with far less compass move, caletch the whole Frame of Nature by her narrower compass, performing that alone with more facility, than all the rest, twilted and contorted with different and disagreeing Motions, can do; according to the uncontested Axiom: *Facile est per plura, quod fieri possit, per pauciora.*

Romb, of *Rombus*, Lat. *Ρόμβος*, Gr. a Wheel, or turning round: *Rotatio*, of *Rotare*, to circle, took its Name. So that the swift Nocturnal and Diurnal Romb, is the rapid Round by which Day and Night are brought incessantly about, the Supreme Wheeling above the Firmament supposed.

V. 137. *If Earth industrious*, &c. If the moving Earth, by her own Industry and Labour earn the Day, by turning one side towards the Sun enlighten'd by his Rays, while the other half, averie and turn'd from him, is covered with Night and Darkness. *Industrious*, Lat. active, laborious. *Luminous*, *Luminosus*, Lat. enlighten'd.

V. 140. *What if that Light*? &c. What if the Light, darted and reflected from this Earth shining on her by day, as she shines on this Earth (that seems another Earth) be like a Star, ning one another, if Lands there be in the pale Moon's clear Globe. Fields and their Owners: *Aequi gratiaque permutantur pendite Tellus*, parem illuminationem ipsi Lunae, qualem & ipsa a Land in profundis noctis cernitur, eas seve tempore recipit. Gal. c. 1. *Non modo Terram & Lunam commutare vides, dum sese vicissim obscurant, & illuminant, sed etiam quicquid Venit aut Mercurio apparet Terrae, apparere Terram Marti, Jovi & Saturno*, &c. Gall. l. 3. c. 8. *Transparens*, *Translucens*, Lat. transparent, that may be seen through, of *Transficere*, Lat. to look through. *Terrestrial*, *Terrestrius*, Lat. of or like the Earth. *Reciprocal*, *Reciprocus*, Lat. mutual, by turns.

V. 145. *Her Spots thou seest*; Those great Spots which Antiquity discover'd in the Moon, persuaded Pythagoras to think her a Globe, not unlike the Earth: *Lunam scilicet esse quasi rotundam alteram, ejus pars Lucidior terrenam superficiem, obscurior vero aquaeam magis congruam representat*. And Galileo, by the aid of his admirable Glass, discovered so many new ones, and her Surface to be so like that we live on, that he had good reason to affirm, *Lunae superficiem inaequalem, asperam, cavitatibus tumorisque confertam, non secus ac ipsiusmet telluris facies, quae nuncum (scilicet) valliumque profunditatibus hinc inde distinguitur*. Nun. Sid. c. 1. The Egyptian styled the Moon *Aibetel Tbo*, the Pythagoreans *Arnychoa*, and the Stoics *Teadesceas*.

V. 149. *Other Suns with their attendant Moons*; Every Fixed Star in the Opinion of the best Astronomers, and according to the best Hypothesis, is a Sun-like Body, danced round by direct Attendant Stars called *Lunule*, Little Moons, of which Galileo's Glass gave the first Discoveries in two that move about Saturn, and four about Jupiter, two of the Planets: *Esse ingentem ad quem globum, qui mole corporis quatuordecim globos terrestres adaequat, circa quem quatuor Lunae hinc hinc Lunae non absimiles circumcurrant*. Kepl. in Praef. Dioptr. *Constat potest esse Planetam qualem primarios ac veluti Principes Mercurium, Venerem & quosdam secundarios ac veluti pedissequos, tam nimirum, tam terrestres quam Joviales, quam ceteras quae reliquis globis possunt circumducere*. Galileo. Xenophanes the Colophonian was long ago of this Opinion, *Ἄλλοι δὲ ὡς ἑαυτοῦ* that there were innumerable Suns and Moons not unlike those that shine on us.

V. 150. *Communicating Male and Female Light*; The Sun's Light being the most pure and powerful, is reputed the Masculine, as full of its own innate Vigour, and that of the Moon being but derivative, and borrowed of him, weak and imperfect, to be of the Feminine Sex, which two great Sexes fill the World with Living Creatures; nor do these Sexes manifest their Power among the *Vivencia* only, but the *Vivencia* too, for Trees and Plants afford Instances of the same distinction. *Male*, of *Masse*, Fr. *Mas*, Lat. a He-Creature: *Female*, of *Femella*, Lat. a She-Creature.

V. 152. *Star'd in each Orb*, &c. Of the Probability of a Plurality of Worlds, hear what another of our Country men, and a Poet excellent in his time, said:

What if within the Moon's fair shining Sphere,

What if in every other Star unseen,

Of other Worlds be happily seated?

He wonder would much more, yet they to some appear.

Spenser. F. Q. Bo. 3. c. 1. St. 3.

Habitari, ait Xenophanes in Luna, eamque esse terram multarum urbium atque montium. Quæst. Acad.

V. 156.

V. 158. *It obvious to Dispute*; 'Tis doubtful and disputable, that so vast a Space as that of the Heavens, where so many millions of glorious and mighty Bodies are, should be quite empty and unpossess'd by any living Creatures, as if made only to dart each a ray of Light, from to vast a distance, down to this Habitable Earth, which in her turn sends back her Light to them. *It obvious*, lies fairly in the way of Doubt and Disputation. *Obvious*, Lat. easie.

V. 160. *Whether the Sun Predominant*, &c. Whether the shining Sovereign of Heaven (*Great Regent of the Day*, Bo. VII. V. 371.) rise on the Earth, and from the East begin his glorious Walk round her. *Predominant*, *Prædominans*, Lording it over her, of *Prædominari*, Lat. to Rule over.

Ad cuius numeros & dii invocantur, & orbis Accipiat leges, præscriptaque fœdera servet.

V. 161. *Or Earth rise on the Sun*, &c. Or whether the errant Earth rowl round the Sun, and from the West proceed in her course unperceived, silent, and still. *Advances*, Book VI. Vers. 233.

V. 164. *That spinning sleep on her soft Axle*; The Earth's easie and imperceptible motion round her small *Axle*, is compared to a Top, spinning and turning round with so swift, but easie and even motion, so unperceivable, that it is said to *sleep on her soft Axle*. By the same simile is her third Motion (or rather the modification of her other Motions) of Inclination, explained by *Giffendus*: *Potest autem eodem modo intelligi fieri, quo dum quorundam Turbo super planum semper perpendiculari, tum continet quoque basin turbinis Horizonti semper parallelum, sicut Astro. l. 3. c. 3.*

Cen quondam torto volitans sub verbera turbo, Quem pueri magno in gyro vacua aëria circum Intenti ludæ exercent: Ille alius habenda Curvatis fertur spatii. Æn. 7.

V. 166. *Soft with the smooth Air along*; Is an Answer to an Objection made against the Earth's motion, that if she wheel'd about with such extraordinary swiftness, as necessarily she must, to return to the same Point in 24 hours, Mankind would be sensible of the hurry by a continual and mighty Wind, which the constant breaking and concussion of the Air would cause; therefore the Copernicans tell us, that the Air (at least the grosser part of it) enfoldeth the Earth's Globe, and sticks to it as the Down on a Peach, floating along with it; and the more pure and yielding part of it gives way, so as not to be perceived, except near and under the Equator, where the Earth moving most swiftly towards the East, the Air seems to resist, and occasions that constant and pleasing Gale of Wind, the Seamen experience breathing towards the West. *Ut nautæ illum quasi ventum indifferenter & æquabilem experiantur*. Gall. l. 3. c. 9.

V. 167. *Sollicitè not thy Thoughts*; Disturb not thy self, trouble not thy head: Of *Sollicitare*, Lat. to vex, to disquiet.

— Ea cura quietis Sollicitat — Æn. 4.

V. 172. *Heaven is for thee too high*.

God to remove his ways from Human Sense, Placed Heaven from Earth so far, that Earthly Sight, If it presume, might err in Things too high, And no Advantage gain. V. 119, of this Book.

According to the Verdict of Solomon: *Then I beheld all the works of God, that a man cannot find out the work that is done under the sun; because that a man labour to seek it out, yea farther, than a wise man think to know it, yet shall he not be able to find it*. Eccl. 8. 17. *Be lowly, wife: Noli altum sapere*; is therefore the most instructive Inference.

V. 181. *Intelligence of Heaven*; Clear Heavenly Understanding: The best description of an Angel, which being of a purer make than Mankind, must needs have more sublime and illuminated Intellects. *Intelligentia*, Lat. Understanding. *Angel serene*, gentle and kind, of *Serenus*, Lat. calm, applicable both to the Countenance and Conditions.

Que causa serenos Fedavit vultus? Æn. 2.

V. 193. *What before us lies in daily Life*; Useful in the daily Duties of Life. Seeing there be many things that increase Vanity, what is Man the better? For who knoweth what is good for Man in this Life? Which the Latin Version renders more to our purpose: *Verba sunt plerumque, tamque in disputando habentia vanitatem; Quid necesse est homini majora se querere, cum ignoret quid conducatur sibi in vita sua?* Eccl. 5. 11. 12. *Neither make thy self over-wise, why shouldst thou distrust thy self? Neque plus sapias, quam necesse est, ne obstupescais?* Eccl. 7. 16. Concerning which, St. Paul has cautioned us, *Colof. 2. 8.*

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V. 194. II

- V. 194. *I Fume*; *Fumus*, Lat. Smoke, Emptiness, and Vanity.
 V. 212. *Of Palm-tree pleasantest to Thirst*; The Palm-tree bears a Fruit called a *Dare*, full of sweet Juice, a great Restorative to dry and exhausted Bodies, by augmenting the Radical Moisture; there is one kind of it called *Palma Aegyptiaca*, which from its Virtue against Drought, was named *Adamo*; *Sirim sedans*. Palm, Bo. IV. Ver. 139.
 V. 216. *With Grace Divine imbued*; Thy Words full of Divine Sweetness. *Imbu'd*, *Imbuens*, Lat. filled full, of *Imbuere*, Lat. of *et* and *sedens*, Gr. to fill.
 V. 219. *Nor Tongue ineloquent*; Nor does thy Tongue want fit and full Expressions. *Ineloquens*, Lat. that cannot speak readily and copiously.
 V. 223. *Each Word each Motion forms*; Whether thou speak, or art silent, Gracefulness and Comeliness wait on thee, and form each winning Word, and each becoming Motion.
 V. 231. *On Excursion*, Bo. II. V. 397.
 V. 235. *Inced'd*; *Incedus*, Lat. angry, of *Incendere*, Lat. to fire, to anger: *Belasti*, Bo. III.
 V. 333. *Enure*, Bo. II. V. 216.
 V. 241. *Barricad'd strong*; strongly barr'd and fortified, of the Fr. *Barricade*, to fence or strengthen a place, with Barrels fill'd with Earth, against the Enemies Shot, of *Barrigue*, Fr. a Barrel.
 V. 244. *Torment, and loud lament*, &c. *Lament*, Bo. I. V. 448.

— Præmissæ in faucibus Oris
 Luctus & ultrices posuere cubilia curæ,
 Ferreque Eumenidum thalami, & discordia dementi. Æn. 6.

- V. 253. *To converse indu'd me*; The desire of converting and discoursing longer, persuaded me to this hard Undertaking. *Converse*, Bo. II. V. 184. *Indue'd*, persuaded, of *Inducere*, Lat. to lead to.
 V. 259. *By quick instinctive Motion*; Till raised by powerful and provoking Motion, I started up. *Instinctive*, stirring, of *Instigare* and *Instigare*, Lat. to persuade; whence *Instinctus*, Lat. a natural Persuasion, and inward Motion.
 V. 263. *And liquid Lapse of Murmuring*, &c. The moist motion, the nimble gliding of purpling Streams. *Lapse*, of *Lapsus*, Lat. a sliding away; a quick, yet gentle motion.

— At amnis
 Labitur & labetur, in omne volubilis ævum. Hor.

The motions of the Heavenly Bodies is express'd by the same word:

Cam medio voluuntur sidera lapsu. Æn. 4.

- V. 267. *My self I then perus'd*; I look'd my self all over heedfully. *Perus'd*, of *Perusare*, Lat. to look over.
 V. 269. *With supple Joyns*; With yielding Nerves: Of *Scapula*, Fr. soft and bending, of *Sub* and *Placo*, Lat. to yield, to bend as the Joyns (*Scapula*, Lat.) do.
 V. 272. *My Tongue obey'd*; And well it might, as being the fittest Instrument of all Human Organs, to signify and express the conceptions of our Minds, wonderful in its ease Motion, as well as Situation, in the very way of our Breath, by the breaking of which against the Palate, Teeth, or Lips, those many different and distinct Sounds are made: Tho' to speak, be natural to all Mankind, yet this or that Language is artificial, and the difference of 'em arises from the consent of numbers of Men, to understand such Things by such Names and Sounds. That Adam spoke Hebrew, is most probable, as well as his Descendants, till the confusion at Babel's Language, whose Purity the Jews have, by their frequent Captivities, their being dispersed and dispersed all over the World, as well as by their upstart Pointings, and Antichristian Depravations and blind Obstinacy, quite lost.
 V. 290. *To my former State insensible*; To my First and Original Condition of *Insensibility*, void of all Sense and Being, of which I was able to give no account. *Insensible*, *Insensibilis*, Lat. that comes not under the comprehension of Sense. *Unfelt*, not understood.
 V. 291. *To dissolve*; To be broken in pieces, thinking my whole Frame, as coming together beyond my knowledge, was now forthwith like to be loosed and untied. *Dissolve*, of *Dissolvere*, Lat. to untie, and (from the breaking of those subtle Bands that bind Soul and Body together) to die. Adam, as yet Single, is supposed to have no notion of Death, or but a very imperfect one; *What e'er death is, some dreadful thing no doubt*. Bo. IV. Ver. 425.
 V. 292. *Stood at my Head a Dream*; Where busie Fancy, in which those strange dark Scenes are laid, has its Seat and Residence, according to Homer's *Philosophic* Observation:

Ἦν δ' αὖτ' ὄντο, ἐν δὲ τοῖς μύθοις ἀνέστη,
 ἔνθ' αὖτ' ὄντο χαράδ' ἡ Νύκτις ἦν τοῖς ἰσχυροῖς
 Νέστορι. Iliad. B.

V. 293. *What*

- V. 293. *Whose inward Apparition*; Whose Image working inwardly in my Imagination, gently stir'd my Fancy, and persuaded me, I was still in Being; such as lately I survey'd my self. *Apparition*, *Apparitus*, Lat. the appearance of any thing, of *Apparere*, Lat. to be seen.
 V. 301. *By the Hand he took me, rais'd, and over Fields*, &c. The Lord God took the man, and put him into the Garden of Eden, Gen. 2. 15. On which Text, interpreters have these three Opinions: That God either by some inward Admonishment directed Adam to Paradise, as our Saviour is said, *To have been led up of the spirit into the wilderness*, Matth. 4. 1. Or by his Angel appearing to him, conducted him, as those did Lot out of Sodom: *While he linger'd, the Angel laid hold on his hand, and upon the hand of his Wife, &c. And they brought him forth, and set him without the City*, Gen. 19. 16. Or lastly, according to the Translation of Enoch, *Who walked with God, and was not, because God took him*, Gen. 5. 24. And Philip, who having baptized the Eunuch, was caught away by the spirit of the Lord, and found at Azotus, Acts 8. 39. 40. To this our Author seems to incline, making Adam's unaccountable Progress, from the Place of his Creation to Paradise, like to a Dream, and Fancy of the Night.
 V. 311. *As the Dream had lively shadow'd*; As my Dream had in the Images of my Imagination represented it express and plain. *Shadow'd*, is an admirable word, setting forth the dark Resemblances of Dreams, those imperfect Night-pieces, dimly presented to our drowsie Senses.
 V. 323. *Whose Operation brings*, &c. Forbear to taste of the Tree, whose forbidden Fruit, if thou presume to eat of contrary to my command, will work in thee the Knowledge of Good and Evil; Good lost by thy transgressing my Command, and Evil brought on thy self by Disobedience: Good lost, by forfeiting my Favour and thy Innocence; Evil drawn on thy self by Operation, *Operatio*, Lat. working. *Consequence*, *Consequentia*, Lat. the Effect, what follows necessarily.
 V. 330. *Inevitably die*; Shalt be sure to die, tho' not precisely on that day; but from that day shalt become Mortal, as our Author well interprets the Sentence recorded, Gen. 2. 17. *Inevitably*, unavoidably; *Inevitabilis*, Lat. that cannot be escaped.
 V. 333. *Sternly he pronounced the rigid Interdiction*; Severely he commanded the strict Forbearance. *Sternly*, awfully, of the Lat. *Austerum*. *Pronounced*, Bo. II. V. 353. *Rigid*, Bo. III. V. 212. *Interdiction*, *Interdictio*, Lat. a forbidding.
 V. 335. *Nor to incur*; Tho' in my Power, left to the choice and freedom of my Will, not to offend against, nor to violate; of *Incurrere*, Lat. to run into, or against. *Purpose*, Bo. III. V. 172: And thus his merciful Commands renew'd.
 V. 344. *To receive their Names*; Names, according to the best Enquiries, have no other relation to the Things they signify, than the common Consent of those agreeing, so to difference and distinguish them; tho' the Jews pretended, the Names of Animals in their Language (for on those only Adam imposed them, Gen. 2. 19.) have something respecting their Natures or Necessities.
 V. 345. *Fealty with low Subjection*; *Moses Barcephas*, in his Book of *Paradise*, seats Adam on his highest Eminency with awful and majestic look, and his Face shining like *Moses's*, Exod. 34. 29. naming the Animals Terrestrial, passing by in pairs, beneath him, *Cowering low with blandishment*, cringing before him; and the Birds humbly stooping on Wing paying their Fealty, as at V. 350. *Fealty*, Bo. III. V. 204.
 V. 348. *To draw the thinner Air*; 'Tis the general Opinion, that Fish breathe not, because they want Lungs, the Organs in other Creatures prepared for that purpose; but whether their Gills may not supply the Office, is not determined: Certain it is, that in the Indian Sea, some there are that fly about a considerable time to avoid their Pursuers, and only dip to wet their Finny Wings, and get up again. Some Fish live much longer out of their Element than others; and Gesner from *Albertus* tells us, That Eels in a long Frost have been found bedded in a Haycock adjoining to a River lusty and lively, and that an Eel has in warm Weather lived 3 days out of the Water. Our Author therefore does not affirm Fish not to breathe, but that they cannot draw our Air more thin and subtle than that embodied with Water, for if Rivers be quite frozen up, the Fish die for want of it.
 V. 350. *Cowering low*; Creeping lowly, not daring to stalk and gaze upon their Governor: Centre, of *Conver*, Fr. *Cubare*, Lat. a creeping near the Ground, next to lying down. *Blindishment*, *Blindissement*, Fr. *Blandimentum*, Lat. fawning.
 V. 354. *God endu'd my sudden Apprehension*; Wonderful was the Knowledge God bestowed on Adam, nor that part of it least, which concerned the naming Things aright: As Cicero agrees with *Pythagoras*; *Qui primus, quod summa sapientia Pythagore visum est, omnibus rebus nomina imposuit.* *Quæst. Tuscul. lib. 1. sect. 25.*
 V. 355. *But in these I found not what I wanted*; As it is related in the Holy Leaf, That after Adam had given Names to every Beast of the Field, to the Fowl of the Air, and to all Cattle, but for Adam there was not found a help meet for him, Gen. 2. 20. Four Reasons are alledged, why God brought these living Creatures to be Named by him: That he might see how much he excell'd them, made of more Noble Frame, and to more Noble Ends: That they might pay him Fealty as their Lord: That he might enlarge his Language by so many Words: And that seeing each of 'em in his kind Paired and Mated, he might desire of his Maker a Companion.

nion and Help meet for him, to support his *single Imperfection*. From which but our Poet
taking the hint, has raised it to an unimitable Height, outdoing all the *Episodes* of the
glorious Poems.

Ibid. *Thou presum'd*; Took upon me to speak, thus made bold to say: Of *Presumption*, whence: *Presumptuous Daring*, often used in an ill sense, but here, *Encouraged by God's* *Love* and *Condescension* to his Creature.

V. 367. In Solitude, what Happiness? Man being made a Communicative and Converging Creature, wanted a Help meet for him, not only as to the Propagation of his Kind, but for the Solace and Mutual Assistance arising from Conversation, with something Rational and Discursive like himself: In vain had he found his Tongue, and named all his Brute Subjects, and all his Crawling Slaves and Winged Messengers at his Command, if denied an intelligent Companion with whom he might share his Universal Empire. *Woe to him that is alone! Ecclesi. 10. Homer describing the Dejected and Solitary Belshazzor, tells us,*

*Ἦτοι ὁ κατὰ πλῆθος τὸ Ἀλήϊον διὰ τὸ ἀλάττω.

⁷Ὁν θυμὸν ὑπερβάν, πάντων ἀνθρώπων ἀλγεινόν. ΙΛ. Ζ.

That wandering solitary in the Alean Fields, he avoided the Paths of Men, gnawing and devouring his own Heart; well expressing *Anxious Solitude*. *Solitudo*, Lat. *Solitariness*, living alone; *beatus in solitudine esse querit*: Horten.

V. 371. *Replenished*, Bo VII. V. 447.

V. 373. *Their Language, and their way*; Following the General Opinion of the School Divines, that with good reason held *Adam* created in a more perfect knowledge of Nature, than any of his Descendents ever had; not excepting *Salomon* himself, and his high Character, 1 *King*. 3. 12. because created by God himself in the state of Innocency, of all certainly the most Perfect and Accomplish'd. Hence that before: *And understood their Nature, with full knowledge God endued my sudden Apprehension*. V. 372.

V. 374. And reason not contemptibly; Sense, by all allowed to Beasts, is hardly separable from Reason, or something very like it, according to Hippocrates: *Qui parte aliqua corporis dolens, dolorem non sentit, in mens agrotat.* Of the Ostrich it is said, *She leaveth her eggs in the earth, and forgetteth that the foot may crush them: She hardeneth her self against her young ones, as if she knew them;* (and the Reason is subjoyn'd.) *because God hath deprived her of wisdom, neither hath he imparted to her understanding,* Job 39. 14, 15, 16, 17. After this Instance of a foolish and furloughed Animal, follows the description of the courageous and docile Horse; *He neigheth at fear, and is not affrighted; he smelleth the battle afar off,* Ver. 22, 25. *Intellegitimum valet best, sed editorator procul bellum.* Man has a superior Reason, considerative of sensible Objects, and immaterial and immortal Beings: Animals a subordinate sort, and of that not contemptible share, exercised in this or that natural Inclination, applicable in some more, in others less, about their Safety, Propagation, Food, and Physick: *Mens humana, natura sua, & ex sese nata gloriatur simpliciter & circa Quidvis; Brutum vero nullum ratiocinari natum est nisi circa Quidam.* Val. de fac. Phil. c. 57.

V. 378. *And humble Deprecation; And Pardon* humbly prayed. *Deprecatio*, of *Deprecatio* humbly to entreat.

V. 381. *Thy Substitute?* Haft thou not made me thy Deputy below? Haft thou not transferred to me thy Dominion over the Creation, and set all these in the degrees and order of Nature, inferior far beneath me? *Substitute, Substitutus, of Substitutus, Lat. to put one in the stead, place, or power of another.*

V. 333. *What Society can force?* What Society, Friendship, Agreement, or true Delight can arise from Unequals? Treatures different in their Understandings, and thence inflexible! *Ser.* suit, agree, of *Sortiri*, Lat. to order.

V. 386: *But in Disparity the one intense, &c.* But in Inequality, such as is between *Brave* and Rational; the one *Intense*, Man high, wound up, and train'd to nobler, understand, and of more lofty Faculty; the other, *Still Remiss*, the *Animal*, let down, and blacker, grovelling in more low and mean Perceptions, can never suit together. *Intense*, *Intensif*, Lat. strained, *Bo. VI. V. 458*, a Musical Metaphor, from Strings, of which the stretched and higher give a smart and sharp sound, the slack a flat and heavy one. *Disparity*, of *Dispar*, Lat. unlike.

V. 390. *Fit to participate, &c.* Made by thee fit and capable of purest Pleasure, freed from Reason, and raised above low sensual Delights.

Airy Animal, Mimic of Mankind.

V. 410. *Inferior infinite Descents*: All created Beings are by infinite degrees more inferior, than the meanest of 'em below thee. *Descents*, *Descensui*, Lat. a going down. *Conversari*, Lat. Familiarity, of *Conversari*, to keep company with

V. 413. To attain to the height and depth, &c. O the depth of the riches both of the
and knowledge of God! how unsearchable are his judgements, and his ways past finding out! Rom. 11

V. 416. *Is no Deficiency found; No want, nothing can be wanting in him, who created all things by the Word of his Power: GOD, who is infinite in all his Attributes, of Power, Goodness, Wisdom, Truth, &c. must be incomprehensibly most Perfect: Canst thou by searching find out God? Canst thou find out the Almighty to perfection?* Job 11. 7. *Qui omnia habet intra se continenter, nulla in caret. Deficiency, Defectus, Lat. want, Imperfection.*

V. 420. Already Infinite; Infinite, is incapable of Increase, as the Sun is. Cic. Solac. of Solari. Lat. to ease

man Nomination, yet it may still be made greater by adding more.

V. 421. And through all numbers absolute, though One; Propagate, Propagate Lat, to increase though but One; Gods Power, Wisdom, Truth, Justice, Omnipotence, &c. are not Degrees of his unrepeatable Perfections, but his Essence and all One with him, who as he is, the only eternum, *fi primum, quia primum simplex & unum, quod vult quomodolibet* omnes homines Deum esse dicunt, Vall. de Sacra Philo. c. 1. The Affirians named God Aelad, doubtless of the Heb. יְהוָה. One, Macr. 1. SATUR. c. 23. and famous is the ancient Hermes his Mōrā, Unica, so often by One. Alone. *Mena generat Manadem & in seipsum reflexus Ardorem*, Panand. According with Adam & Tenebrum; St. John by his Tō A γ γ ω Ω, The Beginning and the Ending, Rev. 1. 3. *and hath but One*: An exact Unite, the Beginning and End of all, yet it self like no number, alterable by Multiplication, by which all numbers proceed from it, it self the Divinity, *incomitibus numeris absolutus; Quicquid Perfectum est absolute*, most perfectly. Cic. de Divin.

423. and 423. *His single Imperfection, in unity defective*; But *Mankind's particular Imperfection* appears, by being unable to preserve his Kind without a Companion, lame while alone, imperfect while but one; incapable of his Makers early and universal Blessing, *Be fruitful and multiply*. Gen. i. 28. This very Multiplication denotes his disability and defect; as seen from the All, the Self-sufficient Unity,

426. *Collateral Love*; Which makes me stand in need of a Companion capable of mutual
and endearing Friendship. *Collateral*; *Collateralis*, Lat. side by side, thence mutually
tant, as Friends and Lovers; as exprest, Bo. IV. Verſ. 483.

—To give thee being I lent
Out of my Side to thee, nearest my Heart
Substantial Life, to have thee by my Side
Henceforth an individual Solace dear,

Love for Collateral, as none but the first Lover e'er could boast.

V. 428. *Best with thy self accompanied*; Thou in thy *Useful Solitude*, though alone, from all
 company, art in thy own self *Sufficiency*, most perfectly *Happy*, as *knowing none second unto thy*
 self or like, equal much less, with whom to hold converse, *Verl. 408.*
 V. 430. *Canst raise thy Creature* to a level with thyself, *Verl. 408.*

men with, by thy Grace and Holy Spirit; Truly our Fellowship is with the Father, and with his Son made partakers (by his Grace) of the Spirit; Phil. 2. 1. Deified; OF DEIFICATIONS and were made partakers of the Holy Ghost, Heb. 6. 4. Union, Unio, Lat. a making one; Communion, Lat. Fellowship, a joyning together.

W. 435. Freedom used Permissive; And used the liberty granted me; Permissive.

455. *Colloquie Sublime*: In that high Heavenly discourse, held with my Maker. *Colloqui-*
 Lat. talk of. *Colloqui*, to discourse with.

779, Kyled, Sopar Domini, 1 Sam. 26. 12. *tridire* *tridire*

and a Tranle or Extatie, ſuch as fell on St. Paul, 2 Cor. 12. 2. In which though his Bodily
were cloſed, yet the Cell of his Fancy, his internal fight, was clear and open, by which he ſaw
God, and ſeparated from himſelf, where he lay, and what was done, Ec. Abſtraſ. Ab-
ſolu, Lat. plucked away; ſeparated for the ſame reaſon that Exſtaties, Exſtatim are named,

Lat. ne go forth, as such seem to do, out of themselves. Ne quis autem exstiterit
solum fuisse naturalem, & naturalibus ex causis profectionem, Moses dixit Deum immisisse ibi
Peregr. in Geo.

V. 476. From her Air inspired &c. And from her graceful Carriage Breath'd, in all the *inspiration*
said, the very Spirit of Love and Dear Delight. *Airs*, of the Fr. *Airs*, the Comeliness
aristeth from free and good Behaviour, consisting in self Assurance, mist with Modesty
ful and Calm. *Inspir'd*, *Inspire*, Lat. to Breathe into.

V. 478. *Left me dark*; Left me at a loss in the Dark. To Deplore, Deplore, Lat. to bewail.

V. 486. To *abjure*; To renounce, to forsake; Of *Abjurare*, Lat. to forswear. *Amabi* ſ. Lat. lovely.

Y. 488. *Heaven in her Eye*; The Stars of Heaven compar'd, seem'd less illustrious than her
 Peering Eyes: All that seem'd Glorious in the Spangled Sky, by day or night, was found less
 in her Charming Eyes. The Translator has render'd it by mistake, *Spectabat laurus astra*
 'Tis hard to imitate the Brevity, and the Abundance, in so few words.

— *Aurora celi* —
Lumina luminibus, placidi radiantibus ignes.

 Q_5

— Nitidissima cæli
Est regio (vivos astra simulantibus orbes)
Virgineas immitata genas.

V. 491. *This turn has made amends* ; This change has made me large amends, for my dreadful Solitude ; This has to the full Re-compens'd and removed my Fears, and fulfill'd thy Promise Amends ; of the Fr. *Amenda*, a Mulct, or pecuniary Punishment ; Of *Emender*, Fr. from the Lat. *Emendare*, to make Satisfaction : *Extra mendam ponere* ; The Word is well enough used here, *Adam* by his fair Use being made completely Happy in a Companion, he was at a loss for

V. 492. *Benigne* ; Favourable. kind. *Benignus*, Lat.

V. 495. *I now [see Bone of my Bone, &c.]* Gen. 2. 23. As if he should say: *O my Creature, I'll*

V. 495. I now see Bone of my Bone, &c. Gen. 2. 23. As if he should say; O my Creator, the Creatures which thou broughtst to me before, were neither like, nor suitable to me, but this, that now thou hast bestow'd upon me, is Bone of my Bone, my own Similitude, my self. That Adam waking from his deep Sleep, thought in words to express and Propheticke, own and claim his Companion, and ground to that Opinion, that he was not only a Sleep, but Intransit too, by which he saw so that was done to him, and understood the Mytery of it, God informing his Understanding in his Exaltie.

V. 497. *Woman* is her Name of *Man* extracted; The *Jews* boast this only true in their Language, which they bring as a proof of its being the Original one of the World. *W*OM, Heb. a *Man*, *W*OM, a *Woman*, *W*OM in the Gr. having no relation to *Arp*, our *First* any true one to *Vir*, in the Lat. yet *Metonymy* well infers, the Text *Gen. 2. 23.* may be Translated by the one, 'Arpiz, or 'Arizez, and by the other *Vira* or *Virgin*, since thole Names might justly Coin a new Word at their Discretion, to express a Mystery unknown to our Forefathers, Custom obtaining every day the same privilege of bringing forth new Names, or least adopting 'em from Foreign Language. *W*oman, if a Derivative of the Sax. *W*if, *Man*, and *Man*, *H*um, signifies a *Shee-Man*, and seems more expressive of her Primitive Production and Myserious Making, than the Hebrew it self. *Extracted*, *Extrahitum*, Lat. taken out of. *Extrahere*, Lat. to draw out of.

V. 498. To his Wife adhere, &c. Some take this to be the Inference made by Adam's eating the *Drama* of Mosaic Gen. 2. 24. however, it was the Dictate of God's Holy Spirit, and confirmed by his Son, *Matth.* 19. 4. 5. Adhere, *adhaerere* Call cleave to, as the Lat. Translators.

Y. 502. *The Confidence of her Worth*: The inward Knowledge and full Efficacy of what she is, was intruding her, that she ought to be Address'd to, and not obtained but by Inquiry; and forward, or coming; but thy, and by that the more desirable; or to say all. Nature has bestow'd this yet unattain'd with the least impure Thought, to govern'd her, that seeing me the *Confidence of her Worth*: *Confia Virtus*, as Virg. And *Forme confia* confies, *Am. 5.* *Oleum* Lat. forward, ealie; *Oleum* coming; Of *Oleum*, Lat. to prelo open, to that ones fell on.

V. 409. With Obliguious Majesty & With graceful complying, with awful yielding
wilt thou Reason plead on my behalf. Obliguious, Obliguifus, Lat. ready to oblige. See also
V. 416. When Eer repeats his Courtship. Pleadest Reason & The Reasons I pleadst for my self.
Of Plaides; Fr. to alledge.

V. 413. Shed their *Selectest* Influence; All Heaven, and the happy Meetings and Assemblies of the Stars, looked down upon us with their choicest Regards, and shew'd on us their most benign Beams. *Constellations*, Bo. VI. V. 320. *Selectest*, *Selectum*, Lat. Choice, or *Seligere* Lat. to pick out.

V. 514. *Gf Gratulation; Of Rejoycing.* *Gratulation* of *Gratulari*, Lat. to be glad at the good of another.

V. 518. *Disporting; Playing, of Disports, Itale or Desport, Fr.* Pastime, Play.
The *American Bird of Nial*. Tal. 7. 13. 14.

is called the *American Bird of Night*, from her solitary mournful Song, seeming to bemoan her Misfortune that befall her by the wicked Amours of the Lascivious *Termin*, related at large by *Ovid*, Met. 6. *Et virginem & unum vi superat, &c.* She is indeed well styled, the *Bird of Night*, from cheering Darknels with her Passionate Song, that seems to imitate the Solitary Complaints of Languishing Lovers.

V. 519. *Sing Spousal*; Sung the Wedding Song. *Spousal*, *Espousaille*, Fr. a Song, generally very licentious, used at Weddings, of *Espouse*, Fr. *Spesa*, Ital. and *Sponsa*, Lat. a Bride.

House with a Torch of *White-thorn* or *Pine-tree*, called *Teda*, or *Fax jagan*; to which our Poet, as *Virgil* did before him, alludes, by the *Evening Star* on his *Hill-top* lighting the *Bridal* lamp.

Spargere maris nives: tibi deservit Hesperus Oclum. Eccl. 8

V. 529. *Transported* I behold *transported* *Totich* ; Pleas'd to excels, I find my Feeling pleasant
to excels : Rais'd above my self, I perceive my Feeling rais'd as far above it self : Or carried
beyond my self, I perceive my sense of Touching carried too beyond what's usual. *Transported*,
transportatus, Lat. of *Transportare*, Lat. to carry beyond ; whence a *Transport* of Joy, Grief, &c.
to excels of Joy, ungovernable and destructive often.

V. 330. Here *Passion* first I felt. *Commotion* strange; From hence first I felt Excess, and Disorder; a sort of Self-quail, a Commotion, in all things, else a Stranger to me. *Passion*, of all; Gr. a sort of Suffering, and Self-violence, of Πάσις, Gr. to Suffer; our Passions are our Punishments, and by indulging them, we torment our selves. *Commotion*, *Commotion*; Lar. disturbance, of *Commoere*, to vex and disquiet, as our Passions do, the inward and unruly lab of Mankind. *Superior* Matter, of *Superior*, Lat. uppermost.

V. 533. Of *Beauties* powerful glance; Weak and unarm'd against the danger of bright *Beauties* Darts. Glance, of *Ellancer*, Fr. *Glanciare*, Ital. to dart, of *Lancea*; the Rays of *Beauty* frequently compared to *Darts*.

V. 534. Or Nature fail'd in me; Or Nature did not sufficiently fortifie me on this side, and this part of me imperfect and unfinish'd, unfit to sustain an Object so amazing. *Fail'd*, Fr. of *Faillir*, to be wanting. *Sustain*, *Sustiner*, Lat. to undergo.

V. 536. Or from my Side *Subducing*, &c. Or Nature taking her out of my Side, took, per-
haps more than enough, something that lay too near my Heart, and ever since too much affects
Subducing, *Subducere*, Lat. to withdraw.

V. 339. Elaborate, of inward left exact; As to her outside, perfect and complete, inwardly left
 ily finished. Elaborate, Elaboratus, Lat. finished. Exact, Exactus, Lat. perfect and com-

1540. In the prime End of Nature, &c. Because made out of Man, and for him. As
by Christ is the Head of the Man, so is Man the Head of the Woman; and Man receiv-
ing his Perfection from God, and the Woman hers from Man, therefore St. Paul styles Man
Image and Glory of God, and Woman the Glory of the Man, 1 Cor. 11. 7. *Mas enim ut perfe-*
ctio prior natura est quam femina, cumque sexus femineus, ut Arist. l. 4. de Gen. Animal.
esse quendam detrimentum, seu quendam mutatorio vitio sexus, constat femine gene-
rationemque velut mutilationem & debilitationem vitii. Necessario veraque quid integrum & perfectum,
est quam debile & mutilatum; Ita secundum naturam effectum est, ut si quid fuit totum generis
non, id esset à morte, illo vero percusso femina fieret, ut debilius quiddam, necessarium tamen
est ipsius virum. Val. Ia. Philo. c. 1.

142. In the Mind and inward Faculties; In the Mind, and its inward Powers and Per-
 143. fects. Women are generally inferior to Men, to which their Contexture more soft and infirm,
 144. not only contribute much, but their Education more. Faculties, Faculties, Lat. Power;
 145. strength.

143. Her resembling *left his Image, who made both*; That *Eve, as well as Adam*, was made the Image of God; is plain; Gen. i. 27. So God created man in his own image, in the image and created he him; male and female created he them. Doubtless Woman was created capable of Reason and Understanding, endowed with Free-will, with all the Gifts of Nature, an Immortal Soul, receptive of Grace and Eternal Happiness as well as Man, in which is the most perfect Image of their Creator. But as Man was made the Head of the Creation, and all Things for him, and he by God for his Service, therefore he is chiefly said the Image of God; and Woman being made out of Man, and for him, is in that respect *his Image*, according to St. Paul; Forasmuch as he (the Man) is the image and glory of God;

God; but the woman is the glory of the Man, 1 Cor. 11. 7. Which the Apostle backs with this Argument: For the man is not of the woman, but the woman of the man; neither was she created for the man, but the man for the woman, ver. 8, 9. *Resembling, Resembling, Fr. to be like, of Re and Simili, Lat.*

V. 545. The Character of that Dominion given; That Dominion was equally given both to Man and Woman over the Creatures, is evident: Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the Sea, &c. according to the Blessing God gave them, Gen. 1. 28. So that this seems to refer to Eve, as not being the immediate Image of her Maker, but rather his from whom she was taken, and thence less Perfect and Compleat than her Original: Or, as being her self under some obligation of Obedience to her Husband, even in the State of Innocency, as the Schoolmen hold; tho' after her Offence, imputed and heighten'd into her Punishment. Character, *χαρακτήρ*, Gr. the Mark, of *χαρακτερος*, Gr. the Heb. *תורה*, to Engrave.

V. 547. So Absolute, and in her self Compleat; So finely finish'd, and in her self accomplish'd. *Absolute, Absolutus*, Lat. perfect, of *absolvere*, to finish. *Compleat, Completus*, Lat. accomplish'd, of *Complere*, Lat. to fulfill, to finish.

V. 552. Falls degraded; Seems low, is undervalued, of *Degradare*, Lat. to debase, to make low.

V. 553. Loses discountenanc'd; Wisdom it self, in discourse with her, is wond'ring and put out of Countenance: Reason is by Beauty too often overborn and ruin'd when Sense first judges.

V. 555. As one intended first, not after made occasionally; Authority and Reason attend on her as if she had been first Created, and not I; not she for me, but I had been made for her, occasionally, for the sake of Propagation. Aristotle calls Woman, *Animal Occasionatum*, non per se ex principali nature intentione generatum, sed ex occasione, id est propter imbecillitatem & defectum virtutis generativæ, quæ est in semine virili, quod si validum semper & perfectum esset, semper unum & nunquam feminam generaret. Pere. in Gen. c. 2. v. 18. Occasionally, for other ends, upon another account: *Occasionalis*, Lat.

V. 556. To Consummate all; To say all at once, of *Consummare*, Lat. to reckon.

V. 558. Greatness of Mind, and Nobleness; Or take an Addition from her Beauty, and are set off by it with wonderful advantage, according to that of the Excellent Virgil:

*Gratior & pulchro veniens in corpore virtus,
Adjuvat.* *Æn. 3.*

V. 560. With contracted Brow; Frowning, knitting his Brow. *Contracted, Contractus*, Lat. drawn together, of *Contrahere*, Lat. to pluck together: *Frontem contrahere*. Cic. pro Cluent.

V. 562. Be not diffident of Wisdom; Mistrust not the Understanding God has given. *Diffident, Diffidens*, Lat. mistrustful. *Deserts, of Deserere*, Lat. to forsake. *Dismissal, of Demittere*, Lat. to put away.

V. 563. By Attributing, &c. By rating and esteeming Things more than they deserve. *Attribuere*, Lat. to impute to, to value at.

V. 570. Thy Cherishing, not thy Subjection; Well deserving thy Kindness, not thy Cringing: That may well deserve thy Love, not thy Submission. *Cherishing, thy Favour and Affection, of Cherir*, Fr. to make much of. *Subjection, Subiectio*, Lat. Obedience.

V. 575. And to Realities, &c. And give up quietly all her gawdy Shews, to those more Real and Essential Abilities that difference thee from her, acknowledging thee her Head. *The Husband is the head of the wife, even as Christ is the head of the Church*, Eph. 5. 23. *Realitas*, Lat. for what is in deed and fact.

V. 576. Made so adorn; Made so fair and compleat, to please thee the more. *Adorn, of Adornare*, Lat. to dress, to set out.

V. 578. When thou art seen least wise; Whose greatest Wisdom is to observe thy weakness, who sees most clearly her Advantages in thy fits of Polly.

V. 585. To subdue the Soul; To conquer or overcome, of *Subdere*, Lat. to subdue.

V. 587. Attractive, &c. Whatever in her Conversation thou findest noble and reasonable, and thence charming, cherish still. *Attractive, Attrahere*, Lat. to draw to, to receive.

V. 591. In reason, and in judicious; Noble, manly Love, is guided by Reason, not piddy and blind, as that the Poets feign, but rational and judicious, advisable, able to choose and distinguish. 'Tis eternal and low Love, of which Ovid said,

Nec in unâ sede morantur Majestas & Amor.

The Angelic Reason well advises Adam, not to subject himself to his Desires, nor to suffer Transported Passion to degrade the Majesty of Man. *Judicious, of Judicium*, Lat. Judgment. The Scale, the way up, of *Scala*, Lat. a Ladder.

V. 595. But

V. 595. Half Abashed; Almost out of Countenance. *Abashed, of Exhalere*, Fr. to affright, or *Abaisser*, Fr. to humble, to render dejected, shame, disordering the Face; and (as it were) casting down the Countenance.

V. 597. In Procreation; Procreatio, Lat. the begetting of Children, or by Beasts their like, of *Procreare*, Lat. to beget.

V. 598. Of the Genial Bed; Tho' I have higher thoughts of the Propagation of Mankind, and conceive there is something more Mysterious and Awful in it; because thereby God's Image, first on me imprinted, is to be multiplied by my Posterity: *Genial Bed, the Marriage Bed, Genialis & Gignendo*, Lat.

V. 601. These Decencies; Those many Graces that so wonderfully set off all her Actions, and become her very words. *Decens*, Lat. comely, becoming.

V. 605. Harmony to behold; An Agreement more Musical and pleasant in a Wedded Couple, than any Consort can be to the Ear. *Harmony, Harmonia*, Gr. an accord and consent of Voices in Singing, of *ἁρμονία*, to agree.

V. 617. Mix Irradiance, virtual or immediate Touch. Mix they their pure Emanations, like Streams of liquid Light, twisting their bright Celestial Rays like the Sun's subtil Beams doted at distance, or by close Conjunction and mutual touch. A curious Enquiry, long since determined by our Saviour; For when they shall rise from the dead, they neither marry, nor are given in marriage: But are as the Angels which are in heaven, Mar. 12. 25. 'Tis an Opinion of the School-men, that one End, tho' less principal, of God's creating Man, was to repopulate Heaven, emptied (by the Fall of the wicked Angels) of many of its Glorious Inhabitants, by Creatures of another Mould, the more to enhance the loss of those Rebellious. *Nimirum diminutio Angelorum ob ruinam malorum spirituum, supplemento hominum erat refarcienda*. Perer. in Gen. c. 2. v. 18. At which our Poet hints:

*Into our Room of Bliss thou high advanc'd
Creatures of other Mould, Earth born perhaps,
Not Spirits, &c.* Bo. IV. Ver. 359.

And further:

*But lest his Heart exalt him in the harm
Already done, to have dispeop'd Heaven
My Damage fondly deem'd, I can repair
That Detriment, &c.* Bo. VII. Ver. 150.

Mirari licet, cur Deus cum posset ruinâ Angelorum, novâ à se creatis Angelis reedificare, &c. Cur inquam homines, alterius nature & conditionis fecerit, quos reponeret pro Angelis? Rupert. From all which, 'tis obvious to infer, that the Angels are reputed to be of one Sex, otherwise they might have repaired their decrease by Propagation; as our Author remarks in Adam's Complaint:

— O why did GOD,
Creator wise, that Peop'd highest Heaven
With Spirits Masculine — Not fill the World
With Men, as Angels without Feminine? Bo. X. Ver. 888.

Irradiance, Irradiatio, Lat. a darting, or shining forth: A word well chosen, to express our little knowledge of Angelic Beings. *Virtual, Virtualis*, Lat. powerful, as things are said to be that act and are efficacious at a distance; as the Sun is said to be *Virtually* in the Earth, by the activity and force of his Light and Heat.

V. 624. In Eminence and Obstacle, &c. We enjoy to the height, without any hindrance. *In Eminence, Eminenter*, Lat. in the highest degree, Bo. II. V. 6. *Obstacle, Obstacleum*, Lat. hindrance; lett, of *Obstando*, Lat. to stand in the way of: *Membrane, a thin Skin; Membrana*, Lat. Parchment. *Exclusive Bars*, Bars that hinder and shut out the longing carnal Lover; of *Excludere*, Lat. to shut out.

V. 627. Total they mix; Entirely they embrace and mix with one another, without any opposition; not as Flesh with Flesh, and Soul with Soul, *Mediantibus corporibus*; but fully and freely, as Air doth with Air.

V. 632. Hesperian Sers; But I can now discourse no longer the Setting Sun beyond Cape Verd, and the Islands, ever Green, draws near the Western Ocean, the time of my departure, as before:

*For these mid-hours, till Evening rise,
I have at will.* Bo. V. Ver. 376.

The Earth's green Cape, Cape de Verde, *Caput Viride*, the most Western Point of Africa, called anciently *Hesperium Cornu*. Cape, Capo, Cabo, Cap, all of the Lat. *Caput*, the Head. A Cape, is the utmost End of a high Headland or Promontory, which shoots it self far into the Sea. *Verdant, Green*, Bo. VII. Ver. 310.

Hesperian Seti, is setting in the West. *Hesperian*, of 'Εσπερίος, Gr. Occidental, the Western part of Heaven or Earth. *Hesperus*, the Evening Star rising there.

V. 637. *Thine*, and of all thy Son, the *Weal* or *Woe* in thee is plac'd; *Weal*, of the Sax. *Well*. The Welfare, the Happiness or Misery of thy Posterity depends on thee.

— *Probi spes una futura*
Exemplo est firmanda tuo, sunt fata tuorum
Te penas, in se omnia domus inflaurata recumbit. *Æn.* 12.

V. 641. In thine own Arbitriment, &c. 'Tis free, and left to thy choice to stand upright, or fall offending. *Arbitriment*, *Arbitrium*, Lat. judgment, choice. *Repell*, reject, disdain, of *pellere*, Lat. to resist.

V. 645. *Benediction*; *Benedictio*, Lat. Blessing.

Ibid. Since to part; Since you must go. *Part*, of *Partir*, Fr. to depart.

V. 649. Thy Condescension; Thy Humility to discourse with me, and answer my Enquiries; has been free and familiar, and shall be kept for ever in thankful Remembrance. *Condescension*, Lat. a yielding to, of *Condescendere*, Lat. to stoop to, as the Angel is here supposed, to Man's inferior Understanding.

NOTES

NOTES

On MILTON'S

PARADISE Lost.

BOOK IX.

Verse 5. **V**enial Discourse unblam'd; No more I shall relate, where GOD, or Angel, his Messenger, Guest-like, was pleas'd to visit Man, familiar as a Friend, and with him share a homely Meal, allowing him mean-while freedom of Speech, without Reproof. *Venial Discourse*, Pardonable, such as tho' faulty, yet might be pass'd by. *Venialis*, Lat. Pardonable, of *Venia*, Lat. Pardon.

V. 6. *Those Notes to Tragic*; I now must change those softer Notes (in which I sung the Angels good and gracious Admonitions to Enquiring Adam) to others more dire and dismal, such as suit the Tragedies that Sin and Death brought on his wretched Offspring. *Tragic*, *Τραγικός*, Gr. Severe, Unfortunate, such as are the Subjects of Tragedies full of Death and Destruction.

V. 13. *Death's Harbinger*; Low and mean Suspicion, Faith forfeited on Man's behalf, Rebellion and Disobedience: On God's part Offended and Estranged, Distance and Disguist, Anger and just Reproof, and Sentence given, that filled this World with woe, by bringing Sin into it, and her Attendant Death, and Misery manifold, the sad forerunner of Mortality. *Alienated*, Bo. I. Ver. 451. *Rebuke*, of *Rebouche*, Fr. to reprove, to silence by just Rebuke, of *Re* and *Bauche*, of *Bucca*, Lat. the Mouth. *Harbinger*, *Herberger*, Belg. an Officer that goes before a King's Retinue to provide Lodging, well allow'd to *Death* the King of Terrors.

V. 15. *Of stern Achilles*; Sad Undertaking, yet a Subject much more sublime, than the Wrath of fierce Achilles, wreck'd on his Foe Hector, that fled from him thrice round Troy's ancient Wall. *Achilles*, the Son of *Peleus* and *Thetis*, the Valiantest of all the Grecian Hero's, (of whose Anger against *Agamemnon*, Homer compos'd his *Iliad*). He slew Hector the Son of *Priam*, who avoided him, by flying three times about the City before he durst abide him.

Τῇ βᾶ ἑταίρῳ, ὁ δὲ γὰρ, ὁ δὲ ὁ δὲ δὲ
Καρπυλίῳ, ὁ δὲ ὁ δὲ ὁ δὲ ὁ δὲ ὁ δὲ
Ἀλλὰ δὲ ὁ δὲ ὁ δὲ ὁ δὲ ὁ δὲ ὁ δὲ
Ἄντ' ὁ δὲ ὁ δὲ ὁ δὲ ὁ δὲ ὁ δὲ ὁ δὲ

Imitated by Virgil in the Combat between *Aeneas* and *Turnus*:

Quingue orbis explevit cursu, totidemque retexit
Huc illic; nec enim levius, aut ludicra petuntur
Præmia, sed Turni de vitâ & sanguine certant. *Æn.* 12.

Troy, *Troja*, a City of Phrygia in the Lesser Asia, famous for its Ruine, after ten years War. It was situated on the River *Xanthus*, near Mount *Ida*, three miles from the Archipelago, immortalized by Homer's *Iliad*, and Virgil's *Æneid*. *Fugitive*, Lat. *Fugitivus*, a Run-away.

V. 17. *Of Turnus for Lavinia dispos'd*; A Theme more lofty than the Rage of Turnus, for the loss of his betrothed *Lavinia*. *Turnus*, Son of *Damias* and *Venilia*, courted *Lavinia*, only Daughter of King *Latinus* and *Amata*, who betrothed her to him; but divers Prodiges hindering

dring the Match, and the Oracles declaring Lavinia was to expect a Foreign Husband, soon arriving in Italy, flew Turnus, and obtained her, therefore said to be *Disseised*.

Et consanguineo torques data dextera Turno. Æn. 7.

V. 18. Or Neptune's ire, or Juno's, &c. Or Neptune's wrath, that for so many years still and turmoil'd the Grecian [Ulysses], or Juno's Spleen, that persecuted the Trojan [Æneas]. See of Venus.

Neptune, Son of Saturn, and Lord of the Sea, was enraged against Ulysses, for putting out Polyphemus his Eye, his Son by the Nymph Thoosa, and in Revenge thereof, he shipwreck'd him divers times in his return home from the Trojan War.

Θεὸς δ' ἔλκετο θυμὸν ἄνθρωπος,
Νηπτι Ποσειδάωνος δ' ἰὸν ἀντιπάλῳ
Ἀντίθεον Ὀδυσσεύς, πρὸς τοὺς γαῖαν ἰνέειν
κλέκτο δ' ἀντιπάλῳ, ὅς ἐστιν ἀντιπάλῳ
Ἀντίθεον Ποσειδάωνος. O. A. A.

V. 19. Cytherea's Son; Æneas, Son of Anchises and Venus, (named Cytherea, of Cythera, an Island where she was worshipp'd,) was hated by Juno, (Sister and Wife to Jupiter,) for divers Reasons given by Virgil in the beginning of his Æn. 1.

Quo iuvante laeso,
Quidve dolens Regina Deum, tot volvere casus
Insignem pietate virum, tot adire labores
Impulerit, &c.

Perplex'd, vexed, and disturbed, of Perplexor, Lat. to intangle. Greek, Γραῖς, Lat. a Native of Greece.

V. 23. And Diates to me, &c. Who nightly visits me unask'd, and in my Dreams informs me, or inspires me with my fuddain Song. Unimplor'd, Non imploratus, Lat. Unimplored, of Un answering the Negative In, Lat. and Implorare, Lat. to entreat. Diates of Diates, Lat. to indite, to tell one what he shall write. Unpremeditated, of In and Premeditatus, Lat. too much mused and thought upon, but fuddain and easie or inspired.

V. 25. Heroic Song; Poema Heroicum, Heroic Poësie, such as described the Actions of great Men. Hero's, Bo. I. V. 552. consisting chiefly in Warlike Deeds: Was hitherto the only Argument Heroic deem'd.

V. 28. Not sedulous by Nature; Not naturally industrious: Sedulus, Lat. careful: To Inducere, Lat. to relate, Slaughter and War, as Bella, horrida bella. Arma virumque cano, Æn. 1.

V. 29. Chief Mastery to dissect, &c. Where the chief Master-piece is, to hack and hew in pieces Fabulous Hero's, in feign'd Encounters; the nobler and more commendable Courage of Patience, and generous Suffering, let slip, uncelebrated. Mastery, of Maistrise, Fr. cunning skill, of Maistrise, Fr. a Master, an Instructor. To Dissect, of Dissecare, Lat. to cut in pieces. Hæc, Bo. II. V. 1009. Fortitude, Fortitudo, Lat. Manhood, Courage.

V. 32. Heroic Martyrdom; Noble and gallant Suffering for the sake of Truth and a good Conscience, Martirio, Gr. a Witness, a Testimony given to the Truth, by Christians sealing their Faith by their Blood, thence styl'd Μάρτυρες, Witnesses, in the highest sense, as St. Stephen's, whole early Suffering, Acts 7. 59. gave him the Title of The Proto-martyr, Acts 22. 20.

V. 35. Impres quaine; Fine Devices and Inscriptions, explaining the Figures and Emblems painted or carved on Shields, With bossful Argument portray'd, Bo. VI. V. 84. Impres, of Impresa, Ital. a Design, an Undertaking, of the Lat. Impressio. Emblazn'd, Book V. Vers. 104. Quaint, Bo. VIII. V. 78.

Ibid. Caparisons and Steeds; Horses, and their Warlike Harnes: Of the Fr. Caparison, Ital. Caparione, as if Campestris apparatus, Lat. the Furniture for the Field.

V. 36. Bases; Foot-cloaths, or houses any thing that hangs low, of Bas, Fr. low.

Ibid. Tinsel Trappings; And their gawdy Ornaments. Tinsel, shining, glittering, of Tinsel, Fr. to sparkle. Gorgeous, Bo. II. V. 3.

V. 37. At Joust and Torneament; At a solemn Tilting: The same thing twice express'd, Joust, of the Fr. Joustier, to run with Spear one against another in fierce or counterfeited Fight. Some will have it of Jussa, Lat. Funerals, because these Sports were at first instituted on those occasions, and called Funeral Games: The Agmen Trojano, on the Anniversary of Hector's Funeral performed by Julus, something resembling a Tilting.

Convertere viam, infestaque tela tulere,
Inde alios incensum, aliosque recusus
Adversis spariis: alterosque orbibus arbor
Impedimenti, pugnaque cunctis simulacra subarum. Æn. 5.

Torneament, Turnament, of Torneamento and Torneare, Ital. to come round, to fetch a compass, as those that run a-tilt do when they miss their Adversary, renewing their Course and Encounter.

Ibid. Marshal'd Feast; Then sumptuous Feasts in good order ranged, and brought up in spacious Halls by Stewards and their Trains. Marshal'd, of the Fr. Marechal, the chief Commander of an Army, from the care in ranging the Dishes at a Feast, as judiciously as the Divisions in a Field against the Day of Battel, often less dangerous of the two. Sewers, Persons that utter in the Meat to a King's Table, and place it there, of the Fr. Asservir, to set down, anciently writ Asservir. Seneschals, Stewards, Fr. Seneschal, of Sind, Ger. a Family, and Scale, Ger. a Servant, Familie Prefectum.

V. 39. The Skill of Artifice, &c. Profession of mean Trade, and poor low Employment. Artificium, Lat. a Trade. Officium, Lat. any Employment.

V. 42. Nor Studios; To me unskilful in these low mean Arts, and willing to be so. A nobler Subject is left untouched, able of it self to raise that Name (Heroic) higher, unless the World's old Age, or my own, or my Northern Countries chill Climate, damp my Wings, and what I write were only mine, not dictated by my Celestial Patroness, my Heavenly Urania, who every night whispers it in my Ear. Studios, Studiosus, Lat. desirous to learn. Climate, see Clime, Bo. I. Vers. 242. Damp, moisten, of Dampf, Ger. a Mist, a Vapour. Depress, Depressus, Lat. born down.

V. 50. Short Arbiter 'twixt Day and Night. Venus, one of the Seven Planets, always waiting on the Sun, in the Morning called Lucifer, Phosphorus, and Eos; when seen at Evening, Vesper, Hesperus, and Vesperugo, well styl'd, The quick nimble Umpire between Day and Night, by turns fore-running both, and uncertain, to which most inclining.

Fairest of Stars, last in the Train of Night,
If better, thou belong not to the Dawn. Bo. V. Vers. 166.

Short Arbiter; Because when he follows the Setting Sun, he soon declares for the Night, as when he precedes him, he is on the side of Day. Arbiter, Bo. II. Vers. 910. Twilight, Bo. I. V. 597.

V. 52. Nights Hemisphere, &c. An exact description of Midnight, when Night had veil'd and darken'd the Horizon quite round half the Sphere. Night, who commands o'er half the Globe, had stretch'd her Empire to its utmost Bounds round half the World, from end to end: Ends in a Circle seems contradictory; but if we conceive the East and West Points of the Earth's Diameter as its ends, tho' merely imaginary, it will not sound so harsh. Hemisphere, Bo. III. V. 725. Horizon, Bo. VI. V. 79.

V. 54. Of Gabriel out of Eden; Bo. IV. V. 1014.

V. 60. Since Uriel Regent of the Sun, &c. Bo. IV. V. 361, and 375. Bo. III. V. 622.

V. 64. Thrice the Equinoctial Line, &c. Satan travell'd three times round the Equator, in the company of Night. The Equinoctial Line, (or Equator,) is that Circle, which being equally distant from the Poles of the World, divides it into two Hemispheres, named Equinoctialis, Lat. of equal Night, because the Sun cutting this Circle twice in a Year, in the beginning of Aries and Libra, makes the Days and Nights of even length.

V. 65. Four times cross'd the Ear of Night; Four times he cross'd the Night's dark Road; not wheeling directly round with her, but crossing over sometimes to the Northern, and sometimes to the Southern Pole. Carr, of Currus, Lat. a Chariot. Pole, Bo. I. V. 74.

V. 66. Traversing each Colure; Crossing each Colure. The Coluri are two great Circles, cutting themselves at Right-Angles from the Poles of the World, and intersecting other moving Circles in such sort, that they describe the Four Cardinal Points of the Zodiac. One in the beginning of Aries, when the Days and Nights are of equal length, and the Spring begins; another in the entrance of Cancer, when the Summer enters, and the Days are at full length; a third in Libra, when Autumn commenceth, and the Days and Nights again keep the same size; and the fourth in the beginning of Capricorn, when Winter begins, and the Days are at shortest. Whence one is called Equinoctium, and the other Solstitium Colurum, of Κόλπος, Gr. Lame, Maimed; because in an Oblique Position of the Sphere they never intirely appear above the Horizon, but seem dock'd, lame, and lop'd off. Traversing, Traversus, Fr. crossing.

V. 70. The Sin, not Time, first wrought the change; That the Face and Prospect of Paradise was not so changed in the time of Moses, but that it was well known to him, and described by him, 850 Years after the Flood, is the Opinion of Sir Walter Rawley. Probable it is, that Man's first Offence, which brought into the World a general Alteration, (whereby all Sublunary Things were put into a Tendency and Motion towards Mortality,) did affect Paradise, from which perhaps Adam never departed far: But most certainly the Flood, that over-ran the Peopled World, gave it a most absolute Defacing; yet not so entire an one, but by the Rivers of Tigris and Euphrates, we may well conclude in what Longitude it lay.

V. 71. *Tigris*, into a Gulf shoot under ground; *Tigris*, now called *Tigil*, a famous River of Asia, one of the most rapid in the World, whence so named of *Tigris*, the Armenian word for an Arrow; has its Rise from the Gordian Mountains in the Greater Armenia, where, after some space, it divideth into the Earth, whence mounting more large, it divides Mesopotamia from Assyria, and falling in with *Euphrates*, waits on him into the Persian Gulf.

Quaque caput rapido tollit cum Tigride magnus
Euphrates, quos non diversis fontibus edit
Persis, & incertum tellus si misceat amnes
Quod potius sit nomen aquae Luc. 1. 3.

V. 77. Over *Pontus*; Properly called *Euxinus*, now the Black Sea, leading to *Constantinople*, called also *Mare majore* by those who know no bigger, it being the biggest thereof; which gave *Pontus* so large a signification, as to be expressive of the Deluge;

Omnis Pontus erant, decrant quaque litora Ponto. Met. 1.

V. 78. The Pool Meotis; *Palus Meotis*, a vast Bay (or, as some imagine, the Source) of the Euxine Sea, on the Coast of Crim Tartary, known by the Names of *Mar de Bianca*, *Dub*, *Laachee*, *De-Tana*, because the River *Tanais* feeds it. Pool, of the Lat. *Palus*. *Meotis*, of the ancient Inhabitants the *Meotae*, or *Malones*, Gr. as *Eustat.* of *Maia*, Gr. a Nurse, as being such to the Euxine Sea.

Pigra palus Scythici patiens Meotica pluvii. Luc. 1. 2.

Quaque fretum torrens Meotidos egerit undas
Pontus Luc. 1. 3.

Quos operit glacies Meotica, ruptaque tandem
Solibus, effundit torpentis ad Ossa Ponti. Juv. Sat. 4.

Ibid. Up beyond the River *Ob*; *Satan* is described roving up towards the North Pole, crossing the Carr of Night, V. 66. *Ob*, *Oby*, is a vast River in Tartarian Muscovy near the Pole, rising out of the Lake *Kitaisko*, and with a mighty Current empties it self at six vast outlets into the frozen Sea, between *Obdora* and *Samojeda*.

V. 79. Downwards as far *Antarctic*; Southwards as far beneath, according to common apprehension; for to those that live under the South Pole, our Northern Hemisphere seems below as *Virgil*:

Hic Vertex nobis semper sublimis; at illic
Sub pedibus Styx atra videt, manesque profundi. Gea. 1.

Antarctic, *Ἀνταρκτική*, Gr. Southern, of *Ἀντί*, against, and *ἄρκτος*, a Bear, the most conspicuous Star near the North Pole.

V. 80. West from *Orontes*; Westward from *Orontes*, a River of Syria, springing out of Mount *Libanus*, and running by the Walls of *Antioch*, into the Mediterranean Sea.

Jam pridem Syrus in Tiberim defluxit Orontes. Juv. Sat. 3.

V. 81. To the Ocean Bard at *Darien*; To the South Sea, stop'd by the Isthmus of *Darien*. It is a Neck of Land of 18 Leagues over from East to West, by which the South and North America are tack'd together, having on one side *Panama*, and on the other *Nambez de Dari*, both belonging to the Spaniards. This *Barricada* is also called, *The Straights of Panama*, its modern Name.

V. 82. *Ganges* and *Indus*; Thence to the East-India, where *Ganges* and *Indus* flow. *Ganges*, the greatest River of East-India, dividing it into two parts, called still by the Inhabitants *Ganga*; it riseth out of Mount *Imaus*, in the Confines of Great Tartary, and empties it self into the Gulph of *Bengala*.

Decolor extremo quæ cingitur India Gange. Met. 1. 4.

Cui septem surgens sedatis amnibus altus
Per tacitum Ganges. Sen. 9.

From the many Islands that beset and obstruct his entrance into the Sea. *Indus*, another great River of East-India, whence the Country took its Name; it has its Rise out of the highest part of *Imaus*, (by some called *Taurus*) and empties its four full Mouths (three of which being stop'd) into the Indian Ocean; the Natives call it *Sinde*. Thus the Orb be roam'd. Bo. I. V. 312.

V. 382. thus round the Globe he roved, in Latitude from Pole to Pole, and in Longitude from West to Eastern India.

V. 183. With Inspection deep; With nicest View, with thorough search. Inspection, Lat. of Inspicere, Lat. to look, to search into.

V. 85. Opposite might serve his Wiles; What Creature was fittest for him to play his Cheats and Pranks in. Opposite, Bo. II. V. 397. Wiles, of the Fr. Guille, Deceit, Fraud.

V. 86. The Serpent fittest Beast, &c. Many Instances are, by the Naturalists, oppos'd in Apes, Foxes, Dogs, &c. to the Supreme Suttlety of the Serpent above other Beasts; but if we consider how many Wiles have been observed in this Animal, it will be hard to produce an equal number in any other Creature. The first is, that of stopping her Ears, tho' the Charmer can Aurem terra admoveat, alteram cauda obturat. The second is, the tortiling it self, when attack'd, by many intricate folds, encircling its Head, the seat of Safety, and its sleeping in the midst, well stor'd with furtile Wiles, V. 184. A third Remark is, that this cunning Creature disgorges its Poison when it goes to drink, for fear of infecting its own Beverage, as *Epiphanius*. A fourth is, that he feeds on Fennel, the easier to get rid of his old Skin, *Plin.* l. 8. c. 27. Fifthly, that he sharpens his Sight, by anointing his Eyes with the Juice of the same Herb; besides all which, we have the Testimony of the Inspired *Moses*, Gen. 3. 1. confirmed by our Saviour, Be wise as Serpents, and harmless as Doves, *Matth.* 10. 16. Where, as the Innocence of the Dove is above comparison, so the Wisdom of the Serpent seems beyond parallel.

V. 89. Fittest Imp of Fraud; Fittest Stock to graft his devilish Fraud upon. Imp, of the Sax. *Impan*, to put into, or of *Entre*, Fr. a Graft, and *Entere*, Fr. to graft upon: Thus Children are called Little Imps, from their Imitating all they see and hear, *Young Crafts* just shooting up to Sense. *Debate*, Bo. II. V. 42. Revolv'd, Bo. IV. V. 31. Irresolute, Come to no Resolution; of *In* and *Resolutus*, Lat. Undetermined.

V. 90. His dark Suggestious hide; Wherein to hide himself and his dark Designs. Suggestious, Bo. I. V. 685.

V. 93. As from his Native Suttlety proceeding. *Diabolus* calubrum in Paradiso corporali, animal, sicut lubricum, & tortuosus anfractibus mobile, operi suo congruum, per quem loqueretur elegit. Aug. l. 14. De Civ. D. c. 11. Which our Author has well explain'd, by the Serpents natural Suttlety, disguising the Devil's dark Designs, his natural Shyness leaving less room for Suspicion.

V. 95. Of Diabolic Power, &c. Of being Possess'd, and Actuated by the Devil, and thence assisted by *Satan*. *Διαβολικός*, Gr. of the Devil. *Διαβολός*, Gr. a Slanderer, of *Διαβάλλω*, Gr. to slander, misrepresenting God to Man, and accusing Man to his Maker: The Accuser of the Brethren, as *Rev.* 12. 10.

V. 101. As built with second Thoughts; After Heaven, for that the Angels were created contemporary with Man, and their Creation shadow'd by those words of *Moses*, Let there be light, Gen. 1. 2. and their Ruine notified, by God's dividing the light from the darkness, V. 4. seems such a huddle, as Human Understanding cannot comprehend. Quod agebatur in munda sensibili, imago erat eorum, quæ in intelligibili agebantur: Nam sicuti primo die Deus divisit lucem à tenebris, ita tunc simul Angelos à Demonibus, gratiam à peccato, gloriam à penâ, celum ab inferis dispexit. Hugo. Victor. l. 1. de Sacr. c. 10. Conjectural and Allegorical! Our Poet supposes therefore Heaven, the Seat of Angels, created before the Habitations of Men, who, after Tryal and Obedience, were to supply the Place that *Rebellious Crew* had forfeited; and therefore in this most incomparable *Presupposition* of *Satan* makes him magnifie the beautiful Creation of Men, tho' all the Works of God in their destin'd degrees are absolutely perfect; Reforming what was old, for what God after better wise would build? Being the Insinuations of *Satan's* Malignant Creator of all Things, as if his Infinite Understanding, like our Imperfections, were improvable by experience.

V. 103. Terrestrial Heaven; A Heaven on Earth, as hinted at before:

What if Earth
Be but the shadow of Heaven, and Things therein
Each t'other like, more than on Earth is thought? Bo. V. Ver. 575.

V. 106. In the Concentring all, &c. of Sacred Influence; Darting on thee and in thy Bosom as their common Center, uniting all the wealthy Rays of vast ineffable Virtue, and most powerful Efficacy, as if thou alone were the sole only Object of all their glorious Eyes. Sacred Influence, great, vast Efficacy, as *Homer* names a great Fish, *ἱερεὶς ἰχθύς*, a holy Fish, *IA.* 11. And *Darkness* Sacred, that is, Great.

Ἐν νεφέῃς ἱερεὶς ἰχθύς. *IA.* A.

So, *ἱερεὶς ἰχθύς* ἁλλοιοῖς; And, *ἱερεὶς ἰχθύς* τῶν ἁλλοίων. *Hom.* The great strength of. And

And Virg.

Auri sacra fames. Æn. 3.

So the Original in the holy Page calls great Mountains, the Mountains of God, Plal. 36. 6. and lofty Cedars, the Cedars of God, Plal. 80. 10. Concentricus, Lat. that have one common Center.

V. 107. *As God in Heaven is Center, &c.* As God above is the Center of all Created Nature, extending his Goodness round the Circumference of the Creation; so thou, O Earth, lowest, seemest the receiving Center of all that mighty Goodness shower'd down on thee. *Est indivisibile centrum, cuius irradiatio in omnium rerum peripheriam extenditur.* Meric.

V. 112. *With gradual Life of Growth, Sense, Reason;* The three degrees of Life are set forth by Growth in Plants and Trees, to which Sense being added, makes that of Animals, and Reason, raising it still a step higher, crowns the Creation with Man, its Master-piece. *Gradualis, of Gradus, Lat. a Step, a Degree.*

V. 120. *So much more I feel Torment within me;* Satan broke loose from his dark Prison Hell, (the dismal Seat of Desolation, and Territory of Eternal Torment,) was so far from finding any ease among all the charming Varieties of this wondrous World, that all its Pleasures served but to enhance his Pain made by them more intense, as from the hateful struggle of Contraries, besieging one another with the most implacable Rage of Antipathy! *And worse would be his State in Heaven, for wheresoever he goes in Hell, he himself is Hell.* Bo. IV. Ver. 75. Base, Bo. I. Ver. 692.

V. 128. *Thô thereby worse to me redoubt;* Thô thereby more Misery be multiplied on my own Head; of Redundare, Lat. to return back upon.

Hoc facinus in tuum redundabit caput. Plaut.

A true Instance of Satan's Malice against the Almighty wreck'd on Mankind.

V. 130. *To my relentless Thoughts;* That scorn all Repentance: Of Relentir, Fr. to grow slack, to melt; or Relentless, cruel, that torment me without intermission, of the same Relentir, to grow slack, and remiss.

V. 136. *In one day to have marr'd;* In one day to have spoil'd, what The Almighty call'd his Days and Nights in making. Marr'd, of the Ital. Smarrire, to disturb, to confound.

V. 139. *Had been contriving;* Considering of, and finding out: A blasphemous Thought of the Omnipotent, All-wise Creator, but suitable to the ambitious and envious Invader of his Throne Contriving, of Controuer, Fr. to invent, to find out by much thinking.

V. 147. *Are his Created;* If Angels are his Creatures, if they derive their Being from him their Creator, as in Satan's haughty Speech before presumed.

*We know no time when we were not as now;
Know none before us, self-begot, self-ra'd,
By our own quickning Power — The Birth mature
Of this our Native Heav'n, Etherial Sem.* Bo. V. Ver. 859.

V. 150. *Exalted from so base Original;* Raised from so base Beginning, to the hopes of Heaven, our Inheritance, Man made up of mean Mould. Original, of Origo, Lat. Beginning, of Oriri, Lat. to rise, to spring up.

V. 155. *Subjected to his Service, &c.* Humbled the Winged Angels to wait on him: Placed Angels round about him for a Guard; a mighty Aggravation of Satan's Grief! Subjected, of Subjicere, Lat. to put under, to make subject and serviceable to. Vigilance, Bo. IV. V. 110. O Indignity! O grievous Affront! O vile Disgrace! Of Indignitas, Lat. Unworthiness.

Ibid. *Flaming Ministers;* Angels a Flaming Fire, Plal. 104. 4. Nothing better setting forth the Purity and Activity of the Angelic Nature.

V. 158. *To Elude, &c.* To avoid whole watchful Eyes, thus I creep along, hid in dark Disguise of Midnight's blackest Mist.

*O how fall'n! how chang'd!
From him, who in the happy Realm of Light,
Clear'd with Transcendent Brightness did outshine
Myriads, tho' bright —* Bo. I. V. 84.

Elude, Eludere, Lat. to deceive. Glide, Bo. IV. V. 555. Vapor, Bo. III. V. 443

V. 161. *In whose maze Folds;* In whose cunning and intricate Turns and Twittings to conceal my self and my dark Design. Maze, of Maze, Bo. II. V. 561. Intera, Intercin, Lat. a Aim, a Design.

V. 165. The

V. 165. *This Essence to Inmate, &c.* To hide this my Spiritual Being in Flesh, not worse, to sink it down into a Beast, and mix my self with bestial Slime and Filthiness, I who attempted to raise my self above God over all Supream. O foul dismal Descent and Downfall! A fierce Reflexion, and as furious and tormenting as hottest Hell it self! A Degradation to ambitious Lucifer, doubtless most grievous! Constrain'd, fore'd, of Contraindre, Fr. Constringere, Lat. to compel. Slime, of Lumin, Ital. Limus, Lat. a watry and thin Mud. To Inmate, Incarnare, Lat. to put on Flesh; as our Blessed Saviour's taking our Nature upon him, is styled, His Incarnation. Imbrue, a word excellently coin'd by our Poet, to express Satan's debasing himself into a Beast, to accomplish his devilish Malice against God and Man: Of In and Brutus, Lat. dull, heavy reasonless as Brute Beasts are.

V. 169. *Who assures mist down as low, &c.* Whoever aims to raise himself on high, must humble himself as low, one time or other liable to court the meanest Men, and submit to the basest Offices. Maxime, most true. Obnoxious, Obnoxius, Lat. exposed to, liable to.

Non ulli obnoxia curæ. Georg. 2.

Recoils, Bo. II. V. 880. Reek, Bo. II. V. 56.

V. 174. *Since higher I fall short;* Since I cannot reach the most High, since I cannot Master God my Maker, I will fall upon his Favorite, Man. Favor, Lat. kindness, good will.

V. 176. *Tis Man of Clay;* According to his Original Composition, and final Resolution. Remember I beseech thee, that thou hast made me as the clay, and wilt thou bring me into dust again? Job 10. 19. I also am cut out of the clay, and wilt thou bring me into dust clay, whose foundations are in the dust. Job 4. 19.

Ibid. *Son of Despair;* Hatred Offspring the Offspring of our Error, formed and raised out of the Dust, and designed to inherit our Heav'nly Habitations, the more to imbrue and ravage our Ruine. Son of Despair, is a Hebrewism, by which Wicked Men are termed, Sons of Belial, Deut. 13. 13. Vain Men, Sons of Courage, 2 Sam. 2. 7. Untameable Beasts, Sons of Pride, Job 41. 25. The Disciples, Sons of Light, Luke 16. 8. So Satan calls Man, The Son of Despair, the Offspring of Hatred and Envy, created to encrease his Punishment, by seeing this Man of Clay substituted into that glorious Station of him, Belohn, Outcast of Heaven. Despair, Despit, Fr. Disperis, Ital. Desperare, Lat. contempt.

V. 183. *In Labyrinth, &c.* Who had routed himself up in many intricate Windings, like a Maze. Labyrinth, Bo. II. V. 584.

V. 186. *Nor woe'st yet;* The Serpent, as yet unhurtful, did not hide himself in dreadful Woods, or dismal Den. Fearless, unfeard; not afraid, because not fear'd; obvious and easy, because yet innocent. Neeens, Neeens, Lat. harmful.

V. 189. *In Heart or Head possessing, &c.* Seizing upon his Brutal Sense, whether lodg'd in Heart or Head; in which latter, the best Philosophers place it: Nam Medici multo neque idem argumentis indicant sensum et motum ab eodem principio fluere, puta a Cerebro, quidem, puta a Nervis et Musculis. Vall de Sac. Phil. c. 79.

V. 190. *Inspired with All Intellectual;* Endow'd his Brutal, sensitive Faculties, with power of Understanding and Utterance, altogether Preternatural, above the ordinary use of Nature. Intellectual, Bo. V. V. 407.

V. 192. *Sacred Light;* *Tegetis lux, Sacra Dies, 1A. 0.* Light and Day being by the Heav'n then esteemed the Irradiation and visible Emanation of the Sun, the glorious God of Day. Light may be better styled Holy by Christians, in regard it is the clearest Emblem of God's Infinite Purity, as at Bo. III. V. 3. as by it is Typified, the Kingdom of Heaven, and everlasting Happiness. Partakers of the inheritance of the Saints in light, Colof. 1. 12. And the Knowledge of Grace and Truth, directing us the way to obtain it: Because the darkness is past, and the true light now shineth, 1 Joh. 2. 8.

Ut primum Lux Alma data est. Æn. 1.

V. 193. *On the humid Flours;* On the Flours wet with the Morn's precious Dew. Humid, Bo. IV. V. 151.

V. 194. *That breath'd their Morning Incense;* That breath'd forth their precious Fragrancy towards Heaven, perfuming the ambient Air, their Native unfum'd Incense. Spiriting odorous Breaths, Bo. V. Ver. 482. as Virgil expresses it.

Serisque recessibus balant. Æn. 1.

Halare, Lat. to cast out, or breath a sweet smell. Incense, of Incensere, Lat. to burn, dry and odoriferous Gums in sacrificing burnt.

V. 195. *Send up silent Praise;* When all things that grow on Earth, Plants, Shrubs, and Flowers, from her green Altar send up their Sacrifice of Praise, tho' not express'd by any Vocal Sound, but by obeying the Laws of their Creation.

S T C

V. 197. H

V. 197. *His Nostrils fill, &c.* Spoken of God. *Ar. Spectator*, as the Scripture often does, giving him Eyes, Mouth, a Heart, and Nostrils, to comply with the Imperfections and Limitations of our Faculties. And the Lord smelled a sweet savour, and the Lord said in his heart, Gen. 8. 21.

V. 198. *Their Vocal Worship*; Their Adoration paid with cheerful Heart and Voice, joyed his Praise, tho' the warbling Lark, and winged Voices of the Woods, seem more immediately to bear a part in the general Thanksgiving, some of which up to Heaven's Gate singing ascend. Vocal, Bo. V. Vers. 204.

V. 201. *Then Commune*; Then talk together: Of *Communicare*, Lat. to discourse of.

V. 203. *The hands dispatch of two*; For their work grew upon 'em too fast to be dispatched and kept under by the hands of them two, who had so large a Garden committed to their care. The Dispatch, the Riddance, the Work, of the Ital. *Dispacciare*, to rid.

V. 209. *Luxurious by Restraint*; Encreating by being crops, sprouting the more by being Lop'd and Pruned. *Luxurious*, rank, Bo. I. V. 498. So,

Luxuriam segetum tenera depascit in herba. Geor. 1.

V. 211. *Derides tending to wild*; Scorns our scant Correction, and mocks our Manner, over-running our Walks with wild ungovern'd growth. *Derides*, *Deridere*, Lat. to laugh at, to despise. *Tending*, of *Tendere*, Lat. to spread, to proceed.

V. 218. *Of Roses intermix'd with Myrtle*; While I in yonder blushing Grove, where all the Roses of the Spring mingled with Myrtle grow, find what to reform. *Myrtle*, Bo. IV. V. 263. To redress, *Redresser*, Fr. to correct, to amend.

V. 222. *Looks intervene, or smiles*; Our Looks or Smiles delay and hinder our dispatch coming between and interposing betwixt us and our Business. *Intervene*, *Intervenire*, Lat. to come between. *Intervire*, Bo. II. V. 403.

V. 227. *Associate sole*; My one only Companion: Of *Associare*, Lat. to accompany.

V. 229. *Well hast thou Motion'd*; Well hast thou moved and mention'd this to me: To make a Motion, and to move the Court; *Law terms*, to Entreat something, of *Motio* and *Movere*, Lat. Nor is Speech made any other way, than by the motion of the Tongue and Air.

V. 234. *To Promote*; To Encourage: Of *Promovere*, Lat. to further.

V. 237. *Refreshment*; Eale, (*Refractio*, Fr. *Refrigeratio*, Lat.) by intermission of Labour, or refectory by Food. *Intercourse of Looks and Smiles*, this pleasant exchange, of charming Looks, and sweetening Smiles. *Intercursus*, Lat. a running between, or from one to another.

V. 239. *Smiles from Reason flow*; Smiling is so great an Indication of Reason, that some Philosophers have alter'd the Definition of Man, from *Animal Rationale* to *Risibile*, assuming Man to be the only Creature endowed with the Power of Laughter, denied to other Creatures, who Reason, though not contemptibly, as our Author, Bo. VIII. V. 374. yet not perfectly enough to judge *Quid sit Ridiculum*, what may move that in them.

V. 249. *For Solitude sometimes, &c.* For to be alone sometimes, that is, to keep one's self company, to be acquainted with our selves, is highly necessary to Men, and especially to Christians. *Nunquam minus solus, quam cum solus*, is the Result of the Divine Tradition.

Tecum habita, ut non quam sit tibi curia supellex. Pers. Sat. 4.

V. 250. *Retirement urges sweet Return*; Absence makes Return more sweet and desirable. *Urgere*, Lat. to push and prick forward.

Innatus aper amor urget habendi. Geor. 4.

V. 259. *To circumvent*; *Circumvenire*, Lat. to ensnare, to deceive.

V. 264. *Excites his Envy*; That moves his Malice more against us. *Excitet*, *Excitant*, Lat. to stir up, to quicken. *Envy*, Lat. *Invidia*.

V. 266. *Protects*; Defends, of *Protegere*, Lat. to cover, to hide, and thence protects from Harm.

V. 270. *The Virgin Majesty*; The innocent unspotted Eve, faultless as yet, and unspotted in the beautiful blushing Eve.

Que Virginitas suffunderat ore ruborem. As Virg. Geo. 1.

Virgo, is by the Poets used, not always strictly for a Virgin, but for a Woman: So in the description of the Harpies by the same Author:

Virginei volucrum vultus. Aen. 3.

Which Interpreters render *Femineæ*, they had the Countenances of Women, for they were far from being like Virgins, whose Aspects were,

Pallida semper ora fame. Ibid.

Ovid calls *Medea*, *Adultera Virgo*; and after several Visits made by *Leander*, cross the Hellespont to his beloved *Hero*, not all surely in vain, she is said to be,

Mortua super crudeli funere Virgo. Geo. 3.

But the Virgin Majesty of Eve, the Awful Innocence of Eve, will admit of a severer sense, according to the fancy of many of the Fathers, who were of opinion, That *Adam* and his fair Eve were Virgins during their abode in the happy Garden, because *Moses* took no notice of his knowing her till the Birth of *Cain*, after their Expulsion, Gen. 4. 1. *Post inobedientiam, post Paradisi amissionem, tunc primum isus rei venerit capis*: Chrys. Hom. 18. *Adam & Eva ante eam ergo terram replent, virginitas Paradisum.* Hier. l. 1. cont. Jovi. Contrary to our Poet's Opinion, sufficiently inferable from Bo. VIII. V. 510.

----- To the Nuptial Bowe
I led her blushing like the Morn.

And more plainly, Bo. IV. V. 742.

----- Nor Eve the Rites
Mysterious of Connubial Love refus'd;
What ever Hypocrites austere talk
Of Purity, and Place, and Innocence.

Our Poet therefore, by the Virgin Majesty of Eve, means her Comely Blushes, proceeding from some Unkindness conceived at his Advice.

V. 272. *With sweet Austere Composure*; In a more serious, yet sweeter manner reply'd. *Austere*, *Austere*, Gr. serious, grave. *Composure*, Order, Mood, of *Componere*, Lat. to set in order.

V. 273. *Offspring of Heaven and Earth*; Offspring of God thy maker, and of Earth thy mould, Gen. 2. 7.

V. 278. *At shut of Evening Flowers*; A natural Notation of the Evening, the time when Flowers close their sweet-breathing Buds.

V. 289. *Mistthought*; A thinking amiss of her. *Mistthought*, a word seeming coined by our Poet, after the manner of *Mistrust*, *Misdeed*, *Mistake*, &c.

V. 291. *Daughter of God and Man*; Daughter of God thy maker, and of Man the materials, Gen. 2. 22.

Ibid. *Immortal Eve*, for such thou art from Sin, and Blame entire; Untainted by Sin, and Unblameable. *Entire*, *Entier*, Fr. *Integer*, Lat. uncorrupted, sound and unviolated by Sin, as St. Paul, *By one man sin enter'd into the world, and death by sin*, Rom. 5. 12.

V. 296. *Asperges with Disfavour*; Casts a Disgrace and Disesteem upon the Person tempted, for the Temptation presupposes him, on whom the Trial's made, weak and infirm, and liable to be prevailed on. *Asperges*, *Aspergere*, Lat. to bespatter.

V. 300. *Would'st resent*; Would'st be very sensible of, would'st be extremely concern'd at: of *Resentir*, Fr. to have sense of.

V. 302. *I labour to avert*; Think not amiss then, if I endeavour to prevent such a Disgrace from falling on thee when alone. *Misdeem*, judge not ill of; of *Mis* and *Deem*. *Deem*, Sax. to judge. To avert, *Avertere*, Lat. to put by. *Affront*, Bo. I. V. 391.

V. 310. *Access in every Virtue*; I from the influence of thy Eyes receive, encrease in all the Powers of Soul and Body. *Access*, *Accessus*, Lat. Addition. *Virtue*, *Virtus*, Lat. Power.

V. 318. *Domestic Adam*; Careful of his Companion, his Spouse, from whose Society all Families, and the World with them is filled. *Domestic*, *Domesticus*, Lat. belonging to a Family, of *Domus*, Lat. a House. *Matrimonial Love*, as a loving Husband: *Matrimonialis*, Lat. of Marriage, Lat. *Matrimonium*.

V. 333. *From his Surmise prov'd false*; From his Opinion of us mistaken, of *Surmise*, Fr. an old diluted word.

V. 336. *Without exterior help sustain'd*; What is Faith, Love, or nicest Virtue to be valued while untried, if not to be maintain'd, without assistance of another? *Unassay'd*, *Inesplorat*, Fr. untry'd. *Exterior*, Lat. outward. *Sustain'd*, *Sustenu*, Fr. supported, of the Lat. *Sustinerere*.

V. 339. *To single or combin'd*; Let us not suspect our happy State, to be left so imperfect and ill assured by God our wise Creator, as not to be safe and out of danger, when attempted either alone or together. *Singulus*, Lat. one. *Combin'd*, of *Combinare*, Lat. to join together.

V. 342. *Fervently*; Warmly, concernedly, of *Fervere*, Lat. to wax warm. *Deficient*, *Deficiens*, Lat. wanting.

V. 352. *For what obeys Reason is free*; God endow'd Man with Free-will, to listen to, and obey the Dictates of right Reason, without which he cannot be Master of his own Actions, which

V. 441. *Alecinous*, Bo. V. Vers. 341. His Famous Gardens are celebrated by Homer, O. A. H.

Proxima Placatum felicitum obfita pomis
Rura — Met. l. 13.

Ibid. Of old *Laertes* Son; *Ulysses*. Son of *Laertes* King of *Ithaca*, entertained by *Alecinus* in his unlucky return from the Destruction of *Troy*, O. A. H.

Nam mihi Laertes pater est, Arcefius illi
Jupiter huic. Met. l. 13.

Hof, a Guest; of *Hofte*, Fr. of *Hofpes*, Lat. the same.

V. 442. Or that, not *Mystic*, &c. Or that Garden, not *Typical* and *Mystic*, but *Real*, which *Salomon* made for the Entertainment of his fair *Egyptian* Queen. This Garden is called, *The house of the Forest of Lebanon*, 1 King. 7. 2. by the *Chaldee*, *Domus refrigerii Regum*; *The King's Summer-house*; named of *Lebanon*, not for its Situation there, but its pleasant Resemblance of it. *Milla* (at first a public Meeting-place in the vast Valley adjoining to Mount *Sion*, was by *Salomon* converted into Gardens of Pleasure, and Banqueting-houses, for his *Egyptian* Spouse, which was one of the Pretences of *Jeroboam's* Rebellion. 1 King. 9. 15. 24. and 1 King. 11. 21. *The Sapiens* King *Salomon*, 1 King. 3. 12. *Sapiens*, Lat. wise. *Egyptian* Spouse, 1 King. 3. 12. *Egyptian*, of *Egypt*, Bo. I. V. 339. *Mystic*, *Mysticus*, *Mysterium*, Bo. IV. V. 312.

V. 445. *Sewers* annoy the Air; Common *Sewers* fowl infect the Air. *Sewer*, Bo. Fr. and *Sewer*, a Sink, to discharge and carry away Filth.

V. 450. *Tedded Grass or Kine*; Of trodden *Grass* or *Cows*. *Tedded*, of the Fr. *Tedre*, placed, trampled on. *Kine*, the Plural of *Kub*, Teut. a Cow.

V. 456. *This flowery Plat*; This Bed of Flowers. *Plat*, Fr. Plain, as *Grass-Plat*, an open place cover'd with *Grass*, of *Platus*, Gr. broad. *The sweet Retreat*, the sweet retiring Room of *Eve*; *Recessus*, Lat. a Retreat.

V. 457. Her Heavenly Form *Angelic*, &c. Her Heavenly Beauty, like that of Angels, her more soft and sweetly winning. *Form*, *Forma*, Lat. Beauty.

Forma confusa conjux. Æn. 8.

Gellure, Bo. I. Vers. 590.

V. 460. Over-aw'd his Malice, and with *Rapine* sweet, &c. Her charming Innocence, and every Grace, that waited on each Action, the winning Air, and *Comeliness* that each Motion did inspire, amazed his Malice, and with pleasing Force, and sweet surprising Violence, disarm'd his Fierceness of the fierce Design wherewith 'twas fraught. *Bereav'd*, Bo. VI. Vers. 909.

V. 463. The Boy One abstracted stood, &c. For that short space, the Author of all Evil, separated and despoiled, even of the Evil Intentions he brought with him. *Abstracted*, Bo. VII. Vers. 462.

V. 465. *Stupidly good*; Dully and unactively good, as with-held from doing harm, to be-lets and unvary Innocence; moap'd and amaz'd into so much Goodness, as for a moment to lose the desire of doing the harm he had in hand. *Stupidly*, of *Stupidus*, Lat. stupidly amaz'd.

V. 471. *Fierce Hate* he recollects; He rallies his fiercest Hatred, almost disarm'd and aban- doned by *Eve's* lost Charms. *Gratulating*, rejoicing in his mischievous Design, cares that his malicious Mind; *Gratulari*, Lat. to rejoice, to be overjoyed at.

V. 474. *Compulsion* thus transported; With what pleasing force have ye carried me, beyond the design that brought us hither! *Compulsio*, Lat. constraint, force. *Transported*, Bo. VII. Vers. 529.

V. 481. *Oppertune* to all attempts; Open and easie to be set on. *Oppertune*, Bo. II. Vers. 642.

V. 483. *Whose higher Intellectual*; Whose greater judgment, and more leasy knowledge avoid. *Intellectual*, *Intellectualis*, Lat. of *Intellectus*, Understanding.

V. 486. For not *informidable*; An Enemy not to be slighted and despised. *Informi- lu*, Lat. not to be feared. *Exempt* from wound, not to be attack'd by outward force, *Exemptus*, Lat. to be freed from.

V. 487. So much I in Hell debased, &c. So much a Coward has the Hell I always have made me, and perpetual Pain render'd me weak and feeble, that I fear *demons* of *Evil* hangings, and of *Limb Heroic-built*, undaunted and secure from all my mighty Powers, I feel. *Debased*, of *Debasit*, Fr. to be of less worth and price.

V. 490. The Terror he in Love; This Love be awful, and Beauty command respect.

V. 491. *Inmate* had; As lodged in the Serpent. *Inmate*, of *In* and *Mate*, a Companion, the same House as Lodgers are. *Address'd*, Bo. VI. Vers. 296.

V. 496. Not with indented Wave, &c. Not moving in and out, and wriggling himself along upon the Ground, as all of his kind do ever since. *Indented Wave*, a Motion in and out, writhing to and fro; for a Wave of the Sea, is of *Wagian*, Sax. to move: *Unda nihil aliud est nisi aqua mota*. *Indented*, is of *Charta indentata*, Deeds and Conveyances, *indented* and notched in the top answerable to one another: Of *Dens*, Lat. a Tooth, the *followings* shewing, as if they were bit out.

V. 498. *Circular Base* of rising Folds, a *surging Maze*, &c. But on his bottom the round Founda- tion of his rising Rings, round above round, that seem'd an upright Maze. *Surging*, *Sur- gunt*, Lat. rising as Waves do, one over another. *Maze*, Bo. II. Vers. 261.

Ille volubilibus squamosos nexibus orbes,
Torquet, & immensus saltu sinuatur in arcu,
Ac mediâ plus parte leviter crectus in atria
Despicit omne nemus. Met. l. 3.

V. 500. *Carbuncle* in *Eyes*; His lofty Head crown'd with a Crest, his flaming Eyes burnt like two Carbuncles. *Crest*, Bo. VII. Vers. 443. *Carbuncle*, Bo. III. Vers. 596.

Cristi preignis & auro, igne micant oculi. Met. l. 3.

Ardentisque oculos suffecti sanguine & igni. Æn. 2.

Pliny reports Wonders of the size of Serpents, that in *India* they are so monstrous, as to twist about, and master Elephants; in *Ethiopia* some have been 20 Cubits long, *Lib. 9. c. 12, 13, 14*. Famous was that destroyed by *Regulus* at the River *Brigada*, near *Utica*, of 120 Foot long, assaulted like a Town by Engines and battering Rams. And strange was that *Indian* Ser- pent esteemed Sacred, against which the Inhabitants entreated *Alexander*, which, roused by the noise of his marching Army, shewed his Head only out of his Den, computed to be 70 Cubits long: *Ejus oculi ad magni clipei Macedonici magnitudinem accessisse dicuntur.* *Ælian. l. 5. c. 21.* *Hist. Anim.*

V. 501. *With burnish'd Neck* of verdant Gold, &c. His sleek Neck shone like polish'd Gold, shaded with Green, born upright 'till' midst of his Wreath-rounds, which on the Grass floated vast and huge. *Burnish'd*, of *Brunit*, Fr. *Brunit*, Ital. to polish, that is, make glossy by filing smooth, well applied to the sleek Neck of a Serpent. *Verdant*, Bo. VII. Vers. 310. *Spices*, Bo. I. Vers. 223. *Redundant*, *Redundans*, of *Redundare*, Lat. to exceed, to be over and above, *Book V. Vers. 438*.

Cerulea cui tegeta nota, maculosus & auro
Squamam incendebat fulgor: Cui nubilus arcus
Mille trahit varios adverso sole colores.

Of the Serpent that came out of *Anchises* his Tomb: Æn. 5.

V. 506. *Hermione* and *Cadmus*; *Cadmus*, the Son of *Agenor* King of the *Phenicians*, married *Hermione*, the Daughter of *Mars* and *Venus*. He founded *Thebes* in *Beotia*, which for divers Misfortunes he quitted; and coming to *Thyria*, (now *Sclavonia*), he and his Wife were turned into Serpents, for having killed one sacred to *Mars*.

— *Longisq; crebris actum*
Contigit Illyricos profusa cum conjuge finet, &c.
Si facer ille meâ trajecit cuspide serpens
Ipsæ precor serpens, in longam porrigar alium. Met. l. 4.

V. 507. Or the God in *Epidaurus*; Into which *Esculapius*, (the Son of *Apollon*), who was wor- ship'd at *Epidaurus*, a famous City of *Peloponnesus*, changed himself; when entreated, he remo- ved to *Rome*, to stay the Plague that raged there. See Bo. I. Vers. 34.

— *Cum cristis atrox altis*
In Serpente Deus, prænuicia sibilis ulist
Pectoribusq; tenuis, mediâ sublimis in æde
Constitit: Atque oculos circumtulit igne micantes, &c.
Æquæ pacato patrias Epidaurum aræ
Linguis — Met. l. 15.

V. 508. *Ammonian* Foe with *Olympias*; *Philip* of *Macedon* was so enamour'd of *Olympias*, that he espoused her, tho' of obscure Parentage. Some time after their Marriage, a great Ser- pent was seen lying by her asleep, which cooled the Affection of her Royal Lover, thinking either to be a God in that disguise, or fearing his Queen, as an Enchantress: *Phil.* in the Life of

of Alex. The flattering and fabulous Greeks, to please their vain-glorious Monarch, reported him, as to make him undertake that distant Journey, over the Desolate Libyan Sands, to his Father's Tomb, with which he saluted him, the one signifying Son of Jupiter, the other only My Son. The same Juggler being ask'd by him, If all the Murderers of his Father Philip had been detected and punished? Answerd, The Traytors against his supposed Father were all justly punished, but bid him have a care of thinking his true and immortal Father capable of any Violence.

Ibid. *Idem secundum quædam, visus ei dicitur Draco, quem mater Olympiæ Alebat. Cic. Ann. merian. Bo. IV. V. 276.*

V. 510. Or Capitoline with her who bore Scipio, &c. *Publia Cornelia Scipio, Surnam'd the African, by conquering Hannibal, (that had almost ruin'd the Roman Empire,) and ending the second Punic War, was supposed to be the Son of Jupiter Capitolinus, who convers'd with his Mother in the shape of a Serpent, which neither he himself, nor any of the wise Romans gave credit to. Cicero relating the Opinions of the *Angurs* concerning *Rastus*, (the famous Carthaginian,) embraced when young by a harmless Snake, says, *Miser Deo immortalis Ibisum sum, claritatem ostendisse, nullam ostendisse Africanum. De Divin. l. 2. sect. 66.* This worthy African, well styled, the Heir of Rome, the Renown of his Country, was very young when he undertook that daring Enterprize against that experienced Commander, but of such steady Courage, so wary in his Conduct, and so adorn'd with Temperance, Continence, Clemency, and all other prevailing Virtues, that far from gazing after Godhead, he got a Name more to be valued, than all the Conquests of that rash and short liv'd Hero, Alexander. *Silius* has adorned his Poem of the second Punic War with this Fabulous Serpent:*

*Ece per obliquum celi, squallentibus ævo
Effulgent maculis, ferri inter nubila visus
Anguis, & ardenti radiare per aëra sulco
Quaque ad celsiferi tendit plaga litus Atlantis,
Perlabi resonante polo, bis terque cunctum
Addidit augurio fulmen pater*

— Iret quæ ducere divos
Perspicuum, & patio monstrare semita signa. Lib. 15.

Jupiter was styled Capitoline: *Capitolinus*, Lat. of *Capitolium*, his Temple at Rome, begun by *Tarquinius Priscus* on Mount *Tarpeius*, named *Capitolinus*, a *Capite*, from a Human Head there found.

V. 515. Where the Wind veers oft; Often changes. *Veer*, of *Vireo*, Fr. to turn about.

V. 516. His tortuous Train curl'd, &c. Turned his twisted Train in many curling Rings. *Tortuosus*, Lat. crooked, twisted. *Lure*, Bo. II. V. 664.

V. 522. Then at Circean call the Herd disguis'd; All Beasts of the Field used to play and sport before her, more obedient to her Voice, than Men turn'd into Beasts by the famous Inchantress *Circe* were at her beck. *Circe* Daughter of the Sun, and the Nymph *Perse*, person'd her Husband King of the *Sarmates*, and fled into Italy to the Promontory call'd *Ustica*, which enclosed on the North side by the *Marthes* (*Promontia Paludes*) shews like an Island; there she changed *Ulysses* Companions into Swine, &c.

Οἱ δὲ πῶς ὅτε ἔργον ὑπαλάττει δαίμων
Καὶ τείχεα δύναντες ἐν ὕμνῳ, ὡς τοῦ πατρὸς ὅτι. O. 1.

Quos Iominum ex facie, Dea sava potensibus herbis
Induerat Circe in vultus ac terga ferarum. Æo. 7.

Perque ferarum
Agmen adulantem mediâ procedit ab aula. Met. l. 14.

Disport, Disporto, Ital. Play.

V. 525. His Tower Crest; His lofty Head. *Turret*, *Turrisculus*, Lat. a little Tower, as *Turrus*, Lat. lofty like a Tower.

Gemino demittunt brachia muro
Turræ scopuli. Met. 3.

V. 527. Dumb Expression; Made by Signs, and his gentle Gestures, and fawning Behaviour.

V. 530. Organic, or Impulse of Vocal Air; That the Devil moved the Serpent's Tongue, and used it as an Instrument to form that tempting Speech he made to Eve, is the Opinion of some; that he form'd a Voice by impression of the sounding Air; distant from the Serpent is that of others: Of which our Author has left the Curious to their choice. *St. Austin* was of the former Opinion: *Diabolus in serpente locutus est, utrum ea velit organa, movensque ejus naturam eo modo, quod vere ille movere & moveri illa paruit, ad exprimendos verborum sonos & signa corporalia, per quæ mulier suadentis intelligeret voluntatem. Lib. 11. c. 27. Gen. ad litem. Organic, Organice, Gr. Instrumentalis Impulse. Bo. III. V. 120. Vocal; Bo. V. Pers. 204. Fraudulent, Fraudulentus, Lat. deceitful.*

V. 549. His Proem tun'd; So sav'd the Tempter, and pleasingly began to utter in his Discourse by Flattery, the most dangerous Introduction. *Proem*, *Proemium*, Gr. *Præsentia* & *Præstudium* & *Præmium*, Lat. a Voluntary play'd before the Song or Music chiefly intended; Hence the beginning of a Discourse or Oration, *Favorem conciliandi gratia*, well join'd with Tune, to show how easily choice winning words of Admiration, Found their way into the Heart of Eve. *Glossed*, Bo. III. V. 93.

V. 557. Mute to all Articulate Sound; Dumb and unable to utter any distinguishable Sound. Here our Author has obviated all the Difficulties that Interpreters raise concerning the Serpent's Discourse with Eve, who make it a wonder, how she came not to suspect some lurking Mischief from his becoming speakable, who was created more; which is so handled, as to forward the Temptation, rather than to have affrighted her from it. *Joh. Zeno*, the great Historian of the Jews, was credulous to that degree, as to believe the Serpent, before the Malediction pronounced upon him, had both the use of a Tongue articulate, and Feet also. *Bo. I. Ch. 2. Articulate*, *Articulatus*, Lat. distinct, distinguishable; *Vox articulata est hominum, confusa animalium.*

V. 558. The latter I demure; As to the latter, (whereby, *Brutus* have any share or sort of Reason) I am at a stand, I suspend my Judgment; because something like it shews it self in their Looks and Actions. *A Demure*, is a Law term, when in a difficult Point a stop is put to the Proceedings, till the Case be fully and plainly argued; Of *Demure*, Fr. to stop, to stay.

V. 562. Redouble then this Miracle; Repeat this wonder, do this strange thing once again. *Redouble*, Fr. *Reduplicare*, Lat. to do once again. *Miracle*, *Miraculum*, Lat. a wonder. *Re-splendent*, Bo. III. V. 381. *Abjett*, Bo. I. V. 312.

V. 574. Apprehended nothing high; Understood nothing above the reach of other Beasts, of *Apprehendere*, Lat. to learn.

V. 581. Then smell of sweetest Fenel; The contraction of *Feniculum*, Lat. an Herb very useful to Serpents, as at V. 36, of this Book.

Ibid. Tetter; The Duggs; Of Tetter, of Tetter, Fr. to suck, of kin to Tetter, a Breast, and Tetter, Gr. a Nucle.

V. 585. These fair Apples; See Bo. I. V. 2. 'Tis difficult to divine what Tree the forbidden one was: *Non enim interdicta est homini, quod per se mala esset, aut ipsi exitialis, nec scientia boni & mali, naturæ ipsius erat effectus sed, ad probandam rationem hominis obedientiam, ejus fructus ipsi fuerat interdictus.* Aug. l. 13. c. 20. de Civit. Dei.

V. 598. Sated; Satisfied; Satiatus, Lat. *V. 602. To Speculations high, &c.* I employed my Thoughts in deep and difficult Enquiries. *Speculatio*, Lat. a Specula, a watching and prying into the abstruse things of Nature.

Physicus est speculator venatorque natura. Cic.

V. 605. Or middle; In the Air, the Element placed between, and as our Author, *spum out between Heaven and Earth*: Bo. VII. V. 241. *Capacious*, large, capable of, Bo. VII. V. 290.

V. 607. In thy Divine Semblance; In thy Goddess-like Appearance, in thy Divine Resemblance: *Semblance*, Fr. likeness.

V. 609. Equivalent or second; No Beauty comparable to thine, none that can equal, or come near it. *Equivalent*, *Equivalent*, Lat. of equal value. *Secundus*, Lat. second, next to.

Haud ulli veterum virtute secundus. Æo. 11.

Importune, *Importunus*, Lat. unreasonable, troublesome.

V. 612. The spirited fly Snake; So seemed to say the subtle Serpent, aided by wicked Spirit that possess'd him. *Spirited*, of *Spiritus*, Lat. inspired.

Piperam inspirans animam. Æo. 11.

V. 615. Thy over-praising Leaves in doubt, &c. Thy extolling me so extremely, makes me doubt of the wondrous Power, thou pretendest to have experienced in that Tree, to raise and enlarge thy Faculties to nobler Speculations.

V. 622. Grow up to their Provision; Till Mankind be multiplied, in proportion to the large Provision made for 'em, and more hands help to unload Nature, and deliver her of her bounteous

uous Beasts: Of the word *to Beare*, to bring forth, as Trees do. *Birth*, to be Born, asimals are.

V. 625. *Adder*; *Natter*, Ger. *Natrix*, Lat. a Water-Snake.

V. 630. *If thou accept my conduct*; *If thou please to take me for your Guide*. *Conduct*, Lat. of *Conducere*, to guide.

V. 631. *Swiftly roul'd in Tangles*; *Forward swift he rouls in many Rings*, and made his crooked Path seem straight and cable, on sudden Mischief bent. *Intricate*, Bo. II. V. 877.

V. 633. *Hope elevates*; *Hope of succeeding raises his haughty head*, and Joy shines on his Crest. *Elevare*, Lat. to raise.

V. 634. *As when a wandering Fire*, &c.

*As when a moving Fire,
Consisting of fat Vapours, which the Night
Thickens, and the cold Air encloseth round;
By motion's blown at last into a blaze,
Which oft they say, &c.*

Compact, *Compactus*, Lat. made up of. *Unctuous*, *Unguinosus*, Lat. fat, oily. *Condenser*, Bo. I. V. 423. *Involans*, *Involans*, Fr. to enclose, encompass. *Agitation*, *Agitatio*, Lat. motion. A Philosophic description of those wandering Fires (*Ignei Farui*) that mislead unwary Travellers benighted, to which the First Seducer Satan is well compared.

V. 639. *Blazing with delusive Light*; *Shining with deceitful Light*. *Delusive*, of *Deludere*, Lat. to cheat. *Hovering*, Bo. II. V. 717.

V. 645. *Tree of Prohibition*; *The forbidden Tree*: Of *Prohibitio*, Lat. a forbidding.

V. 649. *The credit of whose Virtue*: *The belief and truth of whose vast virtue must remain with thee*. *Credit*, Fr. of *Crederet*, Lat. to believe.

V. 653. *That Command sole Daughter of his Voice*; *Left this as his only immediate Command*, as to all things else left at full liberty, to be guided by our Reason, as to the rest our Lawgiver. *Daughter of his Voice*, according to the Hebrew, *בת קול*. So *Arrows* are called, *The sons of the quiver*, Lam. 3. 13. And *Corn*, *The son of the threshing floor*, Isa. 21. 10.

V. 656. *Indeed? Hath God then said? &c.* *Tea, hath God said, Ye shall not eat of every Tree of the Garden*: Gen. 3. 1. In which our Author has followed the Chaldee Paraphrase, interpreting the Heb. *כן אמר*, indeed. Is it true, that God has forbid you to Eat of the Fruits of Paradise, as if he had forbidden 'em to taste, not of one, but all the Trees; another of Satan's *deceptions*. *Quamvis enim, quod sub interrogatione profertur, nec verum, nec falsum sit; mendacium tamen, hic serpens manifeste sibilavit, rem sicut erat, se nescire simulans, ut paulatim felle suam, etiam audientis venenaret animam*. Rupert. l. 3. c. 4. de Trinit. This Heb. Particle, *כן*, plainly shews, that the short and summary account that *Moses* gives of the Serpent's Temptation, has respect to some previous Discourse, which could, in all probability, be no other, than what our Poet has pitch'd upon.

V. 661. *Of this fair Tree amidst the Garden*; *It is evident that the Tree of Life, as well as that of the Knowledge of Good and Evil, grew in the midst of the Garden*, Gen. 2. 9. Now God having interdicted only the last of these, Gen. 2. 16, 17. Eve seems to prevaricate by answering the Serpent, *Of the fruit of the tree which is in the midst of the garden*, Gen. 3. 3. equally applicable to the Tree of Life, as to that forbidden one. *Ergo jam impariter ferebat & mormorabat mulier, quod quasi parvus vel avarus Deus, pretiosa mediis Paradisi reservaret, & vilis quæ per circuitum colligenda, in cibum homini concessisset*. Rupert.

V. 663. *Nor touch it lest you die*, Gen. 3. 3. Which words, because not recorded where the Command is first mention'd, Gen. 2. 16. are supposed by some Interpreters to have been the *Injunction and Addition of Adam*, to deter his Wife even from touching the Interdicted Tree; by others, as an Aggravation of God's Severity, added by Eve her self in this dangerous Dialogue, to whom God's Command began already to grow grievous, and therefore by her self reported. *Lest you die*, seems also a diminution, and lightening of positive threatening them with most certain Death: *Hæc verba mulieris, jam vitiate mentis indicia sunt*. *Diminuit, quia non certâ & affirmativâ enunciatione dixerit Deus, in quocunque die comederis ex eo, morte morietis, hæc dubium vel frivolum volens esse illud, ne forte inquit moriamur*. Rupert.

V. 668. *Fluctuates disturb'd*; *Moves much concern'd*, shews by his outward motion the concern and agitation of his Mind.

Immoderate agitated & fluctuans. Cicero, de Orat.

Fluctuate, Lat. to move up and down, as Waves agitated by the Wind. *And in all round acting more loftily*.

V. 671. *Orator renown'd in Athens*, &c. As when long since some famous Athenian Orator, Athens, Athens, Lat. was one of the most ancient and noble Cities of Greece, the Capital of Attica, the Mistress of Arts, and by them of the World more than Rome ever was by her Arms. The Great Athenian Orator was Demosthenes.

Rome, Roma, Lat. the Capital City of Italy, and Sovereign of the whole World, her great Orator and Oracle was Cicero. Orator, Lat. one that speaks well, and fluently, according to Cicero's description: *Is Orator erit, mediâ quidam sententiâ, hoc tam gravi dignus nomine, qui quicunque res incidit, quæ sit dictione explicanda, prudenter, compositè, ornate, & memoriter dicat, cum quâdam etiam actionis dignitate*. De Orat.

V. 672. *Where Eloquence flourish'd, since mute*; *In which free and famous Commonwealth the Art of Speaking well was cherish'd, since every where Tongue-tied and Dumb*. *Eloquence*, *Eloquentia*, Lat. the Art of Speaking well, gracefully, and copiously on any Subject.

V. 673. *Stood in himself collect'd*; *Stood silent as yet, and summ'd up in himself, while every part and motion of his Body, every graceful Action, gained him Attention ere he began to speak*. *Collect'd*, of *Colligere*, Lat. to gather together.

V. 676. *Of Preface brooking*, &c. As not enduring to lose time by any Speech made to obtain favourable Attention. *Preface*, *Præfatio*, Lat. a *Præfatio*, the Beginning and Introduction of a Speech, intended to win the favour of the Auditory. *Brooking*, of *Brucan*, Sax. to digest, for what the Stomach cannot digest, it will not brook, but discharge.

V. 678. *All impassion'd*; *Suited his Passions to his Discourse*, gracing his Discourse with becoming Concern.

V. 680. *Mother of Science*; *Of Knowledge*, *Scientia*, Lat.

V. 682. *To trace the Ways*, &c. To discover the Designs of highest Beings, Angels and God himself, how wise and incomprehensible soever esteem'd. *To trace*, *Tracer*, Fr. to follow by the Foot, as Huntsmen do. *Agent*, of *Agere*, Lat. of *Agere*, to do.

V. 687. *It gives you Life to Knowledge*; *It makes you live a Life more perfect in all higher Knowledge, as being the Tree of Knowledge, much mistaken by ease seduced Eve*.

Ibid. *By the Threatner*; *An odious Name given by the Tempter to GOD, the Supreme Goodness*, as if he had threaten'd our first Parents with Death; not so much to deter them from Disobedience, as to affright 'em from enjoying that fair Fruit, useful to augment their Knowledge, and to raise sublimer Understanding.

V. 688. *Me who have touch'd and tasted*; *Our Poet has so finely handled the Serpent's Temptation, as to answer all the Allegations made of Eve's wonderful Simplicity, &c.* He introduceth the Devil, reasoning in the Serpent, to so strange a degree, pretending, by his eating of the forbidden Tree, to have obtain'd both Speech and Reason, exalted and ennobled thereby above all other Creatures, that the Objections *Peterius* puts into her mouth, would have been of no defence to her. *Discessit mulier serpenti, si ita est, ut dicit, cur tu non edas ex istâ arbore, ut quod mihi promittis, ipse consequaris? Abi, prior comede, ut ex te Periculum faciam, utram vera sint que loquaris, mihi que polliceris*. Lib. 6. de Lap. Hom.

V. 693. *For such a petty Trespass*; *For so small a fault*. *Trespass*, of *Trespasser*, Fr. to exceed, to go beyond: A *Trespass*, is the going beyond the Limits of the Law, the Bounds of our Duty, of the Lat. *Trans* and *Passus*; so *Dearb*, *Trepass*, Fr. is a passing beyond *Life's Limits*, the Punishment of our Transgressions. *Petty*, *Petit*, Fr. small.

V. 696. *Deter'd not from Attempting*; *Discouraged not from Attempting*, &c. *Deter'd*, of *Deterere*, Lat. to affright. *Attempting*, Bo. II. V. 364.

V. 699. *If what is Evil be real*; *If there be any thing really Evil in this World, wherein GOD the Creator made all, and acknowledged all that he made was Good*, Gen. 1. 31. *Real*, Bo. VIII. V. 575. Eve had been forewarn'd of the dangerous Evil of Temptation and Sin; there was no other Evil in nature to be dreaded or avoided by her, tho' flyly here insinuated by Satan, to hide his dark Design.

V. 702. *The fear it self of Death removes the fear*; *Justice is inseparable from the very Being and Essence of God, so that could he be unjust, he would be no longer God, and then neither to be obeyed or feared; so that the fear of Death, (for discovering of Evil to avoid it) which does imply Injustice in God, destroys it self, because God can as well cease to be, as to be just*. A Satanic Syllogism.

V. 704. *Low and ignorant his Worshipers*; *The consequence of, Te shall be as Gods*, Gen. 3. 5. as wife and knowing as He, and then no longer his Worshipers. The account *Moses* gives of Man's Fall, is by most of the Fathers, and School-Divines, esteem'd *Historical*, and as such Commented on by them, tho' they often subjoin divers *Allegorical* and *Typological* Interpretations. And this insinuating Discourse of Satan in the Serpent, tempting of Eve, is remarkable for five notorious and abominable Falshoods. *First*, That God, as to the Death wherewith he threaten'd them, was not to be believed, or would not keep his word; *Te shall not surely die*, Gen. 3. 4. *Secondly*, That God with-held and envied them some extraordinary Good, and unknown Happiness, by forbidding them the Enjoyment of the Prohibited Fruit, to awe and keep 'em low his Worshipers, For God doth know, that in the day ye eat thereof, then your eyes shall be opened, Gen. 3. 5. *Thirdly*, That the Interdicted Tree was endued with a Power and Virtue able to advance their Understanding to a higher pitch; *Te shall be knowing*, Gen. 3. 5. *Fourthly*, That it was possible for Mankind to attain to knowledge so perfect and admirable, as thereby to become like God, *Te shall be as Gods knowing*, *Ibid*. *Lastly*, That they might obtain this complete Resemblance of the Divinity, by violating his Commands, and eating of the forbidden Fruit, *Knowing both good and evil as they know*, *Ibid*.

V. 711. *Internal Man*; Inwardly Man, as to my heighten'd Understanding. *Interior*, Lat. inward.

V. 714. *Human, to put on God*; By raising the dim Understanding, to that transcendent State of Gods, the brightest Intellectual Being. The Parable of *Putting on*, is not only used in Scripture, to denote the highest and most exalted Changes that can happen to Humanity, in Immortality, and glorious Eternity, as, *This mortal must put on immortality*, &c. 1 Cor. 15. V. 53. where the Original word is *ἐνδύσθαι*, signifi. induere, Lat. to put on. But *Put on* is used in his *Circæan Metamorphoses*:

*Quæ hominum ex facie Dea sœva potentibus herbæ
Induerat Cîrcæ in vultu & terga serarum.* Æn. 7.

A Change relating and resembling this wrought by the fatal and forbidden Tree.

V. 730. *Can Emoy dwell in Heavenly Breasts?* An imitation of Virgil's:

Tantæ animis celestibus iræ? Æn. 1.

V. 732. *Goddess Human*; Thou Earthly Deity, Goddess of this fair World.

V. 733. *Replete with Guile*; Full of Deceit, his cunning and artful Discourse. *Repletus*, Lat. filled.

V. 738. *Impregn'd with Reason*, &c. Big with seeming Reason, and undeniable Truth. *Impregnat*, Bo. IV. V. 500.

V. 743. *Solicited her longing Eye*; Enticed and provoked her desiring Eye, of *Solicitation*, Lat. to tempt, to entice; so used by Virg.

*At ubi concubitus primos jam nota voluptas
Solicitat* — Geo. 3.

V. 744. *To her self she mus'd*; Thus she bethought her self, thus she thought in her mind: Of *Muse*, Fr. to think, to study on. *Pausing*, Bo. V. Vers. 64.

V. 748. *Gave Elocution*; Gave speech and utterance to the Dumb. *Elocutio*, Lat. a flux and ready Speech.

V. 760. *Such Prohibitions bind not*; Such Commands oblige us not, do not bind us to obey and observe them. *Prohibitiones*, Bo. IV. V. 433.

V. 773. *Rather what know to fear under this Ignorance*, &c. What should I fear? On either, how do I know what is to be feared? While for want of taking this instructive Tree I am utterly ignorant both of Good and Evil, of GOD our Creator, and his Commands. *Oratio* of Penalty, or Mortality, the Punishment threatening our Disobedience. *Law*, of *Ly*, Fr. Lex, Lat. Penalty, Bo. VII. V. 545.

V. 778. *Of Virtue to make wise*; Of Power to enlighten the Understanding. And when the Woman saw, that the tree was good for food, pleasant to the eyes, and a tree to be desired to make one wise, Gen. 2. 6.

V. 782. *Earth felt the Wound, and Nature sighing*, &c. Earth felt the Wound given her by violating the forbidden Fruit, and Universal Nature fetch'd a sigh, that shook her firm Foundation, &c.

— *Totusque perhorruit Orbis
Attonitus tanto subita terrore ruine.* Met. I. 1.

V. 791. *Greedily she ingorged*, &c. Greedily she glutted her self, without any consideration and thought not that she was devouring what would not maintain Life, but breed and breed forth all devouring Death. *Engorgere*, Fr. to raven, to eat greedily.

V. 803. *Till, dieted by thee, I grow mature*, &c. Till keeping constantly to thy Fruit on the most divine Diet, I become perfect and absolute in all knowledge as the Gods, who know every thing. As before, Godhead was not from her thoughts ran in her mind. V. 790. But sick (as she supposed) of innocent Ignorance, was resolv'd to diet her self with the Fruit of the Tree of Knowledge of good and evil, as Physicians prescribe a certain Diet to their disorder'd Patients. Diet, of *dieta*, Gr. as *διατροφή* νοσώτα, Gal. Mature, ripe, thence perfect and compleat. Bo. I. Vers. 660.

Animi maturus Alitior. Æn. 9. Wise, Prudent.

V. 807. *Experience, next to thee I owe*; Next I owe my Thanks to the Experience, my best guide. *Experientia*, Lat. Trial, the Mistress of Mankind.

V. 812. *Heaven is high and remote to see*; According to Lucretius:

*Omnis enim per se divum natura necesse est
Remota ab nostris rebus, sejunctaque longe.* Lib. 1.

V. 820. *My Lord*

V. 821. *Without Copartner*; Without a Sharer and Partner in my new acquired knowledge. *Copartner*, and *Coparcener*, of *Con* and *Particeps*, Lat. are Law-terms, for such as have equal shares in the Inheritance of their Ancestors.

V. 829. *I extin'd*; Dead, destroyed, the Lamp of Life being quench'd. *Extin'd*, Lat. dead, of *Extinguere*, Lat. to put out.

V. 837. *Sciential Sap*; *Eve* (probably enough) adored and revered the *Violated Tree*, as conceiving some wonderful Power dwelt therein, which had bestowed upon the Plant the Juice and Sap productive of extraordinary knowledge; as if not made by God, to grow, among the rest, out of the Earth; but being able to make others that eat it such, of its own innate Virtue: As hinted before.

— If they all things, who enclor'd
Knowledge of Good and Evil in this Tree,
That who so eats thereof, forthwith attains
Knowledge without their leave? V. 722.

Sciential, *Scientialis*, Lat. belonging to knowledge; *Scientia*, Lat.

V. 845. *Divine of something ill misgave him*; Yet oft his Heart, foreboding and foretelling some Disaster, made him fear all was not well; Told him the joy he promis'd to his Thoughts, and the new solace in her return, so long expected, would disappoint him. *Divine*, *Divinus*, Lat. one that foretells what shall happen.

Falli sperat Chaldeos, ceterosque Divinos. Cic.

So *Divinare futura*. So *Helenus* foretelling *Aeneas* what was to befall him, is said,

Cœnere Divino ex ore Sacerdos. Æn. 3.

Misgave, gave him to think something was amiss. *Mis*, as the Fr. *Mes*, in composition denoting praving and depressing the word to which it is join'd, as *Misdeed*, *Mishap*, &c.

V. 846. *He the faulting measure felt*; He found his Heart kept not true time, he felt the false and intermitting Measure; the natural description of our Minds foreboding ill, by the unequal beatings of the Heart and Pulse discovered. *Faulter*, of the Span. *Faltar*, of the Fr. *Faillir*, to fail, to be wanting.

V. 851. *That downy smiled*; That cover'd with soft Down look'd sweetly. *Downy*, of the Belg. *Dun*, thin, that *Langue*, the soft Beard on Fruits.

Ipse ego cana legam tenerâ languine mala. Ecl. 2.

V. 852. *And Ambrosial Smell diffus'd*; Virgil's very words:

Et liquidum Ambrosiæ diffudit odorem. Geo. 4.

Ambrosial, Bo. II. V. 245. *Diffus'd*, Bo. III. V. 137.

V. 854. *In her face Excuse came Prologue and Apology*; In her looks Excuse fare ready to declare the Reason of, and to defend the Occasion of her long Absence. *Excuse*, *Excusatio*, Lat. of *Excusare*, Lat. to lessen an objected Fault. *Prologue*, *Πρόλογος*; Gr. the *Introduction*, or entering into, or opening the matter of a Speech; and among the Poets, a Speech made before the Play, to entreat the favour of the *Auditory*. *Apology*, *Ἀπολογία*, Gr. a Defence, that part of an Oration, in which the Accusation is endeavoured to be avoided and wiped off. To *Prompt*, *Prontare*, Ital. to mind one of, to suggest; *Promptum reddere*, Lat. to prepare, or have in readiness.

V. 855. *With bland Words*; With fair winning Words: Of *Blandus*, Lat. soft, flattering, fawning.

V. 858. *Depriv'd thy Presence*; Robb'd of thy dear Society, *Depriv'd* of thy Company: Of *Deprivare*, a disused Latin word, to bereave of.

Ibid. Agony of Love; Strange tormenting Passion, not felt by *Eve* before she became sinful. Love (as all other her Passion, while innocent) easily obeying the Rule and Reign of Reason. *Agony*, *Ἀγony*, an inward Conflict and Disturbance. See Bo. II. V. 861.

V. 876. *Dilated Spirits, ampler Heart*, &c. My Understanding wider, and my Heart large and more open. *Dilated*, Bo. I. v. 429. *Ampler*, of *Amplior*, Lat. larger.

Many are of Opinion, that *Eve* did not relate to *Adam* the Promises the *Sly Serpent* had made her; and that if she had acquainted him therewith, he would have suspected *Satan's* design, and have stood upon his Guard; grounding it on St. Paul's words, *Adam was not deceived, but the woman being deceived, was in the transgression*, 1 Tim. 2. 14. But that of meer fondness, and impotency of Passion, he was persuaded by his lovely and lost *Eve* to Eat, against his

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his better knowledge, undeceiv'd; yet the sad Sarcasme, *And the Lord God said, Behold the man is become as one of us, to know good and evil, Gen. 3. 22.* intimates, that *Adam* was attack'd on the side of his Understanding, which he hoped, by eating of that Fruit, to improve into Perfection: Our Poet therefore has entertain'd both these Opinions in his Discourse of *Adam's* Transgression.

V. 880. *Unshar'd, and Odious soon; Like Futurna.*

*Haud quicquam mihi dulce meorum
Te sine frater erit.* Æn. 12.

V. 885. *Too late renounce Deity, &c.*

*Quo vitam dedit æternam? Cum mortu' adempta est
Conditio* — Ibid.

V. 886. *With Countenance blith; With a cheerful Countenance, pleased and cheerful: Or the Sax. Blide, or Belg. Bliide, joyful.*

V. 890. *Blank, while Horror chills, &c. Blank, Blanc, Fr. white, pale.*

*Obstupere animis, gelidusque per ima cucurrit
Ossa tremor* — Æn. 2.

V. 891. *All his Frights relax'd;*

Illi solvuntur frigore membra. Æn. 12.

Relax'd, loosen'd: Of Relaxare, Lat.

V. 895. *He inward Silence broke; He thus reason'd with himself, discours'd with his own Thoughts, inwardly in his Mind.*

V. 901. *To Death devote; Made liable to Death, given up and destin'd to Destruction.*

Pestis devota futura. Æn. 1.

V. 914. *The Link of Nature drawn; The natural Affection by which I am link'd to thee, who art the dearest, tenderest part of my own self, Flesh of my Flesh, &c. Link, et Lien and Lie, Fr. to bind together.*

V. 917. *So having said; So having said to himself, so having thought and considered in his Mind, as at V. 895.*

V. 922. *Who thou hast dar'd; Misprinted for, Hast dared.*

V. 924. *Sacred to Abstinence; Set apart and secluded from use, Dedicated to forbearance. Abstinentia, Lat. forbearance.*

*Arbor erat Luci medio, in penetralibus umbris,
Sacra comam, & nullos morsu violanda per annos,
Quam Pater omnipotens, fertur, cum conderet orbem,
Perpetue sacrasse fami*
Imitated from Æn. 7. *Laurus erat testis medio, &c.*

V. 925. *Under Bann to touch; Under Command and Injunction, or under a Curse, not to touch it. Ban, Fr. for a Proclamation, Command, or Edict, solemnly publish'd: Or Ban of the Belg. Bannen, to curse; in the Fol. Edition, it is misprinted, Bane. See V. 669.*

V. 934. *Inducement strong; Powerful Persuasion. Inducement, of Inducere, Lat. to move, persuade. Most probable it is, that Adam had hopes of attaining to a higher degree of Life and Knowledge, and that the Temptation attack'd him on that side, as well as his weaker Side; for most Interpreters supposed that meant of him by way of Rebuke: Job 28. 28. And now the man be said, Behold the fear of the Lord, that is wisdom; and to depart from evil, is understanding.*

V. 943. *With us must fall dependent, &c. Sharing in our Welfare, or Woe, depending on our Condition, as being made our Servants, and thence subject to Vainity, as the whole Creation is by St. Paul described, Groaning and travelling in pain together until now, Rom. 8. 20, 21, 22. Even as we our selves groan within our selves, waiting for the adoption, to wit, the redemption of our body, v. 23. Dependent, Dependens, Lat. subject to, of Dependere, Lat. to rely upon.*

V. 954. *If Death consort with thee; If Death must be thy Portion, thy Lot, of Consort, Lat. a like, a Companion: Cui communis sortis est.*

V. 963. *Engaging me to emulate; Obliging me to imitate this high Example of thy Love. Amulari, Lat. to endeavour to be like.*

V. 977. *Devil*

V. 977. *Death menac'd would ensue; Could I think Death, wherewith we are threaten'd, would follow upon our Eating, would certainly overtake us. Menac'd, of Menacer, Fr. of Minari, Lat. to threaten. Ensue, Ensurgere, Fr. Insequi, Lat. to pursue, to follow after.*
V. 980. *Die deserted; Die alone, forsaken, and forlorn. Desertus, Lat. Deserere, to forsake. Pernicious, Bo. I. Vers. 282.*

V. 989. *Fear of Death deliver to the Winds; Throw away, and despise, this vain fear of Death.*

Ἀπαρτὶ φέροντες ἀναρπάζονται δαίμονες. Ὀδ. Θ.

Nec ferre videt sua gaudia ventor. Æn. 10.

— Tristitiam & metus
Trada protervū in mare Creticum
Portare ventū. Hor. Carm. 1. Od. 26.

V. 998. *Not deceiv'd; According to the Historical Relation of Moses, he did not plead for himself, that he was deceiv'd, (the Excuse of Eve cheated by the Serpent,) but rather inticed and perverted by her: The woman whom thou gavest to be with me, she gave me of the tree, and was in the transgression, 1 Tim. 2. 14.*

V. 999. *Overcome with Female Charm. Credendum est illam virtutis sue feminae, uni unum, hominem homini, conjugem conjugii, ad Dei legem transgrediendam, non tanquam verum loquenti credidisse seductum, sed sociali necessitudine paruisse. Aug. l. 11. de Genes. ad litt. c. 42. Which the holy Page styles, Harkening unto the voice of his wife, Gen. 3. 17.*

Improbe Amor! quid non mortalia peccata cogit? Æn. 4.

V. 1003. *At completing of the Mortal Sin Original; For till Adam had transgress'd by eating the Forbidden Fruit, the Original Sin, that infected all the Nations of his Posterity, was not accomplish'd: See V. 782. Original, Bo. VI. P. 311. Completing, of Comple, Lat. to fulfil, Mortal, Mortalis, Lat. deadly, of Mors, Death.*

V. 1005. *Nor Eve to iterate, &c. Nor Eve to repeat her Transgression: Of Iterare, Lat. to do over again. So Horace:*

Cra ingens iterabimus æquor. Carm. l. 1. Od. 7.

V. 1008. *As with new Wine intoxicated; As if disorder'd by new Wine. Intoxicated, of Intuscare, Ital. to Poison; Intuscare, and Toxica, Poison, of Toxos, a Bow, because barbarous Enemies used to poison their Arrows; at last Toxicum made Lat. was used to signify any sort of Poison, many of which, as Phisra, &c. did disturb Men's Minds, and made 'em mad. Operation, Bo. VIII. P. 323. Display'd, Bo. II. P. 10.*

V. 1013. *Carnal Desire enflaming; Blowing the Desires of the Flesh into a Flame. Carnalis, Lat. fleshly, of Caro, Lat. Flesh.*

V. 1014. *Lascivious Eyes; Wanton Looks, Eyes full of Lust. Lascivus & Lasciviosus, Lat. lascivul. Dalliance, Bo. IV. P. 338.*

V. 1017. *Exact of Taste, and Elegant; Well skill'd and curious in thy Taste. Exact, Bo. VIII. P. 339. Elegant, Elegans, Lat. Choice, of Eligere, Lat. to pick and choose. Ut in epularum apparatu à magnificentia recedunt, non se parum solum, sed etiam elegantem videri volet, eliget quibus utatur. Cice de Orat. Sapientia, Bo. VII. P. 193. of Sapere, Lat. to taste, to distinguish, thence to be wise, to know.*

V. 1020. *Savour we apply and Palate call judicious; We use Taste in many Senses, and apply Judgment to the Palate: Palatum sagax in gustu. Plaut. Hic plane nihil sapit, Cice is an unflavoury Fellow, a Fool. Nec enim sequitur, ut cui cer sapiat, ei non sapiat Palatum. Cice de Fin. Sapor, Sapor, Lat. Tincam multa ridiculè dicentem, Gratius obtruncat nescio quo sapore vernaculo. Cice de Cla. Orat. So we say, This savours of Atheism, &c. Judicium, of Judicium, Lat. Judgment; so a Man is said to be a good Judge of Wine that has a good Palate, Palatum, or Palatum, Lat. the Roof of the Mouth. Purveyed, Provided, of Pourvoir, Fr. Previder, Lat.*

V. 1024. *True Relish tasting; Did not understand Taste in its height and perfection. Relish, of Relecher, Fr. to lick over again, as Hauts Gouffis entice us to do.*

V. 1036. *Darted Contagious Fire; Shot forth infectious Fire. Darted, of Darder, Fr. to sling a Dart. Contagiosus, Lat. Infectious.*

V. 1040. *Pansies, Violets, and Asphodel, &c. Pansies, of Pensée, Fr. Viola Flammea, or Tricolor, called a Pansie, or a Fancy. Violets, Violetta, Fr. Viola, Lat. Asphodel, Ἀσφodelos, Gr. Asphodel. Hyacinth, Hyacinthus, a Flower that sprang out of the Blood of a lovely Boy, the Darling of Apollo, slain by him by mischance. See Bo. IV. P. 301.*

V. 1047. *Thus*

V. 1047. *That with exhilarating Vapour bland*; As soon as that deceitful Fruit, whose soft and pleasing Fume had fed their Fancies, and play'd about their Animal Spirits, had lost its force, and having milled their Minds, was now spent and evaporated. *Exhilarating*, of *Exhilarare*, Lat. to delight, to refresh. *Bland*, Bo. V. vers. 5. *Exhaled*, of *Exhalare*, Lat. to breathe out.

V. 1050. *With Conscious Dreams encumber'd*; Loaded and perplexed with guilty Dreams, such as arose from an inward sense of their Transgression. *Encumber'd*, of the Fr. *Encombrer*, or Ital. *Ingombrare*, to vex, disturb, of the Ger. *Kummern*, to molest.

V. 1053. *Soon found their Eyes how open'd*; Not as the Serpent had promised 'em, To be as Gods, Gen. 3. 5. but to be less than Men, such as they were while Innocent. They were naked before, and were not ashamed, Gen. 2. 25. *Non quid ex sua nuditas esset incognita*, They were naked, *quia nondum libido membra illa præter arbitrium commovebat*, *Nondum ad hominum inobedientiam redarguendum, sua inobedientia caro quodammodo Testimonium perhibebat*. Aug. l. 4. c. 17. de Civit. Dei.

V. 1058. *Naked left to guilty Shame*; Stript of their Innocence and Virtue, the just Assurance of themselves, and Original Uprightness; they were left naked and open to dishonest Shame, the Son of Guilt: He cover'd 'em indeed, but 'twas with Confusion, a wretched Robe, that laid 'em much more open; to which St. Paul seems to allude, *Wont fruit had ye then in these things, wherewith ye are now ashamed?* Rom. 6. 21.

V. 1060. *The Danite strong Herculean Samson*; He was the Son of Manoah of Zorah, of the Tribe of Dan, thence named the Danite, Judg. 13. 2. *Herculean*, *Herculeus*, Lat. as strong as Hercules the mighty Hero, celebrated by all the Poets for his Frowels and famous Labours, Son of Alcmena and Jupiter, who assumed the shape of her Husband Amphytrion.

V. 1061. *Of Philistine Dalilah*; From the Lap of the Harlot Dalilah, a Daughter of the Philistines, Judg. 16. 4.

V. 1062. *Storn of his Strength*; Bereaved of all his Strength by being storn, for he was a Nazarite from his Mother's Womb according to the command of the Angel, Judg. 13. 5, 15, 19. *Destitutus*, *Destitutus*, Lat. deprived of, forsaken.

V. 1078. *Of foul Concupiscence*; Of base, vile Lust: *Concupiscencia*, Lat. a covetous, disorderly Desire.

V. 1087. *Their Umbrage*; Their Shadows: Of *Umbrage*, Fr. *Umbra*, Lat. a Shade.

V. 1092. *May from the present*; Misprinted, for the present.

V. 1097. *This new-comer Shame*; The disobedience of the Flesh, became no small part of the shameful Punishment of their disobeying their Maker. *Ut penâ recipere inobedientia peccetetur, extitit in motu corporis quadam impudens novitas & sociis attentor, reddidit consilio Aug.* de Civit. Dei, l. 14. c. 17.

V. 1103. *In Malabar or Decan*; Malabaria is a vast Peninsula or Promontory of the East-Indies, lying between the Indian Sea West, and the Gulph of Bengala or Ganges to the East, of which Decan is a considerable Kingdom and Boundary.

V. 1104. *Branching so broad*; Of these Indian Fig-trees, Sir Walter Raleigh tells us he saw many thousands in the West-Indies, in a Valley near Paria, after they have shot up 20 or 30 Foot high, having no Twig in the Stem, they spread a large Top, out of which there issueth a Gummy substance, which hanging down like a Cord, in some Months time reaches the Ground, and there Rooting, grows speedily up into a Tree, producing others in like manner: Daughters, as our Poet says, that grow about the Mother-shade, not renowned for Fruit, which is no bigger than a great Pea: *Hist. of the World*, Bo. 1. ch. 4. *A Pillar'd Shade*, a cool Shade supported by many Trees that stand by one another like rows of Pillars. *Latitudo fulvorum Bala effigiem Amazonia habet*, Plin. l. 12. c. 5.

Ducit Amazonidum lunatis agmina pectus. Æn. 1.

V. 1110. *At Loop-holes cut*; At Passages cut through the thick Wood. *Loop-holes*, of the Dut. *Loopen*, Holes to run our at.

V. 1111. *Broad as Amazonian Targe*; As large as an Amazonian Shield. The Amazons had their Name of the Privative *a* and *μαλ'α*, Gr. a Breast, because they burst off their right Breasts, the better to draw their Bow: They inhabited the North part of the Lesser Asia, near the Euxine Sea, where they built a famous City Themiscyra on the Banks of the River Thermodon.

*Quales Threicia, cum flumina Thermodonin
Pulsant & pectus bellantur Amazonum arma*. Æn. 11.

Targe, a Shield, of Tergum, Lat. a Hide, a principal part of it.

— *Cypsum tot ferri terga, tot aris
Cum pectus toties obeat circumdata toris*. Æn. 10.

V. 1116. *Columbus*

V. 1116. *Columbus found th' American*. Columbus, by Birth a Genovese, made the first Discovery of America, Anno 1492. *American*, an Inhabitant of America, the fourth part of the World greater than the other three, named of *Americus Vespucius*, a Florentine, who seven years after Columbus, completed the discovery of that vast Continent.

V. 1117. *With feather'd Circumference*; With a Covering of Feathers girt about their Waste, their name from Nakedness, who studied Philosophy, in the vast Solitudes of India, veiled their Waists, as do every where the most barbarous Nations, confessing tacitly themselves the Descendants of a sinful and ashamed Adam. *Turbulent*, Stormy, *Turbulentus*, Lat. Contentious.

V. 1133. *Speech intermitted*; His discontinued Discourse. *Intermissus*, Lat. left off, broken off: Bo. II. v. 463.

V. 1145. *Impur'st thou that to my Default?* Lay'st thou the Fault on me? *Imputare*, Lat. to blame, to charge with. *Default*, Fr. a failing, a fault.

V. 1160. *Fix'd in thy Dissent*; Resolute in thy Refusal, determinate in thy Denial, *Dissent*, *Dissentus*, Lat. a denial, a disagreeing.

V. 1185. *If Evil thence ensue*.

— *Nihil est audacius illis
Deprensus & iram atque animos à crimine sumunt*. Juv. Sat. 6.

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NOTES

NOTES

On MILTON'S

PARADISE Lost.

BOOK X.

V. 1. **T**he Hainour, &c. The hateful and despicable Deed, for Satan out of Hatred and Revenge on God, was push'd upon this direful attempt against Man, his new Favorite. Hainour, Hainous, Fr. hateful; Of Haine, Fr. hatred.

V. 16. Manyfold in Sin; Interpreters give us Eight sorts of Sins, contained in, or springing from Adam's first Transgression. First, That of Pride, in desiring to be like God in Knowledge, according to Eccles. 10. 13. For Pride is the beginning of Sin: The Second, An inordinate Affection and immoderate Love of his Wife: Thirdly, A wicked curiosity to try the hidden Virtue of the forbidden Tree: Fourthly, A doubting whether the Sentence, That in the day he should eat thereof he should surely die, were absolute or only comminatory and deterring, because not immediately executed on Eve: Fifthly, That he thought it a small Fault, as his excuse seem'd to infer, The Woman which thou gavest me, gave me of the Fruit, and I did eat: Sixthly, That he was moved thereunto by his low sensual Appetite, seeing the goodliness of the Tree, that it was good for food, and pleasant to the eye: The Seventh was the Sin of Disobedience, in contravening Gods positive Command, As by one mans disobedience, &c. Rom. 5. 19. The Eighth Offence, or its highest Aggravation, was, his wicked excuse, laying the fault at Gods Door, The Woman that thou gavest me, &c. Gen. 3. 12.

V. 25. Violated not their Bliss; Yet their sad concern going no farther than to Compulsion, did not interrupt or hazard their Happiness.

V. 45. With lightest moment of impulse; Or touch with the least motive that might incline his Freewill, to his own election left in even balance: Moment, Momentum, Lat. weight.

Id est maximi momenti & ponderis, Cic.

Impulse, Bo. III. V. 120.

V. 56. Vicegerent; Bo. V. V. 609. To thee I have transferr'd all Judgment: For the Father judgeth no man, but hath committed all judgment to the Son, John 5. 22.

V. 59. Mercy colleague with Justice; That Mercy should go hand in hand with Justice, and have equal sway. Collega, Lat. a Companion and sharer in Office and Power.

V. 62. Destin'd Man, to Judge Man fall'n: And hath given him Authority to execute Judgment also, because he is the Son of Man, St. John 5. 27.

V. 83. Convict by Flight; Owning himself Guilty by withdrawing himself from Trial. Proved Guilty by the Confession of his flight, a strong Presumption of Guilt in our Law. Convict, Convictus, Lat. cast, prov'd Guilty.

V. 84. Compulsion to the Serpent, &c. No proof is needful against the Serpent, compell'd by Satan to be the ignorant Instrument of his Malice against Mankind, now mute and unable to answer for himself. Convictus, Lat. a proving Guilty.

V. 86. Collateral Glory; Bo. VIII. V. 426. in which he sat at his Fathers right Hand. Ministrant, as Ministring, Bo. VI. V. 167.

V. 92. The Sun in Western Cadence low from Noon; Now was the Sun from his Mid-Day height, fall'n low declining in the West, his setting place. Cadence, Fr. falling; &c.

Book X. Notes on Milton's Paradise Lost.

V. 95. And after in the Evening cool: In the cool of the day, Gen. 3. 3. *וְהָיָה עוֹלָם הַיּוֹם*, In the Original, by Symmachus, word for word, *וְהָיָה עוֹלָם הַיּוֹם*, In the Breath of the Day; by Agulda, *וְהָיָה עוֹלָם הַיּוֹם*, In the Wind of the Day; by Treodotian, *וְהָיָה עוֹלָם הַיּוֹם*, dwelt, and Canaan, the Promised Land where they were to dwell, were seated on the Sea, bounded on the West by the Mediterranean, from whence cooling Gales, with their gentle Breaths, used to refresh the Evening, which the Jews styled, *The Air or Breath of the Day*.

V. 96. Mild Judge and Intercessor both; Our Saviour, the meek Judge, and earnest obtainer of our Pardon. Mild, *Misra*, Lat. meek, gentle. Intercessor, Bo. 3. v. 219.

V. 98. The Voice of God by soft Winds brought to their Ears. And they heard the voice of the Lord God walking in the Garden, Gen. 3. 8. Which words well considered, our Author has, with great Judgment, followed those, who interpret this Voice to have been a gentle and soft one, like that small still voice heard by Elijah on Mount Horeb, when God appeared to him, 1 King. 19. 12. Not ingentem quendam terrificumque sonitum ac fragorem, quo Deus sese Adams re-presentationem formidabilem & horribilem, ac volut ita tonentem ruentemque, &c. as Petrus is of Opinion. Besides, the Son of God is often styled, The Voice and the Word of his Father, and is Honanitate assumenda, atque futura incarnationis: At which our Poet hints, V. 73.

V. 99. While Day declin'd; While the Day with the Sun was drawing down. Declined, Bo. 4. v. 792.

V. 100. From his Presence hid themselves; Not, says Irenaeus, as if they thought they could conceal themselves from God's all-seeing Eye, but ashamed and confounded by offending him, Purify: Lib. 3. c. 27. Adv. Hare.

V. 103. Where art thou Adam? Gen. 3. 9. Where, not in relation to the Place, but thy Condition? Where is thy just and usual Confidence? Thy fear to approach me, is a confession of thy fault, thy Hiding place discovers thy Transgression. *Ubi ergo es? Non in quo loco quiescis, sed in qua sententia, quod te deduxerunt peccata tua, ut fugias Deum tuum, quem ante quiescebas?* Ambros. lib. de Parad. c. 14. Whom our Author has imitated, *Ubi es? ubi es? ubi es?* Ambros. lib. de Parad. c. 14.

V. 106. Where obvious Duty erewhile, &c. Where forward Duty, heretofore was used to shew it self unask'd. Obvious, Bo. 6. v. 69.

V. 107. Or come I less conspicuous; Or come I less remarkable. Conspicuous, Bo. 6. v. 299.

V. 117. Afsaid, being naked, hid my self, Gen. 3. 10. Mistaken Adam, or as yet unrepenting, assigns, not his Sin, but the ill consequence of it, his Shame, as the cause and occasion of his guilty Fear.

V. 118. Without Revile; Without Reproach, without any Invektive, to Revile, to Reproach, of the Lat. *Re*, an Aukive Particle, and *Vilis*, Lat. base.

V. 122. Hast thou eaten of the Tree? Gen. 3. 11.

V. 125. In Evil strain; In a sad and distressed condition; in a hard state, and sad circumstances, I stand. *Strain*, Fr. *Effort*, Ital. *Sereto*, both of the Lat. *Strictus*, bound up, or hemm'd in, and beset on all sides; so, *In angustia compellere*, Lat. to bring one to a hard pass, that he knows not which way to turn himself.

V. 128. Or to accuse the Partner of my Life; As St. Bernard. O Perversitas, penam pro ea suscipere refugis? & culpam admittere non recusasti? Perniciosa misericordia fuisse, ubi seceras esse debet: Sed perniciosa crudelis fuisse, ubi misericordiam impendere debet. Nunquam enim propter alium peccari debet, quod est iustitia; libenter tamen aliena peccata portare debet, quod est misericordia.

V. 131. Strict Necessity subdues me, &c. But cruel and unavoidable Necessity does overpower me; and this dismal Calamity compels and forces me, least on my Head both all the Sin, and Punishment, how intolerable soever, should thrown at once oppress me. *Strict*, *Strictus*, Lat. sharp, severe. *Subduces*, *Subdere*, Lat. to overcome. Calamitous, Calamitosus, Lat. miserable. Constraint, force, of Contrainder, Fr. of *Constringere*, Lat. to bind. *Devolutus*, Lat. of *Devolvere*, to rowl down upon. *Insupportable*, Fr. not to be born, of *In Sub*, and *Portare*, Lat. *Dere*, *Delegere*, Lat. to discover.

V. 140. That from her hand I could suspect no ill; What our Author supposes Adam to have said in the three preceding and two subsequent Verses to this, is the genuine Consequence, and General Exposition of all Interpreters on Gen. 3. 12. *Mulier quam dedisti mihi sociam, ipsa mihi dedit de ligno, & comedi, oblique Adam Dominum tangens, quod ipse peccati eorum auctor extiterit, qui mulierem fecit: vis ergo reatum suum dam defendere nolit, addidit ne culpa atrocior disjuncta fieret, quam fuerat perpetrata.* Greg. 1. 22. c. 13. Moral.

V. 144. The Sovereign Presence; GOD, the Sovereign Lord of all, loftily express'd.

V. 145. How stie thy God? &c. *Sociam quidem mulierem dederat ei Deus, sed non ut propter eam, Deum ipsum relinqueret; comedit ergo, quia mulier ei prebuit; at cum esset caput, non obedire, sed imperare, sed arguere, sed docere debuisset.* Mersen. com. in Gen. c. 3. v. 13. See Bo. 8. v. 376 to v. 378.

V. 158. Which thou hast done? Gen. 3. 13.

V. 161. Lat.

- V. 161. *Loquacious*; Talkative: Of *Loquax*, and *Loquacitas*, Lat. given to talk.
- V. 162. *The Serpent me beguiled*, Gen. 3. 13. *וְהַחֹמֶה*: *Hic Serpens*, quem nempe creavit: *se* *felli*, *Superbia* quare in alium referre, quod perperam fecit: *Superbia* mulieris in serpentem, *serpens* *hinc* *vir* in mulierem. Aug. l. 14. c. 14. de Civit. Dei. *Hic erroris Ramus* in serpentem, *serpens* *ex illa* *nunc* *ulque* *radice* *pertrahit*, ut quod male agitur, adhuc *serpens* *etiam* *defendit*. Grego. Job 3.
- V. 165. *Serpent thou Brute*, &c. Or the Serpent void of Reason, and incapable of laying the blame on Satan, who used him as the instrument of his malicious Design on Man, thereby corrupted and defiled against the course of his Creation. Venomous Serpents, as other wild and dangerous Creatures, were all innoxious and harmless to Mankind before their Fall and Fault; but the wily Serpent, here mentioned, was by the Devil made dangerous and destructive to Eve, as the Organ of his Temptation, even before her failure, therefore well censured as Polluted and Profaned, and devious from the true intent of his Creation. To Transfer, *serpens* *Lat.* to lay upon, *Culpam transferre*. Polluted, *Pollutus*, Lat. defiled.
- V. 169. *Accurs'd as vitiated in Nature*; *Accurs'd* as corrupted in Nature, as having corrupted and depraved his natural Innocency, made to obey, not to beguile Mankind; Rebel against the Universal Command given Adam over the Creation, Gen. 1. 28. and Transgressing Things, and the Fowls of the Air, (who had obeyed the Laws of their Creation), and the vitiated Mankind, Gen. 6. 7. most justly might he lay his Curse on the Serpent, depraved and despoiled of his Native Goodness, and Harmlessness, and made instrumental (tho' ignorantly) in completing Satan's Malice by Mankind on the Almighty. *Vitiated*, *Vitium*, Lat. corrupted.
- V. 171. *Nor alter'd his Offence*; Whether it were a mere Serpent, or Satan conceived in him that tempted Man, it alter'd not the nature of his Offence, in violating the Forbidden Tree.
- V. 177. *Upon thy Belly crawling*, &c. Gen. 3. 14. *Upon thy belly shalt thou go*, and dost shalt thou eat all the days of thy life. Which, tho' natural to the Serpent, was converted into his Curse, Punishment, and Reproach: As the Rainbow, naturally happening, and often seen, denoted before the Deluge, is by God said to have been set in the Clouds, as the Sign of his Mercy, Gen. 9. 13. *Sciendum igitur est*, maledicta illi serpenti, simpliciter lapidanda, a fuisse naturalia: Quodammodo tamen post illam tentationem & peccatum primum hominum fuisse ut tanquam panis & supplicium; non quidem habito ad serpentem respectu, qui antea ex illi partem sensu, sed habito respectu ad hominem: Nam que antea fuerant serpenti naturalia, post peccatum eadem fuerunt apud hominem, ad magnum dedecus, opprobrium, odium & execrationem: Qui enim antea non fuisset homini propter ista invidiosus & execrabilis, post peccatum infamis, execratus, & amandus exivit. Pere in Gen. 3. *Graveling*, Bo. l. v. 230.
- V. 180. *I will put Enmity*; The Universal Antipathy between Mankind and Serpents, seen a particular Instance of some part of the Curse, that light directly on this polluted and vitiated Creature, there being no Reluctance of Nature so general, and for which to find and sever a Reason may be given, as that of our Original Ruine and Seduction; for to think we were Created with this natural Hatred and Aversion, which was laid asleep and restrain'd till the first Transgression, rous'd and awaken'd it into its furious Activity, is meer Imagination. Enmity, the contraction of *Inimicitia*, Lat. Hatred.
- V. 181. *Her Seed shall bruise thy Head*, &c. Gen. 3. 15. In Mysterious Terms, as if it meant of Satan the Old Serpent: Bruise, of *Briser*, Fr. to break.
- V. 183. *Verified when Jesus Son of Mary*, second Eve; Then made good, and proved true, when our Saviour Jesus Christ, Son of the Virgin Mary, the second Eve, Mother of all, that shall by his miraculous bringing forth the Son of God, become Heirs and Inheritors of Everlasting Life, to the Posterity of the first inherited from her, only this mortal and decayed Being. *Verificatus*, Gr. of the Heb. *yw*, to save; For he shall save his people from their sin, Matth. 1. 21.
- V. 184. *Saw Satan fall like Lightning*; Luke 10. 18. *And he said unto them*, I beheld Satan as lightning fall from Heaven. Prince of the Air, *Τὸν ἀρχηγὸν τοῦ αἵθερος*, The Prince of the Power of the Air, Ephel. 2. 2.
- V. 186. *Spoiled Principalities and Powers*, triumph'd in open show; *Explicit* agreeing with Col. 2. 15.
- V. 188. *Captivity led Captive*. Thou hast ascended on high, thou hast led captivity captive, Psal. 68. 18; applied to our Saviour by his Apostle St. Paul, Eph. 4. 8.
- V. 189. *The Air the Realm it self of Satan*. Now is the judgement of this world: now shall the Prince of this world be cast out, John 12. 31. In whom the God of this world hath blinded the minds, &c. 2 Cor. 4. 4. In both places understood of Satan, exercising his Usur'd Dominion over this Inferior Aerial World. *Usur'd*, *Usurpatus*, Lat. seized against Right, and Reason.
- V. 190. *Shall tread at last under our Feet*. For he must reign, till he hath put all enemies under his feet, 1 Cor. 15. 25. From henceforth expecting till his enemies be made his footstool, Heb. 1. 13. The God of Peace shall tread down Satan under your feet, Rom. 16. 20.

V. 191. 230

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V. 192. *Thy Sorrow by thy Conception*; According to the best Exposition of Gen. 3. 16. the Pains and Pangs of Child-bearing, are by common Experience known to be so acute, that our Saviour by them was pleased to Typify the great Tribulations, Persecutions and Martyrdoms of his Apostles and Followers; *A woman, when she is in travail, hath sorrow, because her hour is come*, John 16. 21. Nor does all the trouble of that soft Sex consist in bringing forth, but much also in bearing the burden so many Months; as Juvenal:

--- Nam si dispendere velles
Et vexare uterum parvis salientibus, Sat. 6.

From all which, Womankind had most certainly been exempted, if Sin had not introduced 'em, as its After-birth. In thy Conception, by thy Conceiving: *Conceprio*, Lat. of *Concipere*, Lat.

V. 196. *To thy Husband's will, thine shall submit*, &c. The subjection of Eve to Adam was natural, even in Innocency, and before her Transgression, as made of him, and for him, V. 149. and in other places; but here it is inflicted on her and the whole Sex as a Punishment, not gentle, easy, and uncontested, as Originally it would have been, but uneasy and constrained, and often exacted with too high a hand, Proud and Imperious.

V. 198. *Because thou hast barren'd*, &c. Gen. 3. 17, 18, 19.

V. 203. *Thorns also, and Thistles*;

Grandia sepe quibus mandavimus bordea sulcis,
Infelix lolium, & steriles dominantur avenae.
Pro molli viola, pro purpureo Narcisso,
Carduus, & spinis surgit palustris acutis. Ecl. 3.

V. 205. *In the sweat of thy Face*;

--- Pater ipse colendi
Haud facilem esse viam voluit, primisque per artem
Movit agros, curis acenis mortalia corda
Nec corpore gravi passim sua regna videri. Geor. 1.

V. 210. *Th' instant stroke of Death*, &c. Deferr'd the immediate Execution of Death, the Punishment denounced against them on the day of their Transgression. *Instant*, *Instant*, Lat. *Evadere*, Gr. immediate, that should have been presently inflicted by God's Justice, if not mitigated by his Mercy, in order to their Repentance and Pardon, Gen. 2. 17. *Denunciat*, Bo. 2. v. 106.

V. 214. *The form of a Servant*, &c. But made himself of no reputation, and took upon him the form of a servant, Phil. 2. 7. As when he wash'd his servants' feet, John 13. from v. 4. to v. 12. *Disdain'd*, *Desiderari*, Fr. *Dedignari*, Lat. to refuse, to be too proud for. *Assume*, *Assumere*, Lat. to take upon him.

V. 216. *As Father of his Family*; He provided Food for his offending Children, Thou shalt eat the herb of the field, Gen. 3. 18. and Rayment, The Lord God made coats of skins, and clothed them, Ibid. v. 21. Not only to conceal the Reproach, but to cover and cure the Inconvenience of their Nakedness, against the Air that now must suffer change.

V. 217. *With Skins of Beasts, or slain*; Interpreters torment the Text, Gen. 3. 21. with their curious Enquiries, Who slew the Beasts? Who slay'd 'em? *Quid ergo, nunquid Dominus Deus sutor aut Pellifex erat, & impensum artis opera tunica fecit pellicea? Fecit utique tunica pellicea, quia sic presens testatur scriptura: non tamen cogit nos confiteri, quod eo modo quem respondet, sed eo modo quem fere debent omnes tunicati, fecerit illas, fecit enim, id est, faciendi necessitate, illi respondit. Rupert. l. 3. c. 27. de Trinit.* The cold inclement Air, now changed by pinching Frosts, forc'd our first Parents to provide more substantial Covertures than Fig-leaves, to guard their naked Bodies; but with Skins of Beasts, how slain? By their own fierce Antipathy, as our Author observes:

--- But Discord first
Daughter of Sin, among th' Irrational
Death introduc'd, through fierce Antipathy. Of this Book, V. 707.

That the Skins of Beasts were the Primitive Cloathing of Mankind, and the first intention of their being slaughter'd by 'em, *Plato* testifies in his *Protag.* So *Lucretius*:

Pellibus & spoliis corporum vestire ferarum. Lib. 3.

Curia, praetexto quae nunc nitet alta senatus;
Pellibus habuit, rustica corda, Patres. Propert.

So Virgil describes some of his ancient Warriors:

Cui pellis lato humeros crepta juvenca
Pugnatori operit; caput ingens omni hiatus
Et male texere lupi, cum dentibus albis. *Æn.* 11.

V. 218. Or at the Snake, &c. Mercennius tells us, Jonathan the Caldee Paraphrast was of Opinion, that the Protoplasts first cloathed themselves with Serpents Skins, which they naturally cast; but certainly, the sense of their Sin, (wrought by the Temptation of that subtle Animal) which introduced the necessity of those dreadful Disguises, must have given them the utmost horror and detestation for that Creature, so as not to cover their Nakedness with any thing borrow'd from the occasion of their Crime. Our Author better supposes, there may be some Creatures that cast their Skins as well as Snakes; of whose manner of putting off his old Cloaths, read *Plin. lib. 8. c. 27.*

Cum possit novus exuvias, nudusque juvenca
Volat. *Georg.* 3.

Amosae pellem posuere senectæ. *Met.* 7.

V. 225. Reassum'd; Taken again into, of Reassumere, Lat. *Apprehend, Apprehend, Fr. prendre,* reconciled.

V. 229. Ere thus was fin'd and judg'd; Before Man had thus fin'd, and God thus judg'd him: Two Impersonals. Reputed, of Racontar, *Fr. Racontare, Ital.* to report, relate.

V. 231. In Counterview; Over-against one another, gazing on one another: Of *Contra, Fr. Vers, Fr. Visus, Lat. fight, Belching, Bo. 1. v. 671. Outrageous, Bo. 2. v. 432.*

V. 233. The Fiend; The Devil: Of the Teut. *Feind, or Viant, an Enemy, or the Sax. Fædian, to tempt, the Tempter of Mankind.*

V. 241. By his Avengers; By his Perusers, those that take Vengeance on him: Of the *Fr. Vengeur, a Revenger.*

V. 246. Some connatural force, &c. Or some strange Power, which by Nature does so influence and affect Things of like kind, as to be able at the widest distance to bring 'em together with a secret force of Friendship, by ways most unaccountable: A description of *Powerful Instinct. Connaturalis, Lat. naturalis, Bo. 4. v. 465. Amity, Amicitia, Fr. the contraction of Amicitia, Lat. Friendship, Love, Kindness. Conveyance, of Conveyere, Lat. to carry, to remove.*

V. 250. Thou my Shade inseparable; Thou my constant Companion, must like my Shadow attend me, where e'er I move, for Death from Sin no Pow'r can separate: Death is the Allocated and Salary of Sin, The Wages of Sin is Death. *Inseparabilis, Lat. that cannot be parted, of Separate, Lat. to divide.*

V. 261. For Interchange or Transmigration; In their passage to and fro, or setting there our new Abode. *Transmigration, Lat. a removing.*

V. 263. Attraction and Instinct; So strongly drawn by this strange new-felt Power, and Force irresistible. *Attraction, Bo. 4. v. 492. Instinct, Instinctus, Lat. the unaccountable bent of Nature, the Propensity of all Things towards the accomplishment of their End, by which they are styled, Divinus Instinctus.*

V. 264. The meager Shadow; Death, that lean and empty Apparition, thin like a Shadow Meagery, of *Maigre, Fr. lean.*

V. 266. Nor ere the way; Nor misl my way. *Err, of Errare, Lat. to mistake.*

V. 268. Such a scent I draw of Carnage; I draw in so strong a smell of Slaughter. *Scent, smell, a Sentiendo, Lat. Carnage, Fr. murder, killing, &c.*

V. 272. He snuff'd the smell of Mortal Change; He drew in the scent of all Things changing in decay. *Snuff'd, of the Ger. Snueven, to draw breath through ones Nose, seeming to be made of the sound.*

V. 274. Of ravenous Fowl; Vultures, Ravenous, greedy, voracious, of *Ravenous, Fr. d. Repina, Lat. violence. See Bo. 3. v. 431. League, Bo. 2. v. 486. Lur'd, Bo. 3. v. 664.*

V. 277. Of living Carcasses; Of Bodies which tho' yet alive, will suddenly be slain; or by the smell (strong enough) from the multitudes of Men pent up in close Incampments. *Carcasses, of the Fr. Carcasse, Quasi Caro casta, Flesh corrupted.*

V. 279. So sent the grim Feature; So did gantly Death, that ill-favour'd Figure draw in the smell of things corruptible on Earth. *Grim, Bo. 1. v. 396. Features, the figure and shape of the Face, of Features, Fr. Castura, Lat. the make of the Face.*

V. 280. Into the murky Air; Turn'd up his Nose into the infected Air. *Murky, from the come of the Fr. Muequeux, misty; Spencer calls it, Murky Air: F. Q. C. 3. St. 28. Murky is said to discover the Mortal Change on Earth, by drawing in the alter'd Air, degenerated from its first Purity, an Element soon infected, and when so Epidemically dangerous.*

Pasula captavit naribus Aura. *Geo.* 1.

V. 281. Sagacious

V. 281. Sagacious of his Quarry, &c. Winding his Game at so vast a distance, as Hell is from this Habitable World. *Sagacious, of Sagax, Lat. quick of sent. Sagire enim, sentire laque est: Quarry, Game, Prey, of the Fr. Querir, to seek for, to hunt out.*

V. 284. Flow divers; Divers ways, separately: *Diversus, Lat. V. 286. Solid or Slimy; Firm, or like to grow so, by reason of its slimy Consistence. Solidus, Lat. firm. Slimy, Schleimig, Teut. tough, viscous, of the Lat. Limum, Mud.*

V. 288. Shoaling towards the Mouth; Heaping it up towards Hell Gates. *Shoaling, of Shale, Secole, Sax. a multitude.*

V. 289. Two Polar Winds blowing adverse; Like two contrary Winds, blowing from the World's opposite Poles (North and South) upon the frozen Sea, raise and drive together mighty Mountains of Ice; a Comparison not inferior to Virgil's:

----- Magna discordes æthere venti
Prelia ceu tollunt, animas & viribus aequat:
Non ipsi inter se, non nubila, non mare cedit:
Aveops pugna diu, stant obnixi omnia contra. *Æn.* 10.

Polar, Polarit, Lat. belonging to the Pole, *Polar, Lat. Bo. 5. v. 269. Adverse, Adversus, Lat. against, opposite.*

V. 290. The Cronian Sea; The Northern Frozen Sea: *Mare concretum sive glaciale, Mare Scythicum & Cronium: Of Cronos, Gr. for Saturn, as if affected by his cold frozen Influence.*

V. 292. Beyond Persora Eastward; Persora, or Persoracke, the most North-East Province of Mascoy, towards the frozen Ocean, through which divers have attempted to find this imagined way to China, choak'd up by vast Mountains of Ice, among which the Adventurers have perill'd.

V. 293. Cathaian Coast; Cathaic, Catay or Catho, is a Province of Tartary, bounded on the North with the frozen Scythian Sea, on the South with China, from whence to Cambalu its chief City, where the Great Canal used to reside, a vast Trade is driven by a mighty confluence of Merchants and Merchandises of all sorts, inasmuch that Ten thousand Carts are reported to come thither yearly laden with Silks.

V. 294. Death with his Mace petrific, &c. Death with his Mace that turns all things into Stone, as with a Trident, kneaded and wrought the assembled Slime into a Consistence, grown cold and dry; and made it as firm and fast, as is the Island Delos now, that once floated uncertain. *Aggregated, of the Slime Materials they had heaped together: Aggregatus, Lat. assembled, of Aggregate, Lat. to gather together. Soil, Slime, Mud, of Souiller, Fr. to daub, to bemire. Mace, Fr. Masse, Ital. Mazza, Span. Maca, a Club, of the Lat. Massa. Petrific, Petrificatus, Lat. able to turn into Stone, of Petreus, Gr. a Rock, and Facio, Lat. to make.*

V. 295. At with a Trident smote; With a three-fang'd Fork. The Trident, Tridens, Lat. the Scepter of Neptune, God of the Sea, was so named, a Tribus Dentibus, from its three Fangs. Hence he was styled, Tridentifer.

Non illi imperium Pelagi, sæcumque Tridentem
Sed mihi sorte datum. *Æn.* 1.

V. 296. At Delos floating once; Scyled Erratica Delos, for its uncertain floating up and down. *Delos, of Δῶλος, Gr. manifest, apparent, as fix'd and secured from its former Fluctuations.*

Quam, pius Arcitenens, ora & littora circum
Errantem, Mycone celsa, Gyaraque revinxit. *Æn.* 3. See Bo. 5. v. 265.

V. 297. Bound with Gorgonian Rigor, &c. The rest, his horrid Face, frighted into a firmness, like the grim Gorgonian Look, and bound immovable, with the black Slime of Sodom's Sea. *Gorgonian, Bo. 2. v. 611. Rigor, Lat. hardness, stiffness; as Ferri rigor: Geo. 1.*

V. 298. Asphaltic Slime; Ασφαλτης, Gr. Clay taken out of the Lake Asphaltites, a clammy Substance, a sort of natural Mortar extremely viscous and binding. *Josephus* tells us, this Lake is near the Land of Sodom, and that this black Bitumen floats in it (for few things sink there) in great lumps, like Bulls without Heads, so strangely tough and clammy, that the Boats which bring it on shore are scarce able to disengage themselves from the glutinous, surprising Surface of the Lake. *Bo. 5. c. 5. See Bo. 2. v. 411.*

V. 299. The gather'd Beach; The assembled Slime. *Beach, Owze, of the Belg. Boegen, to sink, to give way.*

V. 300. The Mole immense; Mole, of the Ital. Mola, as this of Moler, Lat. any great Pile of Building, properly made to secure and fence a Harbour, by repelling the Sea, of Mola, Gr. for an artificial Harbour so made, or of Mola, Gr. Labour, of which that at Tangier is a late

late Example, of vast Expence, and Labour in vain. *Immensæ*, Bo. 1. v. 790. *Efficit*, Bo. 1. v. 176.

V. 307. *Xerxes the Liberty*, &c. So *Xerxes* endeavouring to bring the Grecian Free State under his Yoke. He was the Son of *Darius*, the greatest of all the Persian Monarchs, and invaded Greece with 100000 Men, and a Fleet of 2208 Gallies, on 674 of which he sailed together he laid a Bridge over the *Hellepont*, by which in 7 days he pass'd over his huge Army, between *Sestos* and *Abidos*, defeated afterwards by a handful of *Griægians*.

V. 308. From *Susa* his Memnonian Palace; *Susa*, the chief City of *Susiana*, a Province of *Persia*, by *Herodotus* called *Memnonia*, of *Memnon* the Son of *Tithon*, its Builder, who by *Persians* is said to have brought Succors from *Susa* in *Persia*, to *Psiam*, at the Siege of *Troy*. *Persia* tells us, *Darius* repaired it, and that it was the Seat of the Persian Monarchs during the Winter Season.

Eosque acies & nigri Memnonis arma. *Æn.* 1.

See Met. 1. 13.

Cura deam proprios, lussusque domesticus angit
Memnonis amissi —

— Cum Memnonis deducens agmina regnis

Cyru —

Luc. 1. 3. See *Sands* his Travels, Pag. 204.

V. 310. Over *Hellepont*, Europe with *Asia* join'd; The *Hellepont*, is so named from *Helle*, Daughter of *Athamas*, being unfortunately drowned in it. *Hellepontus*, Lat. the narrow Sea, by *Constantinople*, the Straights of *Gallipoli*, dividing Europe from *Asia*, by *Sestos* standing in *Asia* and *Abidos* in this, the *Dardanelis*.

Quæ Pelago nomen Nepheleas abstulit Helle. Luc. 1. 9.

Longus in angustum qua clauditur Hellepontus. Met. 1. 13.

Europe, the Name of the third part of the World before *America* discovered, of *Europa*, Daughter of *Agenor* King of the *Phenicians*, stolen by *Jupiter* in the shape of a Bull, or transported in a Vessel adorned with the Image of one. Read Met. 1. 2. at the end.

Sic & Europa niveum Dolo
Credidit Tauro latus, & scalentem, &c.

Mitte singultus: bene ferre magnam

Disce fortunam: tua scetus orbis

Nomina ducet — Hor. 1. 3. Od. 27.

Asia, another third part of the then known World, so called of *Asia* the Wife of *Jupiter*, Daughter of *Oceanus* and *Tethys*.

— Quibus ætus uterque
Europa atque Asia fatis concurrerit orbis. *Æn.* 7.

V. 311. Scourged th' indignant Waves; Of the extravagant Pride and Vain-glory of *Xerxes*, *Juvénal* takes notice:

— Constratum classibus iisdem
Suppositumque rotis solidum mare:
Ipsum compeditus qui vinxerat Ennosigæum
In Corum atque Eurum solitus scire flagellis
Barbarus — Sat. 10.

Tales, fama canit, tumidum super æquora Xerxem
Construxisse vias, multum cum parentibus ausus
Europamque Asia, Sestonque admovent Abydos,
Incessitque fretum rapidi super Hellepontis. Luc. 1. 2.

Indignant, Angry, as if foaming at the imposition of this new Yoke: *Indignatus*, Lat. applicable to the Waves, as by *Virgil* to the Winds.

Illi indignantes magno cum murmure, montis
Circum claustra fremunt — *Æn.* 1.

V. 313. By wondrous Art Pontifical, &c. By the strange Art of raising Bridges. *Pontificalis*, Lat. of a Bridge, from *Pons*, Lat. a Bridge, and *Facere*, Lat. to make. *Pontifex Maximus*, the High-Priest of the Romans, had that Name à *Ponte*; *Quia sublimis Pons à Pontificibus factus est primùm, & restitutus saepe*, According to *Varro*, their Successors the Romans

Bishops, tho they found this Infernal Bridge built to their hand, have made bold to erect a Baiting-place of *Purgatory* by the way, more Poetical and Fictitious than it; of which *Virgil* gave 'em the first Draught:

— Alie panduntur inanes
Suspense ad ventos: alii sub gurgite vasto
Inscutum elutur scelus, aut exutur igni, &c. *Æn.* 6.

V. 323. On the left hand *Hell*, &c. Relating perhaps to our Saviour's description of the Day of Judgment, Then shall he say unto them on the left hand, Matth. 25. 41. *Interfecti, Interpositi*, Lat. placed between. *Confines*, Bo. 2. v. 396. *Deserti*, Bo. 2. v. 636.
V. 328. Betwixt the Centaure and the Scorpion, &c. Between the Signs of *Sagittary* and the *Scorpion*, flying aloft while the Sun rose in the Ram. *Chiron* the Centaure was the Son of *Saturn* and *Philyra*, Tutor to *Achilles*, who by chance having hurt one of his Feet by an Arrow stam'd with the *Hydra's* venomous Gore, prayed the Gods to ease him of his painful Immortality, which became hereditary to him by his Father's side, and was thereupon translated into the *Zodiac*, where he is to be seen with the fatal Arrow in his hand. Centaure, *Κένταυρος*, Gr. Drives of Cattle. Others tell us, they were a hardy People inhabiting Mount *Pelion* in *Thessaly*, who first serv'd on Horseback, thence giving occasion to the Fable, of strange Animals half Men and half Horses; of these, *Philyrides Chiron* was one of the most famous; *Geo.* 4. *Scorpion*, *Scorpius*, *Σκορπιός*, Gr. one of the twelve Signs placed in the *Zodiac*, for slaying the vain-glorious and vaunting *Orion*.

— Quis fata putaret
Scorpius, aut vires mature mortis habere:
Ille minax Nodis, & recta verberare sagittis,
Teste tui celo vixit decus Orionis. Luc. 1. 9.

Est locus, in geminis ubi brachia concavat arcus
Scorpius — Met. 1. 2.

— Ipse tibi jam brachia contrahit arcus
Scorpius — *Geo.* 1.

Tegit senex Chiron, gelido qui sidere fulgens
Imperis Amonio majorem Scorpius arcu. Luc. Phar. 1. 6.

V. 329. In *Aries*; Lat. for a Ram, one of the Celestial Signs, so named in memory of *Phrixus* swimming over the *Hellepont* on his back. Stearing his *Rein*, Bo. 1. v. 743. guiding his Flight.

V. 335. All unmeeting; Much deceived, tho much against her Intention. Unmeeting, heedless, of the old word *Wen*, Sax. *Wenan*, to think.

Ibid. Secured upon her Husband; Saw how his deceitful Deed took place, prospered and succeeded against her Mate: *Secundare*, Lat. to prosper.

V. 348. Pontifice; Bridge: *Pontificium*, Lat. à *Ponte* faciendum. *Stupendus*, wonderful, of *Stupere*, Lat. to admire, to be astonish'd at.

V. 353. Inchanting; His fair bewitching Offspring, his dear deceitful Daughter. Inchanting; of *Enchanter*, Fr. *Incantare*, Lat. to charm, to enchant or bewitch: Bo. 2. v. 762.

V. 355. Which thou view'st at not thy own;

— Et que non fecimus ipsi
Vix ea nostra voca. Met. 1. 13.

Trophies, Bo. 1. v. 539. *Architect*, Bo. 1. v. 732.

V. 357. In my Heart divin'd; For my Heart no sooner foretold me thy success, &c. *Disidere*, Lat. to grieve, to foretew. *Connexion*, *Connexio*, Lat. a joining together, of *Connexio*, Lat. to bind together.

V. 364. Such fatal Consequence, &c. A Chain so irresistible, links us three together. *Satan* the Seducer, Sin, and Death, the fatal Alliance, make an irresistible triple League. *Consequencia*, Lat. is properly what upon things preceding, either in Argument, or Act, must necessarily follow, as of Temptation, (if admitted,) Sin, and its most certain Reward, Death, tho if follow *Pede claudis*.

V. 366. This unvoyageable Gulf; This unpassable Deep. Unvoyageable, of *Unvoyageable*, the Negative Particle *Un*, Lat. and *Voyager*, Fr. to travel. *Gulf*, Bo. 1. v. 52. *Track*, Bo. 2. v. 1025.

V. 371. With this Portentous Bridge; Thou hast inabled us to lay this amazing Bridge over the black Abyss. *Portentous*, *Portentus*, Lat. monstrous, and thence astonishing. *di* *quod* aliqua portentosa, aut ex pœde, aut ex homine, nata dicuntur. Cic. de Divinat.

V. 375. Our Fall; Our Defeat, our Overthrow. *Fall*, an old word of the Fr. *Assure*, to trample on, or Foible, Fr. weak, feeble. *Alienated*, Bo. 1. v. 451.

V. 381. His Quadrature from thy Orbicular World; And henceforth divide the Dominion of all Things between him and thee, parting by the Empyreal Heaven, his Square Realm, from the Round World, won from him by thy Valour. The Empyreal, or Heaven of Heavens, the Supreme Seat of Blessedness, is by Cassendus, and others of its Celestial Surveyors, supposed to be of a four-square Figure: *Calum Empyreum, mentium beatarum sedes, habetur forme castri quadrata, quod Civitas sancta in Apocalypsi descripta, Posita in quadro dicitur.* supported as Goss in Pion. Instit. Astron. Of which our Poet. *Undetermin'd square, or round.* Rev. 21. v. 16. *Quadrature, Quadratura*, Lat. a Square, a Figure whose Sides and Angles are equal. *Orbicularis*, Lat. round, of *Orbis*, Lat. a Circle.

V. 383. The Prince of Darkness; Satan, deservedly so styled, when the Holy Leaf describes his inferior Angels, wicked Spirits, the Executioners of his dark Design; *Rulers of the dark* of this world, Eph. 6. 12.

V. 384. Son and Grandchild both; Death, because by Satan begot on his fair inchanted Daughter Sin, according to the description, Bo. 2. v. 817.

Dear Daughter, since thou claim'st me for thy Sire,
And my fair Son here shew'st me, &c.

V. 387. Satan Antagonist, &c. See Bo. 1. v. 82. and Bo. 2. v. 510.

V. 393. Of easie Troughfare; Easie to be pass'd through: Of Fare, *Vasum*, Belg. to go over, to pass. *Continent*, Bo. 3. v. 423. *Triumphal, Triumphalis*, Lat. belonging to a triumph. Bo. 1. v. 123.

V. 402. Make sure the Thrall; Be sure to make him the Slave. *Thrall*, Bo. 1. v. 149.

V. 404. Plenipotent on Earth; Appoint you my Plenipotentiaries on Earth, constitute your Substitutes, endued with full Power and Authority over the Earth, and all its forlorn inhabitants, Slaves to Sin and Death. *Plenipotent*, of *Plenus*, Lat. full, and *Potens*, Lat. Powerful. A Title given to Persons sent with full Power to conclude a Treaty, or to adjust all Differences between reconciled Kings and States. *Substitutes*, Bo. 8. v. 381.

V. 405. Issuing from me; Marchiefs indeed for might, for the best of Mankind are often overcome by seducing Sin, and all at last conquered by Death irresistible. *Issuing*, *Issu*, Fr. to flow from.

V. 409. No Detriment need fear; Need apprehend no Harm or Hindrance; according to the Charge given to the Roman Consul: *Ut videret, ne quid Respublica detrimenti caperet.* *Detrimens*, *Detrimentum*, Lat. harm, loss, hurt.

V. 413. Planets, Planet-struck, &c. The affrighted Stars look'd pale, and the dim Planets blasted, really lost much of their faded Lustre. *Planets*, Bo. 3. v. 481. *Planet-struck*, *Asteris*, Gr. *Sideratus*, Lat. blasted. *Real Eclipse then suffered*, for the usual Eclipse of the Sun, Moon, &c. seem only to bereave and rob them of their Light, which by the interposition of some Opaque Body, is hinder'd from descending on us. *Eclipse*, Bo. 1. v. 597.

V. 415. The Causey. *Chaussee*, Fr. *Calzata*, Ital. a way made over a boggy infirm Ground, of *χαλκ*, Gr. a Flint, with which it is made firm.

V. 416. Disparted Chaos, &c. The dark Abyss, divided by the Bridge built over it, on both sides rear'd. *Disparted*, *Dispartitus*, Lat. divided in two: Of *Dis*, Lat. *Dis*, Gr. twice, and *Partire*, Lat. to divide. *Exclaim'd*, of *Exclamare*, Lat. to cry aloud. *Rebounding*, Bo. 1. v. 778. *Assail'd*, assaulted the Barricado, which mock'd its impotent Anger; scorn'd its infirm Fury. Of *Assailir*, Fr. *Assalire*, Ital. to leap upon, of the Lat. *Assilire*.

V. 425. Of Lucifer by allusion to Satan paragon'd: Of Satan styled Lucifer, his bright Session in the Realms of Light, resembling nearest that illustrious Star that leads Heaven's illustrious Herd.

His Countenance, as the Morning Star that guides
The Starry Flock, allur'd them. Bo. v. v. 708.

Pandemonium, Bo. 1. v. 756. *Allusion*, likeness, of *Alludere*, Lat. to resemble. *Paragon'd*, of *Paragone*, Fr. to be equal to, to be like, of *παρά*, *Juxta*, and *ἀγών*, *Contestum*. An exact Idea, or Likeness of a thing, able to contest with the Original.

V. 431. From his Russian Fox by Astracan; As when the wild Tartar retreats from his Russian Enemy, over the Snowy Plains by Astracan. *Russian*, of *Russia*, *Moscor*, (called generally Black, to distinguish it from that Province called Red Russia, and *Ruthenia*, belonging to the Poles,) a vast Country in the North-East part of Europe, anciently *Sarmatia Europæa*, now by the Inhabitants *Rus*, separated from the *Crim Tartars* Southward by the *Tanais* River, now the River *Donetz*. *Tartar*, Bo. 3. v. 432.

Astracan, is a considerable part of the Muscovian Czar's Dominion, formerly a *Tartarian* Kingdom, with a Capital City of the same Name, near the Mouth of the River *Volga*, at its fall into the *Caspian* Sea.

V. 433. Or *Bactrian Sophi*; Or the Persian Emperor, named *Bactrian*, of *Bactria*, now *Cotajana*, one of the greatest and richest Provinces of *Persia*, lying near the *Caspian* Sea. The Kings of *Persia* are called *Sophies*, or *Slaugh*, of *Ismael Sophie*, Son of *Guine Sophie*, the Chief of their Seventh Race of Kings.

V. 434. Turkish Crescent; From their Turkish Enemies, who bear the Horned Moon, the Crescent, in their Ensigns. The *Croissant*, (of *Crescere*, to increase,) is the Turkish Arms, first born, as *Justus Lipsius* thinks, by *Mahomet* the Great, at the taking of *Constantinople*: *Et signum visse into a Decresce*.

V. 435. The Realm of Aladule; The Greater Armenia, called by the Turks (under whom the greatest part of it is) *Aladule*, of its last King *Aladuler*, slain by *Selymus* the First.

V. 436. To Tauru or Cabeen; *Tauru*, *Taurum*, *Taurinum*, and by the Inhabitants *Tolru*, is a great City in the Kingdom of *Persia*, (in the Province of *Aderbeizjan*) now called *Ecbatana*, *Turki*, but, an. 1603. retaken by *Abas* King of *Persia*. *Cabeen*, *Caswin*, *Cabimon*, one of the greatest Cities of *Persia*, in the Province of *Ayach*, formerly *Parthia*, towards the *Caspian* Sea, stant 65 German Miles to the South-East.

V. 442. *Plebeian Angel Militant*; Seeming one of the ordinary Angelic Bands. *Plebeian*, Lat. common, ordinary, of *Plebs*, Lat. the common People. *Militant*, *Militans*, Lat. Warfaring, of *Militare*, Lat. to serve as a Soldier.

V. 444. Of that Plutonian Hall; Of that Hellish Hall. *Plutonian*, of *Pluto*, the Brother of *Jupiter* and *Neptune*, and Governor of *Hell*, of 1137 &c. Gr. *Riches*, because *Hell* was supposed to be in the Bowels of the Earth, from whole Mines, *Riches*, *Gold* and *Silver*, were dug, where the inordinate and wicked Purchases, and pursuit of which, has, with Millions of mistaken Wretches, Peopled that dark Dominion.

V. 446. Of richest Texture; Which was placed under a Canopy of State, richly wrought. *Texture*, *Textura*, Lat. weaving.

V. 449. Fulgent Head; His shining Head, and Shape Star-bright, as described, V. 425. *Fulgens*, Lat. shining. *Falso Glitter*, false, fading Light, like that of Counterfeit Jewels, of *Glitzern*, Belg. to shine.

V. 457. Rar'd from their dark Divan; Rising from their Infernal Council-chamber, well liken'd to the Turkish *Divan*, where their most secret Councils assemble.

V. 458. Congratulant; Rejoycing at his happy Return. *Congratulans*, Lat. of *Congratulari*, Lat. to rejoyce with. *Acclaim*, Bo. 2. v. 521.

V. 471. Voyag'd th' unreal Deep; Travel'd o'er the empty uncreated Deep of dire Confusion, *Unreal*, *Unessential*, contrary to Creation, void of Being. *The Void Profound of Unessential Night*, Bo. 2. v. 439.

V. 474. To expedite, &c. To make the glorious March more easie; of *Expedire*, Lat. to forward, to speed. *Uncouth*, Bo. 2. v. 408.

V. 476. Untractable Abyss; The unruly boisterous Abyss. *Intractabilis*, Lat. unmanageable, ungovernable.

V. 477. Phlog'd in the Womb of Unoriginal Night; Sunk in the Womb of Uncreated Darkness, and horrible Confusion. *Unoriginal*, that has no Being, as *Unessential* Night, Bo. 2. v. 440. Or *Unoriginal*, Eternal, that knows no Beginning; of *Un*, answerable to the Lat. *In*, and *Original*, Lat. Being. *Phlog'd*, of *Plonger*, Fr. to sink into.

V. 480. Protesting Fate supreme; With loud Outcries, declaring and declaiming against my Proceedings, and calling Fate, the Supreme Power of all Things, as witness of my violating her fix'd Decrees. *Protesting*, of *Protestari*, Lat. to declare, to testify against, to shew a publick Dislike of Proceedings we cannot hinder.

V. 500. A World who would not purchase with a Bruise? But it will prove so fatal an one, as even Eternity will never cure. Our Author has strangely express'd Satan's Malice against his Maker in the foregoing Taunting Relation, and as finely robs him of his expected Applause, repaying all his Pains with Universal Hiss, and Public Scorn.

V. 512. His Legs entwining each other; Twisting about one another, so as to grow together like a Serpent's Tail. So *Cadmus* undergoing the same Change, is described by *Ovid*:

Commisquæ in unum
Paulatim tereti sinuantur acumine crura. Met. 1. 4.

V. 513. Supplanted down he fell, &c. Trip'd up, and overthrow'n. *Supplanted*, of *Supplantare*, Lat. to strike up ones Heels as Wrestlers do, *Prene* on his Belly. *In pectusque cadit* *Præter*, Met. 1. 4.

V. 562. Bituminous Lake, where Sodom flam'd; The Lake Asphaltites, near which Sodom and Gomorrah (burnt by Fire from Heaven, Gen. 19. 24.) were situated. Josephus affirms, the Shapies and Fashions of 'em and three other Cities, called the Cities of the Plain, were to be seen in his Days, and Trees laden with fair Fruit, (styled the Apples of Sodom,) rising out of the Ashes, which at the first touch dissolved into Ashes and Smoak: Bo. V. of the Wars of the Jews, c. 5. This Lake is named Bituminous, Bituminosus, Lat. of Bitumen, Lat. a fat clammy Slime gathered on the Lake. See Asphaltic, Bo. 1. v. 411.

V. 563. This was a delusive, &c. This fair Fruitage was more deceitful and disappointing than Sodom's cheating Apples, which only deceiv'd the Touch, by dissolving into Ashes; but this endur'd the handling, the more to vex and disappoint their Taste, by filling the Mouth of the Damned with grating Cinders and bitter Ashes, in stead of allaying their longing Thirst, provoking and inflaming it: So handsomely has our Author improved their punishment. Gust, Taste, of Gustus, Lat. the pleasure of Tasting.

V. 567. With spattering Noise; As the manner of thole is, that disgusted by any ill Taste spit out its Cause with a spattering Noise: A word coin'd of the Sound thereby made. Rejicere, cast out, of Rejicere, Lat. to throw out.

V. 568. Drugg'd as oft, &c. Vex'd as often with hatefullest Distaste. Drugg'd, of the Sax. Drem, to vex, to toy; whence a Drudge, one employed in the vilest and most loathsome Offices. Disfelle, Disgust, Distaste, Bo. 5. v. 305. Illusion, Bo. 4. v. 803.

V. 572. Laps'd; Fall'n: Lapsus, Lat. Of Lapsi, Lat. to fall.

V. 578. Tradition they dispers'd; They spread abroad some Account among the Gentile Tradition, Traditio, Lat. an ancient Account; of Tradere, Lat. to deliver down, as if the Jews were from Father to Son. Dispers'd, Bo. 3. v. 54. Heathen; the Idolatrous Countries of the Sax. Heden, or Ger. Hyden, of Heyde, Ger. a Heath; because when Christianity was received in the great Cities, the Heathen practis'd their wicked Rites in little Villages, and Country Obscurities, for a long time.

V. 581. Ophion with Eurynome, &c. And reported how the Serpent, whom they dispos'd under the Name of Ophion, with his Wife Eurynome, that Govern'd far and near, was the most ancient of all the Gods, and Reign'd on Olympus, till driven thence by Saturn and Opus long before Jove their Son was born, and Nurs'd in Crete.

Ophion, Ophion, of Opus, Gr. a Serpent, was one of the Titans, possessor of the Empire of all things before Saturn, but overthrown by him, as he was at last by his Son Jupiter, as Iacint reports.

Eurynome, was the Daughter of the Ocean, and Consort of Ophion; of Eopis, Gr. wide and Neme, Gr. Law, thence here styled, The wide encroaching Eve; who by her powerful sway over the Souls and Bodies of her Sons, subjected 'em to Sin and Death, encroaching and usurping wide on her Posterity, involved both in her Crime and Punishment, down to her last Descendant.

— Hec arma Mimant
Sustinet hos onerat ramos excusis Opion. Claud. de Raptu Proserp. l. 3.

V. 584. Saturn; The Son of Caelus and Vesta, espoused his Sister Ops, on whom he begot Jupiter, named Disceus, of Disce, a Mountain in Crete.

— Di nempe sua habuere Sorores
Sic Saturnus Opim junctam sibi sanguine duxit. Mer. l. 9.

Di Leo celi regem pavore sub antro. Geo. 4.

V. 587. Once Actual; When the first fatal Transgression was committed, now in Body, now personally present. Actualis, Lat. done, ab Agendo.

V. 588. Habitual Habitant; A constant Inhabitant. Habitual, of Habitus, Lat. a custom, a constant habit of Body or Mind. Habitant, Habitant, Lat. of Habitare, Lat. to dwell, to abide constantly in a place.

V. 590. Not mounted yet on his pale Horse; The first Generations of Men were so vicious (there Longevity being necessary to the Peopling the World,) that Death seem'd as they to walk on foot, and follow Sin but slowly: He had not those dreadful Executions to do, that have since required his mounting on Horse-back, as he is described, Rev. 6. 8. And I beheld a pale Horse, and his name that sat on him was Death, and Hell follow'd with him, &c.

V. 592. Second of Satan sprung; Death is said to be the second Offspring of Satan. Sin beget his first, and Death her Son and his, therefore styled the Sin-bred Monster, V. 590. according to the Holy Writ: When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death, Jam. 1. 15. By one man sin entered into the world, and death by sin Rom. 5. 12.

V. 599. Where most with Ravin I may meet; Where I may best find wherewithal to prey my self. Ravine, of Rapina, Lat. Pillage, Spoil, all Ravenous Creatures being violent and rapacious.

V. 601. The

V. 601. This vast unhide-bound Corps; This vast wide Womb of mine: Death is so all-encouraging, that his Body may well be styled *Nor hide-bound*, as those Creatures are, whose Leanness makes their Skin stick to their Ribs; Death on the contrary seems of so loose a Constitution, that tho he eats up all things, nothing stays with him. Maw, of the Ital. *Mazone*, the Stomach. Corps, the contraction of *Corpus*, Lat. a Body.

V. 602. Th' incestuous Mother; Sin, the Mother of Death, by Satan her own Son. Incestuous, Lat. one that has carnal knowledge with a Person within the Degrees forbidden: Of Incestuare, Lat.

V. 605. No homely Morsel; No coarse Fare. Morsel, of *Morceau*, Fr. of *Morsus*, Lat. a bit. V. 609. And season him, &c. Season him with much Sinfulness, thy sweetest and most delicious Dish, the highest Morsel of Mortality. Season, *Assaisonneur*, Fr. *Salsare*, Ital. to relish with Salt or Spice.

V. 611. Or unimmortal Make; Or to make 'em perishable and less lasting, to put 'em into the condition of Decay and Mortality, and to mature 'em for Destruction, make 'em ready and ripe for Ruine. Mature, Lat. to ripen. Transcendent, Bo. 1. v. 56. Flavee, Bo. 2. v. 1007.

V. 624. Conceiving seem to gratifie, &c. Winking at their Wickedness, seem to oblige my proud Enemies. Conceive, Lat. to take no notice of. Gratificari, Lat. to oblige. Adhuc, Bo. 6. v. 266.

V. 630. To lick up the Dragg; To drink up the Dregs, to lap up the Lees. Dragg, of Drabbe, Sax. Dregs. Random, Bo. 4. v. 930.

V. 633. With suck'd and glutted Ofsal; Almost burst with indrawn Swill and gorging Filth; Suck'd, of the Lat. *Sugere*. Glutted, of *Glutire*, Lat. to swallow in. Ofsal, the Refuse of Beasts thrown to Dogs and Swine. Taint, Bo. 5. v. 704.

V. 636. Ofsprout the mouth of Hell; Dain up the mouth of Hell. Ofsprout, of Ofsprute, Lat. to sprout up.

V. 645. Who can extenuate thee? Who can diminish thee? Who can do any thing to impair thy Power, Glory, or Goodness? Extenuate, Lat. to lessen, to undervalue.

V. 651. As sur'd best, &c. As best agreed, as suited best with the present state of Things: Of *Surire*, Lat. to suit with. Precept, *Preceptum*, Lat. a Command.

V. 654. Scarce tolerable; Hardly to be endured. Tolerabilis, Lat. sufferable.

V. 657. Decrepid Winter; Old wither'd Winter, called from the North, because the Sun is at that Season farthest from it. Decrepidus, Lat. very old.

V. 656. Solstitial Summer's Heat; Midsummer's roasting Heat. Solstitialis, of *Solstitium*, Lat. a Sole stance, because the Sun is then at his greatest height, and utmost journey in the Crab, (called *Circulus Solstitialis*), proceeding from his most Southern Elevation, the Days neither increasing nor decreasing for some time, seem to be at a stand.

Solstitium pecori defendite: Jam venit Aestas
Torrída ——— Ecl. 7.

Ibid. The Blane Moon; The Pale-faced Moon. Blane, Fr. white. Moon, *Mona*, Sax. *Mona*, Gr.

V. 658. Their Planetary Motions; The various Wandrings. Planetaris, Lat. of a Planet, from *Planeta*, Gr. wandering.

Ibid. Aspects; Of *Aspectus*, Lat. the Countenance: The Aspects of the Stars, among Astronomers, are those different Positions, in which they variously behold one another at divers Distances.

V. 659. In Sextile, Square and Trine, and Opposite; If a Planet, in one part of the Zodiac, be distant from another by a sixth part of Twelve, that is, by two Signs; their Aspect is called Sextile, *Sextilis*, Lat. a sixth. If by a fourth, a Square: *Carre*, Fr. *Quadrare*, Lat. By a third, Trine, of *Trinus*, Lat. a third, the Aliquot Parts of Twelve, by which the Zodiac is divided. And if by one half, Opposite, *Oppositus*, Lat. over-against; which last is said to be of noxious Efficacy, of Evil Effect, because the Planets so opposed are thought to strive, and, like Engaging Enemies, to fight, debilitate, and overcome one another; deemed of evil Consequence to those born under, or subject to, the Influence of the distressed Star. Noxious, *Noxius*, Lat. hurtful. Efficacy, *Efficacia*, Lat. power, strength, force.

V. 661. In Synod unbenign; In unkind Conjunctions, in hurtful and severe Assemblies. Synod, of *Synodos*, Gr. an Assembly, a Senate, a General Meeting of the Stars, in consultation for the Good or Ill of miserable Mankind. Unbenign, *Inbenignus*, Lat. unlucky, disastrous.

V. 662. The Fix'd their Influence malignant, &c. And instructed the Fix'd Stars, how to dispose themselves so, as to dart down upon us, their unlucky Rays. Influence, Bo. 2. v. 1034. Malignant, *Malignans*, Lat. hateful, malicious.

V. 664. Should prove Tempestuous; Which of 'em attending on the Rising or Setting Sun, should raise Storms and Tempests. Tempestuosus, Lat. stormy.

*Ipse Pater statuit, quid Menstrua Luna moneat,
Quo signo caderent Austri:
Frigida Saturni sese quo stella receptet,
Quis ignis celi Colleenius erret in Orbes.* Geor. l. 1.

V. 665. *With bluster to confound Sea, Air, and Shoar; When with blustering Storms to mix
Water and Air, and Earth, into a common Confusion. Bluster, seems coy'd of the Noise the
high blowing Winds make. Confound, of Confundere, Lat. to mix together, to toss and tumble
into Confusion. So Juvenal:*

Mare celo confundat. Sat. 6.

V. 668. *His Angels turn ascense; He commanded his Angels to turn the Poles of the Earth
above 20 Degrees aside from the Sun's Orb. The Poles of the Earth are two Imaginary Points,
directly opposite North and South. Ascense, Bo. 4. v. 504. Poles, Bo. 1. v. 74. Axis, Bo. 1.
v. 926. The Heavenly Orbs are divided into 360 equal Parts, called Degrees, of Geo-
dus, Lat.*

V. 671. *Oblique the Centric Globes; They with much difficulty moved away Earth on her
Center seated. Oblique, Obliquus, Lat. crooked, awry. Centric, Bo. 8. v. 83. Globes, Bo. 1.
v. 513.*

V. 673. *Like distant breadth to Taurus, &c. Others say, the Sun was order'd to turn out of
the Equinoctial Road, driving the same distance in breadth up to Taurus, Pleiades and Gemini
(Northern Signs) up to the Tropic of Cancer, as he does down again apace by Leo, Virgo and
Libra, (the descending Signs) as low as Capricorn, thereby to introduce the various seasons
over all the World. Taurus, Lat. the Bull, placed among the Stars by Jupiter, in memory of
the Trick he played Europa in the shape of one.*

*Hinc quâ repenti ore laxatur dies
Tyria per undas vektor Europe nitet.* Sen. Her. Fur.

*Vacca sit an Taurus, non est cognoscere preceptum:
Pars prior apparet: posteriora latent.
Sed tamen est Taurus, siue est hoc femina signum;
Junoque invictâ, munus amoris habet.* Ov. Fast. l. 4.

*Candidus Auratis aperit cum cornibus annum
Taurus.* Geor. l. 1.

Equinoctial, Bo. 9. v. 64.

V. 674. *The seven Atlantick Sisters; Are seven bright Stars in the Bull's Neck, Fabled to
have been the Daughters of Atlas King of Mauritania, and Pleione Daughter of Ocean,
whence called also Pleiades.*

*Duxerat Oceanus quondam Titaniada Tethyn,
Qui terram liquidis, qua patet, ambit aquis.
Hinc fata Pleione cum stellifero Atlante
Jungitur, ut fama est, Pleiadesque parit.* Ov. Fast. l. 5.

Six of 'em had Gods for their Gallants, which makes 'em appear so conspicuous; but Me-
rope being forced to take up with a Mortal, ashamed to shew her self, is out of Countenance.

*Septima mortali Merope, tibi Sisyphæ, nupsit
Poenitæ; & fasti sola pudore latet.* Fast. l. 4.

Ante tibi Eux Atlantides abscondantur. Geo. 1.

*Ibid. The Spartan Twins; The Sign Gemini, Castor and Pollux, Brothers by Leda their Mo-
ther, Wife of Tyndarus King of Sparta; Jupiter was the Father of Pollux, and Tyndarus of
Castor, whence the first was Heir to his Father's Immortality, unpleasant to him without the
company of his belov'd Brother, and therefore shared between 'em by turns. The Noble truth
its Rise from the nature of the Stars, called still Tyndarides, for those that form the two Horns
of Gemini are so placed, that in the very minute of their Rising and Setting, one of 'em is
above the Horizon, while the other is below. Thence Virgil:*

*Si fratrem Pollux æternâ morte redemis
Irg; reditque viam ceteris.* Æn. 6.

Homer has recorded 'em both for the Sons of Jupiter:

*Καστορα καὶ Πολυδῶκα δίδωμι, μῦθε λίγεια
Τυμολεύδα, δὲ Ζεὺς ἀνιμῶν ἐξέγειρεν.
Τὰς δὲ Τυμολέτα κορυφῆς τίνα πύργῳ Ἀλφειοῦ
ἔτε Διὰσκαυος*

Whom Horace follows:

*Castor gaudet equis: Ovis prognatus eodem
Pugnis*

Hinc clara gemini signa Tyndaride micant. Sen. Her. Furens.

V. 675. *Up to the Tropic Crab; Up as high as the Tropic of Cancer, distant from the Equator
23 Degrees and 31 Minutes, where when the Sun gets, he is at his greatest Height and
Power.*

Arbipum versemus oves sub sidere Cancri. Virg. Ecl. 10.

*Cancer the Crab, was made one of the Celestial Signs, because in imitation of that Animal, the
Sun, when got so high, returns back and is Retrograde; whence the Tropics took their Name,
Tropici, Gr. of Τρέμω, Gr. to return: This Tropic of Cancer being his farthest Stage North-
ward, from whence he turns down Southward to that of Capricorn.*

Orisipeda frustra queruntur brachia Cancri. Ovid. Fast. lib. 1.

V. 676. *By Leo, Lat. the Lion, slain by Hercules, in the Nemean Forest, whose Skin he af-
terwards wore, impenetrable like a Coat of Mail: Juno who brought this Monster out of the
Moon, advanc'd him afterwards among the Stars.*

*In Crissa maria
Prodigia, & vastum Nemea sub rupe Leonem.* Æn. 8.

Hic elisa jacet moles Nemea lacertis. Met. l. 9.

*Nempe pro telis gerit
Quæ timuit & quæ fudit: Armatus venit
Leone & Hydræ.* Her. Furens.

Nullus per urbes errat Arcadica Leo. Her. Oetræ.

*Ibid. The Virgin and the Scales; Astræa & Libra: Justice well described by Chaste Virgin
Purity, and the exact Balance in which she weighs all things; Before the Flood, weary of this
wicked World, she flew up to Heaven, where for her Equity she is placed, in that part of the
Zodiac, where the Sun coming to the Scales proportions the Days and Nights in equal length.*

*Virgo cæde madentes
Ultima celestem Terras Astræa reliquit.* Met. l. 1.

*Libra Diæ, somnique pares ubi fecerit horas
Et medium luci, atque umbræ jam dividet orbem.* Geor. l. 1.

V. 677. *As deep as Capricorn; As low as the Southern Tropic; A Constellation of many Stars,
where when the Sun arrives 'tis Winter with those that live Northward, named Capricornus,
Lat. the Horned Goat, because from thence the Sun ascends, like that Climbing Animal.*

*Capricornus, Phæbe, reliquit,
Per juvenis curres signa gærenti aquam.* Fast. lib. 1.

Chine, Bo. I. Vers. 242.

V. 682. *Had unbenighted soon; If the Sun had kept his constant rode along the Equator, and
never deviated from the Equinoctial Path, either to the North or South, those that had lived in
the Neighbourhood of the Poles had known no Night, because the Sun would have been al-
ways in sight, rounding their Horizon, but his company had been so cold (though constant) at
so vast a distance, that as Vallesius well observes it would have been little worth, for their day
would have been weak, and as to warmth imperfect and unproductive. Partes sub Polo sitæ,
neque diem neque noctem haberent ullam, sed in Horizonte solem semper, ejus dimidium spectarent,
quod parum emina abest ab æternâ nocte: Neque sol in Horizonte semper volutatus, possit satis cale-
facere.*

C c c c

Redundare, Lat. to flow back again, to return as Tides do, all the many Wickednesses and Series of Mankind. *In meum redundabunt caput*.

V. 741. *Heavy though in their place*; Weighty and Oppressive, though in their due place. *Philosophers*, said, naturally to descend, in a Tendency towards the great *Mass of Gravity* the Earth, as to their Center; And it is a famous Axiome, *Nihil in suo loco gravitate*, that nothing is heavy in its place, found to be weighty only to that endeavour which would remove it thence. But Adam's Case is different, for the Sins of all Mankind, if heaped upon his Head, their spring and source, would be too heavy for him to bear.

Ibid. *O Fleeting Joys*; O all ye Joys of Paradise, soon past, departed and decay'd; *Fleeting*, flowing, running away; Of the Bel. *Ulieten*, and this of the Lat. *Evitare*. To *elude*, to *elude*, Lat. earnestly to *elude*.

V. 745. *From Darkness to promote me*: From the dark Womb of my Original Nothing, to bring me into Being. *Promote*, of *Promovere*, Lat. to advance, to bring forward.

V. 747. *As my Will consented not*, &c. As my Consent was no way agreeing to my being made what I am, so it seems but just, at my desire to bring me back to my Primitive Dust; That as I undertook not this Being by my own Consent, I may not be constrained to keep it against my Will, desirous to resign, and give it up. *Consent*, Bo. 2. v. 331. To *Reduce*, *Reducere*, Lat. to bring back. *Resigno*, *Resignare*, Lat. to give up, restore, surrender. *Resigno qua dedit*. Har. Cat. lib. 3. Od. 29.

V. 754. *Inexplicable*, &c. Thy Justice seems unaccountable, unconceivable; *Inexplicabile*, Lat. that cannot be explain'd; or understood. *Contest*, argue; of *Contestari*, Lat. to dispute, to reason the case.

V. 759. *Then Cail the Conditions*; Then find fault with the Terms on which it was allow'd. *Cail*, of *Cavillari*, Lat. to wrangle, to make small and trifling Excuses.

V. 761. *And Repro'd, Retort*; And blamed, turn thy own Argument against thee, found faulty, should throw in thy Teeth, &c. *Repro'd*, of *Reprobare*, Lat. to disallow, to find fault with. *Retort*, of *Retorgere*, Lat. to cast back again.

V. 773. *Fixt on this day*; The day, as of my *Disobedience*, so of my *Doom*, as seeming to appointed, Gen. 2. 17. *Fixt*, of *Figere*, Lat. to fasten to, to appoint: *Why do I over live*! Why do I out live it?

V. 784. *That pite Breath of Life*; My Soul. *Divine particula Aura*.

V. 788. *Die a living Death*; Be eternally miserable: *Living Death*, everlasting Misery.

V. 791. *The Body properly hath neither*; the Body hath neither Life, nor the Power of doing well or ill, (my Soul) must Die, *All of me then shall Die*.

Ibid. *Let this appease*, &c. Let this calm my disquieted Thoughts, let this set my troubled Heart at rest. *Appease*, *Appaisare*, Fr. to restore to Peace, to quiet.

V. 799. *Strange Contradiction*: To make *Deathless Death*, immortal mortality, to make that everlasting and endless that must destroy and make an end of all Things, is an amazing *Contradiction*, implying *Impossibility* of being true, a Proposition that *contradictis* and gainsays what it proposes. *Contradictio*, Lat.

V. 800. *Which to God himself impossible is held*; The Schoolmen tell us, *God can do Quodcumque*, non implicat, all things, but those that imply a Contradiction, for such are *absolutely impossible*, since the one destroys the other, *Quod enim cum affirmatur, negatur, impossibile est. Argui licet impossibilitatem non posse, immensa est potentia; posse, infirmitas est. An Argument of Weakness, not of Power*: For of two Contradictories, one must be a Non Entity, a meer nothing; Therefore it would imply the highest Imperfection and Impotency in the Almighty Power. *Operari* & *efficere*, to employ it on that which can have no Existence, *Impossible* to be brought into Being. But *Deathless Death*, that is, *Eternal Death*, as everlasting Punishment, implies no Contradiction. *Argumentum*, Lat. a proof.

V. 802. *Finite to Infinite*; Will he for the sake of his Vengeance, make me who am finite and Mortal, Infinite, endless and everlasting. *Finite*, Lat. ended, limited; Of *Finis*, Lat. end. *Infinite*, Lat. endless, Eternal. *Punish*, of *Punire*, Fr. *Punire*, Lat. to afflict.

V. 803. *To foresee his Vengeance satisfied never*; To satisfy his Severity, that never will be satisfied, to fulfill his Anger, that to all Eternity will be in filling.

V. 805. *Beyond Dust and Nature's Laws*, &c. That would be to stretch his Sentence (that I Dust I shall return) beyond this Dust, and beyond Nature's Everlasting Law, by which all other Agents work on their subject matter in proportion to it; not to the utmost possibility of their own vast Power. Natural Causes act in proportion to the subject matter which they actuate, called *Sphera Activitatis* & *Virtutis Orbis*, the compass of their Power, *Terminus* *stratium*, quem *propter limitationem suam agendi virtutem praeferre non possunt*. *Extend*, of *Extendere*, Lat. to stretch out. The Reception of their matter, the matter which they act upon. *Receperis*, *Reperis*, Lat. of *Recipere*, Lat. to receive according to the capacity of their subject, according to their matter will admit. *Extend*, *Extensio*, Lat. a stretching out, the utmost compass of receiving. Bo. 6. v. 903. *Perpetuity*, *Perpetuitas*, Lat. Everlastingness. In *Perpetuum*, for ever.

V. 813. *At me*: Alas! *Alas*, Ital. *Oui*, Gr. all of the sighing Sound that *Nomenclature*.

V. 814. *Comes Thundring back*, &c. The fear of endless Misery comes rowling back upon me, as a Thunderbolt upon my bare Head. *Revolution*, Bo. 8. v. 31.

V. 816. *And incorporate both*; Lodged both together in one mortal Body, as St. Paul says, even Spiritually, having the sentence of death in our selves, 2 Cor. 1. 9. *Oh wretch man that I am! who shall deliver me from this body of death?* Rom. 7. 24. *Incorporate*, *Incorporatus*, Lat. of the same Body.

V. 820. *So Disinherited*; So rob'd of the Inheritance of Sin and Shame, and double Death, both Temporal and Eternal, an unlucky and lasting *Patrimony* entailed upon my Sons. *Patri-* *monium*, Lat. the Estate that descends from Father to Son, of *Pater*, Lat. a Father. *Disin-* *herited*, of *Dis*, the Privative Particle *In*, and *Hereditare*, Lat. to possess.

V. 825. *Both Mind and Will deprav'd*; For a corrupt tree cannot bring forth good fruit. Mat. 7. 18. Thence the Royal Psalmist's Confession, *Behold I was shapen in iniquity, and in sin did my mother conceive me*, Psal. 51. 5. *Death* reign'd from Adam, even over them that had not sinned after the similitude of Adam's transgression, Rom. 5. 14. A designation of Original Sin, even in Infants, as the Commentators observe: *Nam peccante Adam, qui omnium Patris & Principis peccat, in eo omnes simul peccaverunt, quia omnium voluntates & consensus erant collectae in voluntate primi Adam*. As all the Greek and Latin Fathers agree. *Acquitted*, discharged, *Acquiesce*, of *Acquiescere*, Fr. to absolve, to free from blame or guilt.

V. 830. *All my Evasions vain*, &c. All my frivolous Excuses, vain Arguments, all the fly ways I try to avoid the imputation of my guilt, lead me through all their intangled Turnings, but to a plainer Proof, and my own Confession. *Abolish*, Bo. 7. v. 94. *Evasion*, Bo. 2. v. 412. *Disputes*, Reasonings, Arguing, of *Disputare*, Lat. to debate. *Maze*, Bo. 2. v. 561. *Conviction*, V. 84. of this Book. *Support*, undergo, of *Sub*, and *Portare*, Lat. to bear.

V. 840. *Beyond all past Example*, &c. That Adam, as to the consideration of his being the first Offender of all Mankind, and the spreading of the Pollution and Infection of his Fault over all his Posterity, might reflect on himself as most sinful, and thence most miserable of all Men, his Sons; and so exceeding all Examples of *Fortuity*, is not hard to be conceived: But that he surpass'd all past Examples, which could be only the fallen Angels, must be understood as an aggravation of his Guilt, and the excessive Sense of, and Sorrow for it, by which he was overwhelmed. *Refuge*, Bo. 2. v. 158. *Fortune*, Bo. 2. v. 222. *Lamented*, Bo. 1. v. 448.

V. 852. *Cur'd his Creation*; The Day on which he was created, as Job did, Chap. 3. of *Tardy Execution*, of slow Dispatch; *Tardus*, Lat. slow.

V. 859. *Mends not her slow'd pace*. *Sequitur pede Pansa clauda*. Hor.

V. 866. *With stern Regard*; With an angry Countenance. *Stern*, Bo. 8. v. 333. *Regard*, Fr. the looks.

V. 870. *Colour Serpentine*; *Color Serpentinus*: But that thy Milky Skin, of the green Serpents colour, might discover the hidden Falshood that lurks underneath that fair Disguise.

V. 872. *Pretended to Hellish Falshood*; Left thy Divine Angelic Beauty, disguising thy Devilish Deceitfulness, ensnare 'em. *Pretended*, *Pretentus*, Lat. drawn over, like a Curtain, to hide.

Sicania prentata sinu jacet insula. En. 3.

Morti pretendere viros. En. 11.

Form, *Forma*, Lat. Beauty.

V. 886. *Move to the part sinister from me drawn*; Taken out of my left unlucky Side, as leaning and inclining to my Enemy, not determined by Gen. 2. 21. The right Hand and Side is every where accounted more honourable and happy; God's Power and Glory are frequently express'd by it in Holy Writ: *Thy right hand shall find out those that hate thee*, Psal. 21. 8. *Size on my right hand*, Psal. 110. 1. On the contrary, the Left was esteemed weak and wicked: *A wise man's heart is at his right hand, but a fool's heart at his left*, Eccl. 10. 2. And the Discrimination of the Blessed and the Accursed at the Day of Judgment, is typified by the same distinction, *He shall set the sheep on his right hand, but the goats on his left*, Matth. 25. 33. So Virgil describes the two ways leading to Happiness and Misery after Death:

Hic locus est, partes ubi se via dividit in ambas;

Dextera quae Divi magni sub mania tendit;

Haec iter Elysium nobis; at Leva malorum

Exercet penam, & ad impia Tactura mittit. And the fiery Phlegethon is placed,

Sub rupe sinistra. En. 6.

Sinister, Lat. of the left hand, and thence unlucky.

V. 887. *At supernumerary to my just number*; The number of Ribs in a Human Body being twenty four, twelve on each side, has put the Curious upon Enquiry, whether Adam had thirteen on that side out of which the Rib formed into his Companion was taken: Those that are of this Opinion seem to make him a Monster, and cannot easily disentangle themselves from that Absurdity. Others therefore say, he had no more than his Descendants, but that one of 'em, which was subtracted from his Side, was by that Omnipotent Power, who formed him from the

the Dust, supply'd by another, which the Text, Gen. 2. 21. where there is only mention of closing up the Flesh, will as well admit of, at that other at V. 23. where Adam's Flesh is said to be of his Flesh, in whose Formation, there is nothing more named than a bare Rib, of which our Author makes incensed Adam say, it had been well, if it had been thrown away, as unnecessary, or over and above the equal number of his Ribs, on each side. *Superfluous*, Lat.

V. 890. *With Spirits masculine*, &c. It is generally supposed, that the whole *Angelic* Nature was entirely created at once, without distinction of Sex, that difference being only necessary to People this inferior World, by Propagation; our Saviour, in his Answer to the malicious Question, concerning the Resurrection, having declared, That those, who shall arise to the blessed Resurrection, shall neither Marry, nor be given in Marriage, but be *Immortals*, Equal to the Angels, Luke 20. 34, 35. *Spirits masculine*, He-Angels, *Masculinus*, Lat. of Men, a Male Creature.

V. 891. *The fair Defect of Nature*; This fair Failure in Nature, this charming Want and Weakness. Male and Female Creatures, being of the same kind, and only differ'd by Sex, the Feminine seems to be a kind of Lameness and Weakness, a Hurt and Diminution of the more perfect and compleat Sex; *Nimirum vir est quod firmum, & proinde efficitur, feminis quod debile, & proinde receptivum & parum idoneum*: So that a Woman is, as it were, a minor and imperfect Man. *Vall. de Sac. Philos. c. 1.* This Novelty, this strange thing, this wonderful new thing in Nature; so called, in respect of the supposed Peopling of Heaven with *Masculine* Spirits. *Nouveauté*, Fr. a new, unusual thing, of *Novus*, Lat. *Defect*, *Defectus*, Lat. a deficiency, something wanting.

V. 894. *To generate Mankind*; To encrease and multiply Mankind, that Men might rise like Mushrooms out of their Mother Earth's moist lap. As *Lucretius*:

— *Maternum nomen adepta*
Terra tenet meritis, quoniam genus ipsa creavit
Humanum, atque animal prope certo tempore sudie
Omne — Lib. 5.

V. 902. *Through her Perverseness*; By her Frowardness, or Obstinacy: *Perversitas*, Lat. crookedness.

V. 903. *To a fell Adversary*; Chain'd by ill-made Marriage, to an angry Enemy, his Curd'd as his Confusion. *Fell*, curs'd, cruel, of *Felle*, an old Fr. word, of *Fel*, Lat. the Gall, as if *Adversus* bitter. *Wedlock-bound*, Married, as *Wind-bound*.

V. 909. *He added not*; He said no more. *Repul'd*, *Repulsus*, Lat. refus'd, discommoded, or repellere, Lat. to overthrow, to drive back. *Treffer*, Bo. 4. v. 305.

V. 913. *Befought his Peace*; Begg'd his Pardon, entreated to be restored to his Favour.

V. 918. *And clasp thy Knees*; And humbly embrace thy Knees, an Universal Custom among all Nations: *Homini genus quendam religio inest observatione gentium. Hæc supplicat utique, ad hæc manus tendunt, hæc ut aras adorant* *Plin. l. 11. c. 45.* The Knees were sacred to God and Compassion, as the Forehead to the Genius, and the Right Hand to Fidelity.

— *Genua amplexus, genibusque volutans*
Hærebat — *Æn. 3.*

The Heathens used to affix their Supplications, or their Vows for obtaining them, to those parts of their Idol-Gods:

Genua incrare Deorum. *Juven.*

Suppliant, *Supplicans*, of *Supplicare*, Lat. to sue, to entreat. *Subsist*, Bo. 9. v. 359.

V. 931. *I against God and Thee*; I have offended both God the Supreme Sovereign Lord of all Things and Beings, and thee also my immediate and particular Lord.

V. 933. *Importune Heaven*; Beseech God (who dwells in Heaven) with most earnest Entreaties, &c. *Importune*, earnestly to Entreat, of *Importunus*, Lat. Bo. 9. v. 609.

V. 937. *And her lowly Plight immovable*; Her humble Posture, from which she refused to rise, till she had made her Peace. *Plight*, Bo. 1. v. 335. *Immovable*, *Immobilis*, Lat. unmoved. *Deplor'd*, lamented, bewail'd, *Deploratus*, Lat. *Comuniseration*, *Comuniseratio*, Lat. *Reconciliation*, *Reconciliatio*, Lat. a return to Kindness and Friendship.

V. 953. *All Might be visited*, &c. That all the Punishment might light on: *To visit*, in Scripture Phrase, signifi to Punish: In the day of my Visitation, I will visit thee, *sin upon them*, Ex. 32. 34. Shall I not visit for these things, saith the Lord, shall not my soul be avenged on such a nation as this? Jer. 5. 9. So Jerusalem (because of her Abominations) is called, The City of Visitation. Jer. 6. 6. *Visited*, of *Visitare*, Lat. to go to see, to enquire into a thing. *Expos'd*, *Expositus*, Lat. laid open (as here) to danger.

V. 965. *To our Seed deriv'd*; Streaming down to all Succession: A Metaphor from Water running forth from its Spring head; *Derivare aquam ex fonte*, as *Quintil.* As Water which runs

its Well-spring, and runs till it mingle with its Original Ocean; so does Adam's Sins spread over his Posterity, till Time shall be swallowed up of Eternity. *Derived*, *Derivatus*, Lat. flowing down to.

V. 967. *By sad Experiment*; By woful Experience. *Experimentum*, Lat. Tryal, Proof. *Eventum*, Bo. 6. v. 146. *By just Event*, by what is deservedly come to pass. *Event*, *Eventus*, Lat.

V. 978. *Tolerable as in our Evils*, &c. Yet better to be undergone, in this our ill condition, and fitter to be chosen, and preferable to it. *Tolerabilis*, Lat. sufferable.

V. 979. *If Care of our Descent*, &c. If the Concern of our Offspring, of those that shall come of and after us, afflict us thus. *Les Descendants*, Children, Posterity. *Descent*, *Descensus*, Lat. those that descend from us. *Perplex*, Bo. 1. v. 559.

V. 983. *Of our Loins*; The chaste Expression of Holy Writ in matters of Generation; *Kings* shall come out of thy Loins. *Longes*, Fr. *Longa*, Ital. *Lumbr*, Lat. the Original of both.

V. 988. *To Being yet unbegot*; Not yet brought into Being, as yet unbegot. *Conception*, *Conceptionem*, Lat. before I have Conceived. *To Prevent*, *Prævenire*, Lat. to hinder, to stop.

V. 989. *Childless thou art*, *Childless remain*; A mistake of the Printer has made our Author seem ambitious to have imitated *Virgil* in some of *incomplete Verses*; or that he had a mind to shew Eve's vehement desire to stop and prevent the miserable Being of Mankind, by breaking of his Verse abruptly; but the next Verse being too long by what this falls short, plainly shews, that [so Death] is to be added to this. *Childless thou art*, *Childless remain*; So Death.

V. 990. *Shall be deriv'd his Glut*; So Death shall mix of his vast Gluttony, so devouring Death shall be deriv'd of his Voraciousness. *Glut*, Gluttony, of *Glutire*, Lat. to devouring. *Ravenous*, *Ravenous*, Fr. greedy, of *Ravine*, Fr. a Torrent, that sweeps all before it.

V. 994. *From Love's due Rites*; From Love's accustom'd Sweets. *Rites*, of *Ritus*, Lat. a custom.

Morem ritusque sacrum. *Æn. 12.*

Cerebra niveis ritu. *Æn. 11.*

To Languish, *Languis*, Fr. *Languere*, Lat. to pine away, to decay.

V. 1001. *Let us seek Death*; By exposing our selves carelessly, either to the Injuries of the Air, now grown distemper'd and ill; or to the angry and warring Animals, who seem to have lost the Awe they formerly had of us, and now, with Countenance grim, glare on us as they pass: V. 712. of this Book.

Ibid. *Or be not found*, *Supply*, &c. Or if Death be not to be found any other way, let us do Execution on our selves with our own hands. *Supply*, of *Supplere*, Lat. to fulfil, to make up what is wanting, thence to *Supply the Office*, do the Duty of one absent, or unable to perform it.

V. 1003. *Shivering under Fears*; Shaking for fear, to which Death only can put an end. A Metaphor from Boys quaking and shaking as they enter the cold Stream by degrees, but cured by plunging in. *Shivering*, of the Belg. *Schudderem*, this of the Ital. *Scutere*, of the Lat. *Excutere*, to shake.

V. 1006. *Destruction with Destruction*, &c. With Death destroying Death, by our suddain and voluntary Dying, preventing innumerable Deaths that otherwise must devour our Offspring.

V. 1007. *Or vehement Despair*, &c. Here she ended her Discourse, or her unruly Despair, and loath of Life, stifled the rest; Death dwelt so resolutely on her Mind, that He appear'd visibly in her Face, changing the crimson of her Cheek to his pale hue. *Vehement*, Lat. violent, eager. *Despair*, *Desperatio*, Lat. the hopeless Estate of the Miserable, ever to mend.

— *Maculisque trementes*
Interfusa genæ, & pallida morte futura. *Æn. 4.*

— *Multorum Pallor in ore*
Mortis ventura est, faciesque sinistima fato. *Luc. l. 7.*

V. 1016. *Self-destruction refuses*, &c.

Eve, thy despising Life, and its Delights,
Seems to discover in thee, something more
Noble and high, than what thy Thoughts despise;
But therefore to destroy thy self, disproves
The rising Gallantry of thy Mind, and shews
Not thy Disdain, but Trouble and Concern
For forfeiture of Life, and all its Charms
Valued too much, and overloos'd.

*Fortiter ille facit, qui miser esse potest,
Hic rogo, non furor est, ne moreare mori?* Martia.

Contempt, *Contemptus*, Lat. despising, of *Contemnere*, Lat. to scorn. *Argue*, Bo. 2. v. 234. *Refuter*, *Refutare*, Lat. to disprove. *Implic*, *Implicare*, Lat. to wrap up, to contain in. *Anguish*, Bo. 1. v. 558. or Bo. 2. v. 567. *Regret*, Fr. sorrow, grief, of *Regretter*, Fr. to bemoan.

V. 1024. *Then so to be prestall'd*; Then thus by us to be prevented. *To prestall*, is a Law-term, signif. the buying of Corn, Cattel, and other Goods and Merchandise, before they come to the Fair, Market, or Place where they ought to be publicly exposed to sale, before they come able by Stat. Edw. 6. c. 14. The word is compounded of the Sax. *Fore*, before, and *Stall*, and *Stall*, Sax. standing; or of our *Fore*, before, and *Estall*, Fr. to set forth, or *Fore*, away, setting forth of Goods before the time appointed. *Vengeful*, Bo. 1. v. 143. *Conspiracy*, sub-bornels, *Conspira*, Lat. sullennels, of *Con* and *Turnere*, Lat. to swell, to rise against.

V. 1032. *Piteous Amends*; Sad Satisfaction, poor Recompense, miserable Amends. *Piteous*, Fr. woful, miserable. *Amends*, Bo. 8. v. 491. *Conjecture*, *Conficere*, Lat. to guess. *Contrived*, Bo. 2. v. 53. *Propose*, of *Propone*, Lat. to offer, to propound.

V. 1044. *Savour*, *Rancour*; Shews only Grudging and Pride, Unruliness, Contempt, and wrangling with the Almighty. *Savour*, of *Sapere*, Lat. to taste of. *Rancour*, *Rancore*, Fr. *Quer* cor rancidum, Lat. Malice. *Impatience*, *Impatience*, Lat. Untractableness. *Despise*, *Disper*, Lat. *Disper*ere, Lat. Contempt or Indignation. *Reluctance*, *Strife*, of *Reluctari*, Lat. to wrelch with.

V. 1054. *The Curse aslope glanc'd on the Ground*; The Curse light not directly on the Ground, glanced and slid aside of me upon the Earth: *Curst* is the ground for the Jews, Gen. 3. 17. *Aslope*, as Slope, Bo. 1. v. 223. *Glanc'd*, as an Arrow or Dart, whose Point falling away, slides off the Object aim'd at, and is said to Glance, of *Elancer*, Fr. to dart, or Glisse, Fr. to slide from. *Glissant*, glancing. *Inclement Seasons*, the severity of the Weather, extreme either in Cold or Heat. *Inclement*, Bo. 3. v. 426.

V. 1065. *In this Mountain*; Which the disorder'd Sky begins to shew us in its lowering looks upon this Mount of Paradise.

V. 1066. *The graceful Locks*, &c. Pulling of the Trees Green Periwigs: 41 Hor.

Arboribusque comae. Car. 1.4. Od. 7.

The Poets speak of Grass, &c. as the Earth green Cloathing:

Viridi se gramine vestit. Geo. 2.

V. 1068. *Some better Shrouds*; Some better Covering. *Shroud*, of the Sax. *Scrud*, Cloathing, of *Scydan*, Sax. to cloath, to cherish; to take care of, of *Cherish*, Fr. *Carnis*, Lat. dear to. *Limb*, *Limb*, our Limbs made useless by the Cold, grown dead and useless, of the Sax. *Bennamen*, to deprive, *Bennamen*, Sax. deprived of their usual Faculties.

V. 1069. *This Diurnal Star*; The Sun, the Star that rules by Day, that guides and gives the Day its light. *Diurnal*, Bo. 3. v. 594.

V. 1071. *With matter fere foment*; How we may get his united Beams together, made more forcible by Reflection, and hatch 'em with dried Moss into a Flame. *Reflected*, Bo. 1. v. 224. *Sere*, *Esper*, Gr. dry. *Foment*, *Fomentare*, Lat. to warm, to cherish, according to Virgil's usual description:

*Suscipitque ignem foliis, atque arida circum
Nutrimenta dedit, rapuitque in fomite flammam.* Æn. 1.

V. 1072. *Or by the Collision of two Bodies grinde*, &c. Or by striking two hard Bodies against one another, force the fretted Air into a Fire. *Collision*, *Collisio*, Lat. of *Collidere*, Lat. to strike one thing against another, as Flints on Steel, or Stones against each other, thence forcing Fire. The Air attrite, the Air fretted into, forc'd into Fire. *Attritus*, Lat. grind, of *Attrere*, Lat. to bruise, to break.

Siliis Scintillam excudit Achates. Æn. 1.

V. 1073. *Tossing or puff'd*, &c. As lately we observ'd the Clouds, rushing on one another or hurried by the Winds, kindling the sidelong Lightning in their violent encounter, whose Flame darting across down, fired the unctuous Bark of Fir or Pine. *Tossing*, of *Tossare*, Lat. to run & roll at. *Rude*, violent, of *Rude*, Sax. fierce. *Stock*, Bo. 2. v. 1014. *Tinder*, *Tinder*, now to light, a word still used in the West of England; whence our *Tinder*, *Stimulus*, of *Stimulus*, that is darted away, of the Ger. *Schlange*, a Serpent, a Creature moving indolently, *Tinder*, crosswise, oblique, of the Ger. *Wurde*, cross.

V. 1073.

V. 1076. *The Gummy Bark*; Fires the fat Juice, that runs down the sides of the Fir or Pine-trees. *Gummy*, *Kαμυώδης*, Gr. of *Κάμυ*, a barbarous Word used by the Greeks, for the Juice that sweats through the Bark of divers Trees; whence our *Gum*. It is not improbable, but Mankind had the first hint of Fire, its Usefulness, and the way of obtaining it from some such natural Accident: An Observation as old as Lucretius;

*Fulmen detulit in terras mortalibus ignem,
Primitus inde omnis flammarum diditur ardor.
Multa videmus enim caelestibus incita flammis
Fulgere, cum cæli donavit plaga vaporem.
Exprimitur validis exvictis viribus ignis:
Et micat interdum flammæ fervida ardor.* Lib. 5.

Pine, Bo. 4. v. 139.

V. 1081. *Of Grace beseeching him*; Intreating and praying for his Favour: *Gratia*, Lat. *Gratia*, Lat. our of which we had our Being, and to which we must return; thence *Native* to us: *Native*, Lat. of our Birth, Gen. 3. 19.

V. 1087. *Prostrate*, Bo. 6. v. 841. *Reverent*, of *Revereri*, Lat. to worship.

V. 1091. *With our Sighs the Air frequenting*; Sending up many frequent Sighs to Heaven, of *Frequentare*, Lat. to do any thing often. *Contrite*, *Contritus*, Lat. broken. *Humiliation*, *Humiliatio*, lowliness of Mind, and Humility, from a sense of the vileness of Sin.

V. 1097. *Penitent*; Repenting: *Penitens*, Lat. *Remorse*, Bo. 1. v. 604.

V. 1099. *Repairing where*, &c. This is an Homeric Repetition of the six foregoing Verses, it being usual with him to deliver Messages, &c. in the same words he first conceived them, as in the beginning of 1A. B. *Θαυμάζω σε μάχομαι*, &c. where five preceding Verses are repeated, and in 1A. H. where *Talthybius* delivers his Message to *Macham*, in the same three Verses that preceded, and in many other places, at has been remark'd before.

Eccc

NOTES

NOTES

On MILTON'S

PARADISE Lost.

BOOK XI.

Verse 3. **P**revenient Grace, &c. God's free Grace sent down into their Souls, had removed all Hardness and Obduracy from their Hearts. *Preveniens*, Lat. coming before, *Preventive*. Grace, *Gratia*, Lat. *Gratia gratis data*. The Spirit of Grace and Supplication, promised to be poured out upon God's people, *Zech. 12. 10.* Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, *2 Tim. 1. 9.*

V. 5. Regenerate grow in stead; And made a relenting Tenderness, like the Flesh of a newborn Babe, grow in their Hearts, in stead of their stubborn Hardness, expressed by *Heaven*, Pride, Impatience, Despair, and Reluctance against God, *Bo. 10. v. 1044.* The Conversion of a Sinner, is in Scripture Phrase styled, *Regeneration*, a New-birth; Except ye be converted, and become as little children, *Matth. 18. 3.* Of this New-birth, *Regeneratio*, Lat. our Saviour discoursed with Nicodemus, *John 3. 3.* Except a man be born again, he cannot see the kingdom of God. Thus a lively hope of which (kingdom), God, the father of our Lord Jesus Christ, hath begotten us again, the resurrection of his Son from the dead, *1 Pet. 1. 3.* *Arax-jurios* ὑμῶν, *Regeneratio*. *Regenerate*, *Regeneratus*, Lat. begot again, anew.

V. 6. Unutterable; That Sighs unexpressible burst forth, which God's holy Spirit, the Spirit of Supplication and Intercession breathed into 'em, and wafted up to Heaven with nimble speed, than the most audible and loudest Oration could ever reach; According to St. Paul; Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit it self maketh intercession for us, with groanings which cannot be uttered, *Rom. 8. 26.* *Oration*, *Oratoria*, Lat. Rhetorick, the Art of Speaking well and readily. *Poet. Bo. 4. v. 869.*

V. 9. Nor important less, &c. Yet neither did they for their Persons seem mean Suppliants, nor was their Request less weighty or considerable, than that of the ancient Couple; *devo* *Denialion*, and chaff *Pyrrha*, (less Ancient yet than Adam and Eve,) when Praying they approached the Temple of just Themis, begging to be instructed, how to restore Mankind destroyed by a Deluge, as the Poets write. *Important*, Fr. considerable, of *Importans*, Fr. *Importans*, Lat. to be of weight, valuable. *Petitio*, Lat. a Request.

V. 12. Denialion, and chaff *Pyrrha*; Denialion was Son of Prometheus, and Husband to *Pyrrha*, his Brother *Epymethus*'s Daughter.

O soror, o conjux, o femina sola superflua
Quam commune mihi gemit, & patriis origo
D'inde totus junxit; nunc ipsa pericula jungunt. Met. l. 1.

V. 14. Before the Shrine of Themis; *Θέμις*, Gr. was a Goddess, supposed to prompt Men those Petitions that were fit to be ask'd of the Gods, of *Θέμις*, Gr. *Fai*, Lat. he and *Pyrrha*. She still also preside over Oracles, and General Assemblies, whose Consultations she presides in, as the thought right and just.

Book XI. Notes on Milton's Paradise Lost.

Ἀποκαταστήσει ἡμεῖς τὴν γῆν ἐν ἀληθείᾳ, ἢ δὲ Θέμις, &c.
Ἡ δὲ ἀνδρῶν ἀρετὴς ἡ γὰρ καὶ ἡ δὲ ἐξουσία. O. D. B.

She Summon'd the Consulting Gods together:

Ζεὺς ὁ ἄριστος καὶ δὲ ἀρετῶν ἐξουσία καὶ ἐξουσία. I. A. T.

Dic, Themis, quā generis damnū reparabile nostrī
Arre sit: & meritis fer opem, mississima, rebus. Met. 1.

She had a Temple in *Bæotia*, near the River *Cephissus*:

Adeunt pariter *Cephesides undas*. Ibid.

Shrine, *Bo. 1. v. 338.*

V. 16. By envious Winds blown *Vagabond*, &c. Not blown away by blustering Winds, vain and disappointed. The Poets feigned Prayers and Vows ineffectual, to be blown away, as not able to obtain Audience of the Gods.

Voti Phœbus succedere partem
Mente dedit; partem volucres dispersit in aura. Æn. 11.

Multa patri portanda dabat mandata: sed auræ
Omnia disperpunt, & nubibus irrita donant. Æn. 9.

Nec ferre videt sua gaudia ventos. Æn. 10.

So Horace:

Tristitia & metus,
Tristitia pro terrore in mare Creticum
Portare ventis

Vagabond, *Vagabundus*, Lat. a Wanderer, a Vagrant. *Fustrate*, *Bo. 2. v. 193.* *Diminution*, less, Spiritual and Incorporeal, void of all Dimension, *Bo. 1. v. 793.*

V. 18. Where the Golden Altar sm'd. And another Angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden altar, which was before the throne: And the smoke of the incense which came with the prayers of the saints, ascended up before God, *Rev. 8. 3, 4.* Incense, *Bo. 9. v. 194.* *Fumid*, smoked, of *Fumare*, Lat. *Intercessor*, *Bo. 3. v. 219.*

V. 23. Implanted Grace; From thy Grace, rooted in his Heart. *Implantatus*, Lat. planted in. *Censur*, *Incensur*, Fr. an Instrument to burn Incense in, *ab Incensendo*, Lat. *Manuring*, *Bo. 4. v. 618.*

V. 33. His Advocate, and Propitiation; His Defence, and Satisfaction, let me expound his imperfect Prayers, who am his Patron and Surety. We have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, *1 John 2. 1, 2.* *Advocatus*, Lat. one that defends the Cause of his Client. *Propitiation*, Lat. a satisfaction, of *Propitiare*, Lat. to appease.

V. 37. Or not good Ingraft; A Gardening Metaphor, used by St. Paul often, *Rom. 11. v. 17.* *Ingraft*, of *In* and *Gref-* *fer*, Fr. to put a slip of one Tree into another.

V. 38. The smell of Peace towards Mankind; Accept me the Peace-offering for Mankind, in me be reconciled to him. The Peace-offering in the Levitical Law, is frequently express'd, by an offering of a sweet savour unto the Lord, *Levit. 3. v. 3, 16.* and *2. 4. v. 31.* typifying that most acceptable Sacrifice of our Saviour, who is our Peace, *Eph. 2. 14.* Reconciled, *Reconciliatus*, Lat. referred to Favour. His Days numbered, his appointed Time, short and sad, *Pauperis est numerare.*

V. 41. To mitigate, not to reverse; Which I entreat to soften, to render more easy, not to reverse. *Mitigare*, Lat. to allay. To reverse, as to reverse a Decree, to make void a Sentence, of *Reversere*, quasi *Reversere*, to abrogate.

V. 44. Made one with me, &c. That they may all be one, as thou Father art in me, and I in thee. And the glory which thou gavest me, I have given them, that they may be one, even as we are one, *John 17. 21, 22.*

V. 51. No Gross, no unharmonious Mixture, &c. These fine and unmixing Elements that in their mixture have no inequality, or grossness, will not endure him infected any longer, but throw him off like a Discharge. The pure and well-proportioned Elements in Paradise, (and not improbably in

in all the World) were so equally mix'd, as to contribute to its Frains, *Adam's Food*, that whollom Temperament, which was to have preserved him and his Posterity in an unintermited state of Health, till it had pleased his Creator to have translated him Sinless into Heaven, without tasting Corruption, or feeling the Grave, but having transgress'd, he was to be driven out of that undecaying Garden into the distemper'd World, so Air that now must suffer change to Earth, afflited with Cold and Heat: source tolerable, Bo. 10. v. 212, and 653. *Gross to Air as gross, and peevish Nourishment*, such as might introduce Decay, and incline him daily to Dissolution, and at last to Death. *Sins dire Distemper*. *Gross*, thick, foul, *Gross*, Ital. of *Craissu*, Lat. thick, *Unwholesome*, *Avapuvios*, Gr. disagreeing. *Life*, of *Epicure*, Lat. to throw out, *Tamish*, Bo. 7. v. 704. *Distemper*, disorder, of *Du Negative*, and *Trempe*, Fr. of *Trempe*, Lat. the proportion and equality of Cold and Heat. *Dissolution*, Bo. 2. v. 127. V. 59. *Happiness and Immortality*: God endowed Adam with two fair Gifts, *Happiness* and *Immortality*, not Absolute, but depending on his Obedience: Happy while obedient, and immortal while innocent, because in a condition not to die. But this *possibility of New Days*, did not result from his Nature, for by that he was Mortal, and subject to Decay, as living an *Animal Life*; but had he kept his Innocence, God would have so preserved and protracted him, that after a long Life here, he would have translated him to immutable, secure, and unalterable Immortality in everlasting Bliss, without passing through Corruption, and the dark Grave, as *Ench* was, that he might not see Death, Heb. 11. 5. For had Man continued Sinless, it is inconceivable how the World could have maintained, if able to contain, their vast Multitudes, undisturb'd Health, which should have transmitted Mankind into Heaven at God's appointed time. But having lost his Happiness, which depended on his Innocence, Immortality would have proved a Punishment, an everlasting Disease, whose only Remedy and Cure is Death, the Restorative of his Primitive State, and Eternal Bliss. Hence that of St. Paul, *To die is great gain*, Phil. 1. 21.

— Præclaspagne janna leti
Eternum vestros luctus extendit in ævum. Met. 1.

Eternize, of Eternare, Lat. to make everlasting.

V. 63. *Refin'd by Faith*, &c. And after this Life spent in many Trials, and sharp Afflictions, and purified by Faith, manifested by Works, Death shall restore and give him up to a new and everlasting Life, waked at the Resurrection of the just, Pure and Unspotted with Heaven, and Earth renewed and refined by Fire. *Tribulation*, Bo. 3. v. 337. *Refined*, *Refin*, Fr. purged from his Dross: A Metaphor from Metals, by melting down, *Refined*. The *Living for ever*, and the furnace for gold, Prov. 17. 3. *Refined*, is well applied to Afflictions, and the Trial of this Life, which our Saviour Typifies by Fire, *I am come to send fire on Earth*, Luke 12. 49. V. 65. *The Renovation of the just*: At the Resurrection of the just, Luke 14. 14, for so our Spiritual Resurrection, from Sin here, is frequently styled, *A putting off the old man, and being renewed in the spirit of our minds*, Eph. 4. 22, 23. So our Corporeal Resurrection at the last Day, shall be a Renovation (*Renovatio*, Lat. a Renewing,) of our Mortal Bodies, which shall then put on Immortality, 1 Cor. 17. 53.

V. 66. *With Heaven and Earth renew'd*. I saw a new Heaven, and a new Earth; for the first Heaven, and the first Earth, were pass'd away, Eph. 4. 22, 23. Nevertheless, according to his promise, we look for new Heavens, and a new Earth, 2 Pet. 3. 13. *Synad*, Bo. 2. v. 392. *Peccant*, Lat. sinning, of *Peccare*, Lat. to offend.

V. 74. *Heard in Horeb*: At the Promulgation of the Law, Exod. 20. 18. And perhaps not to be heard again till the Day of Judgment; When the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God, 1 Thel. 4. 16. *Oreb*, Bo. 1. v. 7. *Amarantinus*, Lat. of *Amarant*, Bo. 3. v. 353.

V. 75. *By the Waters of Life*. The Lamb shall lead them unto living fountains of waters, Rev. 7. 17. The fountain of the water of life, *Ibid.* ch. 21, v. 6. and ch. 22, v. 1, 17. *Refertur*, of *Refertur*, Fr. to issue forth, to repair to.

V. 84. *O Sons, like one of us Man is become*. And the Lord God said, Behold, the man is become as one of us, to know good and evil, Gen. 3. 22. All Interpreters expound these words ironically, as referring to the false Promises of Satan in the Serpent, *Ye shall be as Gods, knowing good and evil* v. 5. To which our Author subscribes by, *Let him boast his knowledge*. But he has in part followed the Opinion of Hieron. Olearius, that this (utter'd in by this Adversary of Demonstration) was spoken to the Angels, in their State this firm, yet to confirm 'em more. V. 71. *See, O my Sons, how like to God deceived man has made himself*. *Defended Fruit*, of the forbidden Tree, of *Defendere*, Fr. to forbid, of *Defendere*, Lat. in the Law sense, as *Prohibere* used by Chaucer.

Where can you say in any manner Age,
That ever God defended Marriage.

V. 92. 114

V. 92. *How variable and vain self left*: I know his Heart how foolish and fickle, if left to its self, and the guidance of his giddy Will. *Variable*, *Variabilis*, Lat. changeable.

V. 95. *And live for ever*: If Adam had not sinned, he had never suffered Death, which is *sin entered into the world*, Rom. 5. 12. yet was he even in his Innocency Mortal, that is, under a possibility of Decay and Death, from which God would have preserved him: Sin then did not make him Mortal, but with his Innocency bereaved him of God's wonderful Preservation, and delivered him up to his natural Mortality. *Homo qui mortalis erat, & redigi naturaliter poterat, in suam cinerem, voluntate Dei vivebat semper, nisi peccatum obstitisset: non est itaque per peccatum talis*, Vall. c. 6.

How this wonderful Preservation depended on the Tree of Life, is hard to guess; most probable it is, that the Fruit of this Restorative Tree was most connatural to Man's Life, easiest to be turned into, and assimilated into his Substance, endowed with a Preservative Power against all Decay, by which our Lives had been lengthen'd out to a vast Longevity, till it had pleased our Creator to have removed and transplanted us into Heaven. For *For ever*, does not imply Eternity, but a long Duration of Time, in Scripture: as of the Servant, whose Ear was bored through, *He shall be thy servant for ever*, Deut. 15. 17. So the Hills are styled *Everlasting*, Gen. 49. 26. *O king, live for ever*, Dan. 3. 9. *I will not eat flesh for ever*, Eys. 41. 22, 1 Cor. 8. 13. &c.

Now left he put forth his hands and take also the tree of life, and eat and live for ever, Gen. 3. 22. This seems to manifest God's Compassion and Commiseration of lost Man, left eating of it he was fit, at which our Author hints, telling us, *God provided Death for Adam, a final Remedy, left by that long Life he was capable of, he should Eternize his Woe*, that is, live under it too long.

Ibid. *Dream at least to live for ever*: Shews our Author did not understand the Tree of Life capable of making Adam live Eternally, without Removal into the Heavenly Regions. *Rupertus* believed this wonderful Fruit, endued with a Power, able to have made Adam immortal, if he had once tasted of it, and that Satan and he were both ignorant, that there was such a Preservative Plant in God's Garden, for had the Devil known it, as he made him miserable by Eating of the forbidden Tree, so he would have endeavoured to have made that Misery perpetual, by persuading him to have eaten of the Tree of Life. *Si enim vel the scisset, nunquam consilium sine malignitatis ira dimidiasset: sed sicut illud liquum temerare persuasit, ut miserum faceret: sic & illud percipere suavisset, ut eternaliter miserum & misere æternos efficeret*. *Com.* in Gen. c. 3. l. 3. But he forgot what St. Paul tells us, *That God is faithful, who suffers us not to be tempted above what we are able, but will with the temptation make a way to escape*, 1 Cor. 10. 13.

V. 98. *To till the ground whence he was taken*, Gen. 3. 23. *Michael*, Bo. 6. v. 44. *Behest*, Bo. 3. v. 533.

V. 102. *Of flaming Warriors*: A choice Angelic Guard: His ministers a flaming fire, *Plat.* 104. 4.

V. 103. *To invade vacant Possession*: Attempt to possess himself of Paradise, empty and void by Man's expulsion. *Invasive*, *Invasive*, Lat. to go into.

V. 111. *Bewailing their Excess*: Sorrowing for their Sin. *Excess*, *Excessus*, Lat. a going beyond. Sin is a going beyond the bounds of our Duty set by God's Commands, by the same Metaphor, called *Transgression*. *Disconsolate*, comfortless, of *Dn* and *Consolari*, Lat. to comfort. *Reveal*, discover; *Revelare*, Lat. to shew by removing the Vail.

V. 115. *Intermix my Covenant*: Bring in, by thy Discourse, my Agreement and Reconciliation made with them by the Atonement of my Son, to be born of the Woman's Seed, Gen. 3. 15. *Intermix*, *Intermiscere*, Lat. to mingle with. *Covenants*, *Fr. Conventum*, Lat. an Agreement, of *Convenire*, Lat. to agree.

V. 120. *Of a sword the flame*. And he placed at the east of the garden of Eden, Cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life, Gen. 3. 24. *Cherubim*, *Cherubim*, &c. a Guard of Cherubim armed with shining Swords, shooting forth Flame. God set a double Guard before his Garden, Angels, those vigilant Spirits and Ministers, to forbid the Fiends, and a flaming sword to fright Adam and Eve, the Expelled Offenders. Thus the angel that withstood Balaam, is represented. And he saw the angel of the Lord standing in the way, and his sword drawn in his hand, Numb. 22. 31. In the same manner David saw the angel that smote the people, 2 Sam. 23. 17. *Cherubic*, *Cherubicus*, Lat. of a Cherub: Bo. 1. v. 157. *Reverberate*, Bo. 7. v. 307.

V. 125. *Man once more to delude*: Left Satan, by tempting them with the Fruit of the Tree of Life, and thereby promising them Exemption from Death, (the Sentence denounc'd against them,) might again delude 'em, and interrupt their Repentance by a new Presumption. *Delusus*, a *Poradit addit occidit* *Demonem, ne eum in locum penetrans, deciperet fructum arboris vite, cuius promissione ac donatione, mortales progrediendo vite avidissimos & curiosissimos falleret, & ad suum exitum & obsequium adduceret*. *Perer*, l. 6.

V. 127. *The Colours bright*: The bright Brigade. *Colours*, Lat. was a Band of 333 Foot-Soldiers, and 66 Horse men, 10 of which constituted a Roman Legion.

F F F F

V. 126. 115

V. 129. Like a double Janus; Each had four Faces like a twofold Janus: According to Ezekiel's Vision, And every one had four faces, ch. 1. v. 6. And their whole bodies, and their backs, and their hands, and their Wings were full of eyes round about, Ezek. 10. 12. Double, Duplex, Lat. twofold.

Janus was King of Italy, in whose Court Saturn took Sanctuary; for his great Wisdom, he was enrolled among the Gods, and Numa Pompilius built him a Temple, in which his Image stood adorn'd with two Faces, thence by some taken for Noah, who saw the rector'd World, as well as the destroy'd; this being Renown'd also for teaching the Use of the Vine. Others say, he was called Biceps, and Bifrons, from his Skill in Things past, being good at guessing at those to come. His Temple stood always open in time of War, and was never shut when Rome was in perfect Peace, which happen'd but twice in all the Progress of the Roman Power.

Saturnusque senex, Janique bifrons imago
Vestibulo astabant — Æn. 7.

V. 131. Of Argus; Argus was a Shepherd, feign'd to have had 100 Eyes, to whose custody Juno committed the white Cow, into which her wanton Jupiter had changed his Mistress Io.

— Aristoride servandam tradidit Argo.
Centum luminibus cinctum caput Argus habebat. Met. 1. 1.

V. 132. Charm'd with Arcadian Pipe; The Angelic Eyes were more watchful, than to be lull'd asleep by the Shepherd's Pipe, named Arcadian, of Arcadia, a part of Greece, abounding in Pasturage, and therefore resounding with the Pastoral Pipe. To Drouge, of Drouge, Bede to be sleepy. Pastoral, Pastoralis, Lat. of Pastor, a Shepherd.

V. 133. Of Hermes, or his Opiate Rod; Of Mercury, who by the help of his Pipe and drowsie Rod, charmed Argus fast asleep, and struck off his Head. Hermes, Bo. 3. v. 603. Opiate, drowsie, of *Omor*, Gr. Opium, Lat. Poppy Juice, of which sleeping Medicines are made. This Rod was one of the Utensils of Mercury:

— Virgamque potentis
Somnia sumptis manu —

Largida permulcens medicata lumina virga. Met. 1. 1.

V. 135. Latona's wak'd; Latona, Gr. the Morning, the White Goddess, as her Greek Name imports: Cicero says, her Latin Name was *Matuta*, by which, that the Morning was wak'd, he proves out of Lucetius, lib. 5.

Tempore item certo rescam Matuta per auras
Ætheris auroram desert & lumina pandit.

Homer makes her a Sea-Nymph, and a Friend to Saylor. Day-break, is a Darling watch at Sea, than on Shore.

Λατοῦν δὲ τὴν ἡμέραν ἑγείρει ἀνέμους,
Νῦν γὰρ ἀλλοὶ ἐν πλοῦσι καὶ ἑγέρμενοι πλεῖν. OΔ. E.

To Resolute, to Revise, Resolute, Lat. Orison, Bo. 5. v. 145. Imbalm'd, Bo. 2. v. 342.

V. 139. So prevalent as to concern; So powerful as to affect the Mind of God in Heaven ever happy. Prevalent, Bo. 6. v. 411.

Ibid. Or to incline his Will; Or to render him propitious to our Prayer: Of Inclination, Lat. to bend, often applied to God, Humanitas; Let my prayer come before thee, incline thine ear to my cry, Plal. 88. 2. Bow down thine ear, O Lord, hear me, Plal. 86. 1. Encline thine ear, O Lord, and hear, open thine eyes, O Lord, and behold, Lla. 37. 17. Placable, Placabilis, Lat. reconciliable, of Placare, Lat. to appease.

V. 159. Eve rightly call'd; חַוָּה, of חַיָּה, to live, Because she was the mother of all living, Gen. 3. 20. He had named her חַוָּה, Woman, the common Appellative of all her kind, Gen. 2. 23. expressive of her Original Extraction out of Man: Now he gives her a proper and particular Name, denoting her Excellency above all her Sex, that she was to be the Mother of all Mankind living here, and of those that were to inherit everlasting life, her Mother to her who bore our Saviour, the Seed of the Woman. Some think, Adam gave her this Name by way of Ironie and cruellest Reproach, because Recorded by Moses just after their Sentence received, when she deserved, in the bitterness of his Soul, to have heard her self styl'd the Mother of Death and Damnation. Rupertus is of an Opinion more improbable; that, seeing his Death not instant, despised the Denunciation of it, and slighting his Sentence, styl'd his Spouse, the Mother of all things living. Dicenti Deo, Pulvis es & in Pulverem revertaris, ille non credidit, ut ē contrariis vocaret nomen uxoris sue Evam, id est, vitam, eo quod mater esset omnium viventium.

Horum viventium, Lib. 3. c. 26. de Trinit. But our Poet better applies it to the early Promise of the Victory over Satan, by our Saviour the Seed of the Woman, as do the most judicious and Authentic Commentators. Democritus, Bo. 4. v. 128.

V. 169. The Source of Life; The Well-spring of Life: La Source, Fr. the Fountain-head.

V. 178. Till Day droop; Till Day decline, or decay, as Flowers do that droop, hanging down their Heads withering.

V. 182. But Fate subscribed not; But God's Eternal Decree consented not to her Desires.

— Sed fata resistunt. Geo. 4.

Non se fata suis patiuntur dicere viam
Auspiciis — Æn. 4.

Subscribed, of Subscribere, Lat. to under-write, thence to agree to. Imprest, mark'd, made manifest, Bo. 3. v. 388.

V. 185. The Bird of Jove; The Eagle, a Bird sacred to Jupiter, and feign'd by the Poets to attend on his Thunder. Fulmen non percutit & volucibus Aquilam: Plin. 1. 2. c. 22.

— Rubra fulvis Jovis ales in æthera. Æn. 12.

— Quem præcepit ab Ida
Sublimem pedibus rapuit Jovis armigeri anser. Æn. 5.

Ibid. Stoop'd from his airy Tour; Descended from his lofty Flight. To stoop at, is a term among Fowling, when a Hawk got up aloft on the Wings, comes down at his Quarry. Tour, Fr. a wheeling, such as Birds make in their flight.

Æthera quos lapsa plagâ, Jovis ales aperto
Turbabat celo — Æn. 1.

V. 187. The Beast that reigns in Woods; The Lion King of the Forrest.

V. 194. By these mute Signs; By these dumb shews in Nature: Adam was an early Augur, and if any Observations were to be made upon the flight of Birds, &c. had the most Skill therein, as being best acquainted with their Nature. A Prediction of this kind, Virgil has introduced:

— Alto
Dat signum celo: Quo non presens ullum
Tibi bavi mentes Italas, monstroque fessellit.
Namque volans rubra fulcus Jovis ales in æthera,
Littoreas agitabat aves, turbansque sonantem
Agminis aligeri. Æn. 12.

V. 204. Darknest ere Day's mid course;

Noctis faciem nebulas fecisse volucres
Sub nitida mirata die — Met. 1. 1.

V. 207. With something Heavenly fraught; That comes down laden with something from Heaven. Fraught, of the Fr. Freter, to load a Ship; whence our Fraught. Jasper, Bo. 3. v. 353.

Alb. Bo. 6. v. 332. Apparition, Bo. 8. v. 293.

V. 214. Jacob in Mahanaim; The Vision that Jacob saw in Mahanaim, of his Angelic Guardians, was not more Glorious than this of the descending Angelic Host into Paradise, Gen. 32. 1. 2. Mahanaim, מַחֲנַיִם; a Dual, signif. two Camps, Jacob's own, and that Celestial one God sent to guard him, of מַחֲנֶה, Heb. to pitch a Camp. The Field pavilion'd, the Field spread o'er with Tents; a word coin'd of Pavilion, Fr. a Royal Tent. Guardians, Bo. 3. v. 511.

V. 217. In Dothan, &c. And the Lord opened the eyes of the young man, and he saw: and behold the mountain was full of horses, and chariots of fire, 2 King. 6. 17.

V. 219. One Man Assassin-like; Elifha, who having discovered the Designs of the King of Syria to the King of Israel, was suddenly beset by him in Dothan, levying War against one single Man: And it was told him, saying, Behold he is in Dothan, therefore sent he thither horses and chariots, and a great host: and they came by night, and compassed the city about, 2 King. 6. 13. 14. Assassin-like, like a Murderer: Assassin, Fr. a Cut-throat. Unproclaim'd, War undenounc'd, solemnly to proclaim War, being a Custom among Generous Enemies. Hierarch, Bo. 3. v. 468.

V. 234. Nor sociably mild like Raphael; Nor so gentle as Raphael, who convers'd so familiarly with us. Sociably, of Sociabilis, Lat. like a Companion. Mild, Mitis, Lat. gentle, calm. Raphael, Bo. 5. v. 221. That I should much confide, that I should hope for much from his Virtue. Confidere, Lat. to have a good hope in.

V. 236. Solemn and Sublime; Grave and Majestick, Serious and Lofly. Solemn, Bo. 4. v. 643. Sublime, Sublimis, Lat. high.

V. 237. And thou retire; And thou withdraw; for Decency-sake, a Nicety, occasion'd by Shame, Daughter of Sin: For he described Eve attending naked on the Angel and Adam.

— No Vail
She needed, Virtue proof, no Thought infirm
After'd her Check — Bo. 5. v. 383.

Where the Poet observing the Τὰ ἀποκρύφια, is remarkable.

V. 241. A Military Vest of Purple; A Soldier-like Garment of Purple.

— Aurea purpuream subnectit fibula vestem. Æn. 4.

Military, Bo. 6. v. 45. Vest, Vestis, Lat. a Garment. Purple, Bo. 1. v. 451.

V. 242. Livelier than Melibæus; Of a livelier Colour, and richer Dye, than any made at Melibæa, a City of Thessaly, near Mount Ossa, famous for a Fish called Ostrum, there caught, and used in Dying the noblest Purple.

— Quam plurima circum
Purpura Meandro duplici Melibæa cucurrit. Æn. 5.

V. 243. Or the Grain of Sarra; Or the Dye of Tirus, named Sarra, of Sar, the Phœnician Name of a Fish there taken, whose Blood made the Purple Colour.

— Sarra Dormiat ostra. Geo. 2.
— Et pithæ Sarra ferentem
Ex humeris aulæ togæ — Juv. Sat. 10.

Grain, Dye, of Granum, Lat. κόκκος & ζαῖρον, Gr. Berries of some Trees used in dying of Colours. Truce, Bo. 2. v. 526.

V. 244. Iris had dyt the Woof; The Rain-bow had dyed it, e're it was wove. Iris, the Heavenly Bow, Daughter of Thauma and Eletra, of θαυμάζω, Gr. to wonder, the Picture of the Sun's Light reflected on a Watry Cloud, whence those many and wonderful Colours: The thicker and more dense the Cloud is, the more lively and various the Colours appear; among which, the Purple, Blue, and Saffron, are the most conspicuous in this Showery Arch.

— Iris croceis per calum roseida pennis
Mille trahens varios aduerso sole colores. Æn. 4.

V. 247. As in a glistening Zodiac; His Sword, the Terror of Satan, hung in a shining Belt, embroider'd like the Sun's bright Annual Circle: A Belt becoming an Archangel. Zodiacus (Ζωδιακός, ἀπὸ ζῳόν, from the Figures of divers Animals represented by the Asterisms therein, as the Ram, the Bull, the Goat, &c.) is that Circle through which the Sun runs his Race, reaching to both the Tropics Oblique, by cutting the Æquator as a Belt cross the Waist, which makes the Comparison the more compleat. Glistening, of the Belg. Glisteren, to shine. Satan's dire Dread, Bo. 6. v. 305.

V. 250. From his State inclin'd not; He, like a Monarch Majestick, stoop'd not from his State. Statu, Lat. Dignity. Nam neque de statu nostræ dignitatis nobis est recedendum. Cic. Inveniuntur, Lat. to bow, to stoop. Preface, Bo. 9. v. 676.

V. 254. Defeated of his Seizure; Disappointed for his laying hands on thee for a long time, allowed thee favourably to repent in. Defeated, Desfaire, Fr. to undo, whence Desfaire, the disannulling of an Obligation. Seizure, Possession, of Saisir, Fr. to lay hold on. Repetitious, of Repax, Lat. Death's cruel Claim, Bo. 2. v. 32.

V. 261. Chilling Gripe of Sorrow that all his Senses bound;

— Subita gelidus formidine sanguis
Dirigit, cecidere animi — Æn. 3.

— Obmutuit amens
Arrebatque horrore comæ, & vox faucibus hæsit,
Attonitus tanto monitu, imperioque Decorum. Æn. 4.

Gripe, Griffé, Fr. a Claw, a Bird's Talon.

V. 266. With audible Lament; With loud Lamentation. Audible, Audibilis, Lat. easy to be heard. Lament, Bo. 1. v. 448. The place of her Retire, the place to which she had Retired; Retire, Fr. Retrabere, Lat. to withdraw.

V. 270. Thee Native Soil; Natale solum, Lat. Paradise was the place of Eve's Birth, taken out of Adam after God had placed him in his Garden. Gen. 2. 15, 21, 22.

V. 271. The Respite of that Day; The Reprieve granted me till that Day, that must be destructive to us both. Respit, Fr. delay, forbearance: Respiet de Mort, Fr. to Reprieve. See Bo. 2. v. 462. My early Visitation, &c. my Morning and my Evening Care; Visitation, Lat.

V. 277. From the first opening Buds;

— Exere ambrosia caput ut cepisti in auræ,
Et suavia laxare sinu. Tribes, Bo. 3. v. 532.

V. 292. Where he abides, &c.

— Comitemque virumque sequenti
Omne solum nuptæ Patria est.

V. 306. Inhabitable appear; All other Places, besides Paradise, seems to us unfit to dwell of harbour in. Inhabitalis, Lat. uninhabitable.

— Inhabita Syrtis. Æn. 4.

Incessant, Incessans, Lat. continual; Of in and cessare, Lat. to cease, to give ore; Assiduus, Lat. daily, continual.

V. 316. Depriv'd; Bereav'd, rob'd of; of the Augmentative de and privare, Lat. to take away from. Trif, Bo. 5. v. 391. Trave, Bo. 9. v. 682.

V. 335. His Omnipresence fills, &c. God is every where, a like present in all places, as Present every where as Powerful. Whether shall I go from thy Spirit? Or, Whether shall I flee from thy Presence? Psal. 139. 7. &c. Omnipresence, Bo. 7. v. 590. Surmise, Bo. 9. v. 333.

V. 343. Capital Seat; The place of thy chief Residence: Celebrate, Bo. 6. v. 888. To Reverence, Revereri, Lat. to Honour thee, and pay thee Homage. Progenitor, Bo. 5. v. 544. Pre-eminence, Bo. 5. v. 661.

V. 348. To dwell on even ground; Humbled to live below among thy Sons.

V. 354. His Face express; God's Goodness and Fatherly Love, best expressing, his infinite Perfections to Mankind. Paternal, Bo. 6. v. 749. Express, Expressus, Lat. manifest, apparent.

V. 359. Supernal Grace; Grace sent from God above; Supernus, Lat. high. Enured, Bo. 2. v. 216.

V. 367. (For I have drencht her Eyes;) For I have shed dewie Sleep into her Eyes; which the Latin Translator mistaking, has render'd, (For I have made her weep.)

— Ast Eva interea (quoniam mox ejus ocellos
Vox mea compulerat Lachrymarum fundere rivum)
Dormiat hic placidam capiens per membra quietem.

Rather thus;

— Ast Eva interea, (medicata papavere multo
Lumina cuius levent) placidum, sine serpens somnum.

Drencht, wet, moisten'd; Of the Sax. Drencan, to water. A Drench, is a Medicinal Potion. Forsight, the seeing of things yet to come; the seeing them before they are.

V. 373. However Chastning; How ere it please to punish me. Chastning, Fr. Chastier, Lat. Castigare, to correct.

V. 374. Arming to overcome by Suffering; Parting on a Resolution to bear with Patience, and with my Constancy to overcome all my Afflictions.

— Quicquid erit superanda est omni fortuna ferendo. Æn. 5.

V. 377. In the Visions of God; As in Scripture, the preternatural Revelations of Futurity are call'd. And the Spirit brought me in the Visions of God to Jerusalem, Ezek. 8. 3. In the Visions of God brought be me into the Land of Israel. Ibid. 40. 2.

dance of Gold, in Coin, Plate, Armour, and other Utensils, that the Spaniards gave it the name of *Eldorado*, the Golden City.

V. 412. The Film remov'd; Remov'd the Mift from Adam's Eyes, &c. So Pallas cleared up Diomedes his Eye-sight.

Ἀλλὰ μὴ δ' αὖ τοι ἀπ' ὀφθαλμοῦ ἐλόν, ἢ πῶς ἐμπερ
ὄψ' ἐν γυναικὶ. IL. E.

Imitated by Virgil:

Aspicie namque omnem, que nunc obducta tuentis
Mortales hebetat visum tibi, & humida circum
Caligat, nubem eripiam. AEn. 2.

Film, is a thin white Skin or Membrane, growing over the Eye-sight; Of *Velaen*, Lat. any thing that hides, as if *Vilm*.

V. 414. Purged with Euphrase and Rue, &c. Cleared the Organs of his Sight with Rue and Eyebright. Euphrase, *Ἐυφρασία*, Gr. the Herb Eyebright, so named of its clearing Virtue. Rue, *Ῥέον*, Gr. an Herb, whose warmth renders it Corrosive. *Vifual*, Bo. 3. v. 620. *Nervus*, Lat. *Νεύρον*, Gr. Infill'd, drop'd into it, of Infillare, Lat.

V. 417. These Ingredients. Ingredients are called such Things as are mixed or blended together to make a Medicine, or other sort of Composition. *Ingredientes*, Lat. as going into one another by the mixture.

V. 418. Of mental Sight; To the Eyes of his Understanding, to his Mind, the inward Seat of his Soul. *Mental*, *Μενταλ*, Lat. of *Mens*, Lat. the Mind. *Inward*, Bo. 1. v. 301.

V. 426. Nor with the Snake conspired; Nor agreed with the Devil, nor consented to the tempting Serpent: Of *Conspire*, Lat. to agree with.

V. 430. Part arable and tith; Part of which was plowed and sowed. *Arable*, *Ἀράβλι*, Lat. of *Arare*, Lat. to Plow. *Tith*, *Τίτθ*, of *Tilian*, Sax. to dress, to manure Ground.

V. 433. Rustic, of Grassy Sord; A plain Altar raised of Grassy Turf. *Rustic*, *Ῥυστικ*, Lat. clownish, of *Rus*, Lat. the Country; whence *A la Rustique*, Fr. homely Draughts or Representations of Country Affairs. *Sord*, perhaps misprinted for *Sed*, Turf, of the Belg. *Sode*, *ἡλδο*, of *Solidum* or *Solum*, Lat. But if there be any such word as *Sord*, for dried Earth, it must be a derivative of *Swart*, Belg. black, from its colour, when fit for Fuel; whence our *Sword*, the Rind of Bacon, of its blackness.

Most admirable and excellent are these *Episodes*, which here begin, and adorn our Author's Poem to the end, surpassing all those tedious Stories, and the vain-glorious Boastings of the *Homeric Heroes*, and Virgil's arduous Enumeration of the *Roman Conquerors*, down to *Augustus Cæsar*, and the bemoan'd *Marcellus*, AEn. 6. as much as a Relation of what was to come to pass, from the beginning of the World, to Adam and all Mankind, to the end of it, and in order to a better (taken out of Sacred Story) must excel any particular or *Humane History* what ever.

V. 436. *Uncull'd*; Some green, and others ripe, not pick'd and cull'd. *Uncull'd*, *ὑνκούλλω*, of *Cuiller*, Fr. *Colligere*, Lat. to gather, thence to pick and choose.

V. 437. The Firstlings of his Flock; Lambs, Gen. 4. 4. according to God's Precept: Thou shalt not delay to offer the first of thy ripe fruits, likewise thou shalt do with thine oxen and thy sheep: seven days it shall be with its dam, on the eighth day thou shalt give it me, Exod. 22. v. 29-30. Choicest and best; if his oblation be a sacrifice of peace-offering, if he offer it of the herd, whether it be male or female, he shall offer it without blemish before the Lord, Levit. 3. 1.

V. 439. The Inwards, and their Fat; According to Levit. 3. 3, 4.

V. 442. Consum'd with nimble glance; The Lord had respect to Abel, and to his Offering: *Moses* in the Holy Record, Gen. 4. 4. which all the Fathers interpret, to have been manifested by Fire coming down from Heaven, and consuming his Sacrifice; the same Sign signified the offering of *Avon* and God's acceptance thereof, And there came a fire out from before the Lord, and consumed the burnt-offering upon the altar, and the fat, which *Moses* styles, The glory of the Lord appearing to the people, Levit. 9. 23, 24. In the same manner was *Guidon's* Sacrifice accepted, Judg. 6. 21. Thus David was of God answered by fire upon the altar of burnt-offering, 1 Chron. 21. 26. And *Salomon*, 2 Chron. 7. 1. *Elijah* also received the same Miraculous Apparition, 1 King. 18. 38.

Ibid. And grateful Steam; An offering made by fire, of a sweet savour to the Lord, Levit. 1. 9, 13, 17. and frequently so express'd in Scripture.

V. 443. For his was not sincere; Cain's Sacrifice was left untouched by the Heavenly Fire, and therefore unaccepted, because not offer'd in Truth, and Sincerity of Heart; for God had respect unto Abel, and then to his Sacrifice, Gen. 4. 4. Sincere, *Σινκερ*, Lat. Pure, Upright.

V. 445. Smote him into the Midriff with a Stone; Our Author has followed the most probable Opinion, that Cain killed his Brother with a blow on the Breast with a great Stone.

beat out Life, that beat the Breath out of his Body; as they talk'd, Gen. 4. 8. as they were in Discourse about the success of their Sacrifice; Abel maintain'd God's Omniscience and Omnipotence, the Rewards and Punishments of good and bad Actions, both in this Life, and that everlasting one in the other World, which introduced a Dispute of the Immortality of the Soul, and its eternal State; whereupon careless and unbelieving Cain, enraged at his Brother's grave sermons; as the *Fruscal*, *Targum* guesses. Cain was of that wicked one, (who was a Murderer from the beginning, John 8. 44.) and slew his brother, because his own works were evil, and his brother's righteous, 1 John 3. 12.

V. 447. With gushing Blood effus'd; Poured out his Blood and Soul together.

Undanque animam diffudit in arva cruore:
Purpureum venit ille animam. AEn. 9.

Whatsoever the deadly Instrument was, with which Cain slew his Brother, his Death was most certainly attended with Effusion of his Blood, that being mention'd, To cry unto the Lord Jesus, Lat. poured out, spirit.

V. 449. Dismay'd. Bo. 1. v. 57. Nothing in the World could be more terrible, than the first Night, and the first dismal Scene of Death: *Moni* *Balfac*.

V. 457. From Heaven acceptance; If thou dost well, shalt thou not be accepted? Gen. 4. 7.

V. 472. By Intemperance more; By Excess in eating and drinking, undermining and lapping Life by its Supports. *Pis* *Gula*, *quam* *Gladius*.

— Sævior armis
Luxuria inculcit, victumque ulciscitur orbem. Juv.

V. 476. *Tē* Inabstinence of; Which Eve's want of Abstinence, and command over her Sensual Appetite, shall bring on her Descendants. In and Abstinence, Lat. Forbearance.

V. 479. A Lazar house; *Lazarus*, Fr. *Lazarus*, It. an Hospital. *Maladies*, *Μαλαδίες*, Fr. Sicknels, of *Malum*, Lat. as *Illness*, in the same sense, of *Il*.

V. 481. Of gushy Spasm; The Disorders of ugly Cramps, and strange Distortions. *Spasme*, *Σπασμός*, Gr. a Cramp, of *σπασμ*, Gr. to Contract, of which one ill-favour'd kind is called *Spasme* *Cynicus*, when the Nostrils are so convulsed, that the Teeth appear, like those of a snarling Dog.

Ibid. Or racking Torture; Or tormenting Pains, that put the wretched Patient on the Rack. Of *Recken*, Ger. to stretch, to extend. *Torture*, *Tortura*, Lat. of *Torguere*, Lat. to twist, to torment.

V. 482. Qualms of Heart-sick Agony; Fainting Fits that affect the Heart with Life's last struggle. *Qualms*, Swoonings, Death's Sisters, of *Crealm*, Sax. Death, a short one, and sometimes absolute. *Agony*, Bo. 2. v. 861.

Ibid. All feavourous kinds; All sorts of Feavors: *Febru*, Lat. *Convulsions*, *Convulsiones*, Lat. 2 *Convellendo*, from plucking the Nerves up together with painful twitches.

V. 483. *Epilepsies*; *Ἐπιληψία*, Gr. the Falling-sicknels: Of *Ἐπιληψία*, Gr. to seize upon, it being a seizure of such a sort, as for the time deprives the Person afflicted therewith both of Sense and Understanding.

Ibid. *Fierce Catarrhs*; Salt sharp Rheums, and furious Distillations. *Catarrhs*, *Κατάρρhis*, Gr. a Torrent, of *Κατάρρhis*, to flow down, as Rheums do from the Head to the Labelling Lungs.

V. 484. *Intestine Stone and Ulcer*; The Stone in the Bladder or Kidneys, often attended with putrifying Ulcers. *Intestine*, *Intestinus*, Lat. inward. *Ulcer*, *Ἐλκος*, Lat. *Ἐλκος*, Gr. a Sore full of Corruption.

Ibid. *Cholic Pangs*; Pains of the *Cholic*, twisting and tearing the Guts. *Cholic*, *Χολικ*, of *χολος*, Gr. one of the great thick Guts so called, from whose fulness, either with Wind or Filth, those piercing Pains arise. *Pangs*, of *Pain*, *Pena*, Lat. *Πόνος*, Gr.

V. 485. *Demoniac Phrenzie*; Raving Madness, that looks like being possess'd by an Evil Spirit; like those who possess'd with Devils, coming out of the tombs exceeding fierce, Matth. 8. 28.

Demoniac, *Δαμονιακ*, Gr. Possess'd, and thence furious. *Phrenzie*, *Φρενής*, Lat. *Φρενής*, Gr. Madness, of *φρη*, Gr. the Mind, the Understanding, hurt and disturb'd in Feavors, by overheating the Membranes of the Brain.

Downright Madness — Manifesta Phrenesi. Mart.

Ibid. *Moping Melancholy*; A sullen silent Madness, occasioned by abundance of black adust Choler; whence *Melancholy*, *Μελαγχολία*, Gr. the Distemper takes its Name. *Moping*, dull, sullen, stupid, because their Vital Spirits are choak'd and oppress'd by black Clouds of Choler.

H h h h

V. 486. Moon-

V. 486. *Moon-struck Madness*; Madness depending on the Moon, whence whole affected with it are stiled *Lunatics*, of *Luna*, Lat. the Moon, whole Encreases augment the Malady. *Moon-struck*, Σελωένης, Gr. à Luna percussus, à Lunatic.

Ibid. *Pining Atrophie*; A continual Consumption, by some defect in those Parts that should digest and turn our Meat and Drink into wholom Nourishment. *Pining*, wasting, starving, of *Pinere*, Gr. Hunger. *Atrophie*, *Atrophia*, Gr. want of Nourishment.

V. 487. *Marasmus*; *Μαγασμός*, Gr. another kind of Consumption, proceeding from an habitual, Hectic Heat over-drying the Body, and quite consuming the Radical Moisture; of *Μαγαν*, Gr. to dry up, to parch. *Pestilence*, *Pestilentia*, Lat. the Plague, *Wide-mouthing*, that flays by wholesale.

V. 488. *Dropsies*, &c. *ὑδρόψ*, Gr. *Aqua intercus*, of *ὑδρ*, Gr. Water, which getting between the Flesh and the Skin, overflows and swells into an incurable Inundation, and at last drowns with Death.

Ibid. *Asthma*; *ἄσθμα*, Gr. the *Tissick*, a difficulty of Breathing, of *ἄσθ*, Gr. to breathe hard and hot. *Joint-racking Rheums*, *Gout* and *Rheumatism*, that rack and rend our Joints in moun, of *Πόνος*, Gr. to Row.

V. 490. *Despair rended the Sick*; They were all in so sad a condition, that they despair'd of their Recovery: *Despair*, *Desperatio*, Lat. a sad, but usual attendant on the Sick. *Despair*, Bo. 12. v. 706.

V. 496. *Compassion queld his best of Man*; Pity overcame all his Manhood; *Conquer'd* of his Courage, though he had no natural weakness, as not Born of Woman-kind, his Offspring. *Queld*, Bo. 4. v. 860.

V. 504. *Obtruded on us*; Why is Life thus forc'd upon us, without our Consent?

— *Que lucis miseris tam dira Cupido?* Æn. 6.

Degraded, Bo. 8. v. 552. *Wrested*, forc'd by violence from; of *Reissen*, Ger. to pluck from. *Obtruded*, *Obtrudere*, Lat. to force upon.

V. 510. *To such unsightly sufferings debas'd*; Humbled to such abominable Diseases, under such loathsome Loads to suffer such excessive Pains. *Debas't*, *Derbaisse*, Fr. degraded.

V. 516. *When themselves they vilified*; When they disparaged and undervalued themselves by yielding to unruly Lust. *Vilific'd*, *Vilificare*, Lat. to render Vile, *Vilū*, Lat. base.

V. 519. *Inductive mainly*, &c. *Ungovern'd Appetite*, that *Brutish Vice*, our inordinate Lusts and Desires, were the main persuasives which prevail'd with Eve to Transgress God's Command, which has made the punishment of her Posterity so *Beastly and Abominable*, suitable to her *Brutish Sin*. *Inductivē*, *Inducere*, Lat. to lead. *Abject*, mean, base; *Abjeſtus*, Lat. vile, naughty.

V. 529. *With our Connatural Dust*; Be mingled with our Original Clay! *Connatural*, Lat. of the same kind with us; *Dust* out of which *Adam* originally was rais'd.

V. 531. *The rule of not too much*; The Golden Rule of Temperance in Meats and Drinks, *Quid nimis*. Eating to support, not oppress Nature; by *Gluttonous Delight*, by pleasing of thy Palate and indulging thy Appetite; *Gluttonous*, greedy; of *Gluton*, Fr. *Gluta*, Lat. a greedy and voracious Eater.

V. 534. *Years over thy head return*; The years made by the circular Revolutions of the Heavenly Bodies, are well said to return, their Seasons moving in a perpetual round, *In ſe vertitur annus*.

V. 537. *For death mature*; Ripe for thy Dissolution, not like green Fruit with difficulty pluck from the Tenacious Tree, but ripe and ready for the Grave, *Earth thy Mother* Lat. whence thou grewst up. *Mature*, *Maturus*, ripe, thence *Matura virgo*.

V. 540. *Thy Senses then obtuse*; Thy Senses then will grow dull and blunt, their edge will be quite worn away. *Obtus*, Lat. blunted. *All taste of Pleasure must forget*.

Non eadem vini, atque cibi corpore palato

Gaudia: Nam dudum gustus perit, &c. Juv. Sat. 10.

V. 546. *The Balm of Life*; A dull, cold and dry Vapour, will overcast and cloud thy Spirits, and at last lick up the Oil of Life, and put out its Lamp, by consuming the radical moisture well assimilated to Balm, which the Jews say, is named so, *Balsamum*, as if *ἰσχυρὸν* the Lord of Oil, the principal of all Juices.

V. 549. *This combrous charge*; Of this troublesome, uneasy load. *Combrous*, of *Κομρως*, Belg. to trouble, to molest. *Charge*, *une Charge*, Fr. a burden.

V. 559. *That made melodious Chime*; That made a sweet Musical Harmony. *Melodious*, Bo. 3. v. 371. *Chime* is properly the Sound of Bells; of *Chiamare*, Ital. to call People to Church, as there is use.

V. 561. *Their Stops and Chords*; Who mov'd the Stops upon the Organ, and brook the Harp's shrill Strings. *Chords*, *Chorda*, Lat. *χορδή*, Gr. a Gut, of which the Strings of Instruments are generally made.

V. 562. *His volant Touch instill'd*, &c. His nimble Fingers, as if inspired, flew through all the various distances of Sound, &c. all proportions, low or high, Treble or Base, and through all its Parts, followed the Sounding Symphony. *Volant*, *Volans*, Lat. flying. *Instill'd*, Bo. 2. v. 935. *Transverse*, crosswise, both-ways, Bo. 3. v. 488. *Resonant*, *Resonans*, Lat. loud Sounding, either in the same Notes, either above or below; therefore exactly and graphically stiled *Resonant*, as Sounding the same Notes over again.

V. 566. *Found where casual Fire*, &c. Found at first, where Fire by chance had burnt the Woods down to the Mineral Entrails of the Earth, or wash'd from thence, by Waters, under-ground: One of which, most likely, gave discoveries of the Earth's hidden Stores. *Casual*, *Casualis*, Lat. accidental, by chance. *Ore*, Bo. 1. v. 673.

V. 573. *Fusil or Gravel*; By Melting and Carving. *Fusil*, *Fusilis*, Lat. meltable; of *Fundere*, Lat. to cast Metal. *Gravel*, of *Graver*, Fr. to Carve, to Grave.

V. 575. *From the high Hill their Seat*; That Seth and his Descendents, separated themselves from the Tents of Cain and his wicked Race, who slew the Righteous Abel, is easy to be imagined; but how they came to Seat themselves on the Hills, leaving the fruitful Plains to the Murderers, unless for the convenience of their Celestial Observations, Seth being reputed the first Initiator of Astronomy is hard to be conjectured: That there was a separation between 'em, Moses hints, *In that the Sons of God saw the Daughters of Men that they were fair*, Gen. 6. 2: which had not been so remarkable had they always convers'd and liv'd with them. The Master of the *Sobolastic History*, says, *Cain* dwelt in the Fields where he slew his Brother, but Seth in *Cordan*, a Mountain near *Paradise*. *Hist. Lib. Gen. c. 31*, whom our Author has follow'd; *Gen. Bo. 1. v. 563*.

V. 582. *A Bevy of fair Women*; A company of handsome Women. *Bevy*, of *Beva*, Ital. a Covy of Partridges: of *Bevere*, Ital. *Biber*, Lat. because they Feed and Drink together; Or of *Belle* *veve*, Fr. a goodly sight. *Gems*, *Geminae*, Lat. Jewels. *Disties*, Bo. 1. v. 449.

V. 588. *The Evening Star*; *Hesperus*, of which before:

Spargere maris mices, tibi deferit Hesperus Etam. Ecl. 8. *Harbingers*, Bo. 1. v. 13.

V. 590. *Hymen then first invol'd*; Denotes their forsaking the true God, and setting up abominable Idols. *Hymen*, or *Hymeneus*, was the reputed Son of *Bacchus* and *Venus*, and thence the Initiator of, and President over Marriages.

Hic Hymeneus erit. Æn. 4. *Invol'd*, Bo. 1. v. 13:

V. 595. *Attack'd the Heart of Adam*; Seised with pleasing violence; *Attack'd*, of *Attacher*, Fr. to lay Hands upon, to take hold of; Hence our *Law Term*, *Attachiare*, to take into Custody.

V. 597. *The Bent of Nature*; His Natural Inclination and Bias. *Portends*, Bo. 6. v. 578. *Conformity Divine*; The true resemblance of thy Heavenly Maker. *Conformitas*, Lat. likeness.

V. 610. *Of Arts that polish Life*; Of Arts and Inventions that set of and garnish Life. *Polire*, Lat. to adorn.

V. 618. *Completed to the Taste*, &c. Accomplish'd only to the highest pitch of wanton Dalliance; *Completed*, of *Complere*, Lat. to fill up. *Appetence*, *Appetentia*, Lat. Lust, Desire.

V. 620. *To trouble the Tongue*; To talk wittily, and look wantonly. *Troule*, of the Belg. *Drollen*, to rous, to turn.

V. 622. *Titled them the Sons of God*. The Posterity of Seth, for their Religious Observation of Gods Holy Worship, were by Moses stiled the *Sons of God*; as the Descendents of Cain and his perverse Posterity, the *Sons and Daughters of Men*, according to the best Interpretation of his Words; The *Sons of God* saw the *Daughters of Men*, that they were fair, Gen. 6. 2. *Titled* them, gave 'em the Name and Title of, *Timulare*, Lat. to Style, to Entitle. *Ignobly*, *Ignobiliter*, Lat. disgracefully.

V. 625. *Of these fair Atheists*; To the Smiles and Snarcs of these fair Unbelievers. *Atheists*, *Athei*, Gr. are such as either believe there is no God, or live as if there were none: As the Apostle says, *Being without God in the World*, Eph. 2. 11. The *Trainet*, the Allurements; of *Trainere*, Fr. to draw after, to entice.

V. 632. *The tenor of Man's Woe*; The constant course of human Woe is still the same. *Tenor*, Lat. a settled State and Order, a regular proceeding, *a tenendo*, Lat. from holding on. *Tenor unus*, *Alteris estisque constant*. Plin.

V. 634. *Mans Effeminate slackness*; Mans Misery takes its rise from his Remissness, from Folly and weak Wantonness, that loosen his Understanding, betray his Judgment, and enervate his superiour Gifts and Powers. *Effeminate*, *Effeminatus*, Lat. Womanish, soft. *Territory*, *Territorium*, Lat. (of *Terra*, Lat. the Ground) is any considerable space, within the Command of Prince or State.

V. 641. *Concourse in Arms*; *Concursus ad Arma*, Lat. an Assembly of armed Troops: *Concursus*, Lat. a running together, a sudden Assembly.

V. 642. *Giants*

- V. 643. *Giants of mighty Bone*, &c. *Giants of mighty size*, and daring undertaking. *Bo. 3. v. 463. Emprise*, an old word for *Enterprise*, Fr. an undertaking. *Mustering*, Bo. 2. v. 120.
 V. 646. *A Band Select*; A Commanded Party. *Band*, Bo. 1. v. 336. *Select*, Bo. 2. v. 120.
Forage, *Fourage*, Fr. Fodder for Cattle. *Booty*, *Butin*, Fr. *Butino*, Ital. Spoil, prey.
 V. 652. *With cruel Tournament*, &c. With bloody onset and dire shock the Horleimen engage.
Tournament, *Torneamento*, Ital. the wheeling of Horleimen; of *Torneare*, Ital. to turn, to turn in
 compals. *Squadron*, Bo. 1. v. 356. *Pastur'd*, fed; Of *Pastura* & *Pascere*, Lat. to feed.
 V. 654. *The ensanguin'd Field deserted*; The Bloody Field of Battle, forsaken; by the
 quist fled, by the Victors following the pursuit. *Ensanguin'd*, *Sanguin*, Fr. *Sanguineus*, Lat.
 Bloody. *Caravasser*, Bo. 10. v. 277. *Deserted*, *Desertus*, Lat. forsaken; of *Desere*, Lat. to
 leave.
 V. 656. *By Battery, Scale, and Mine*; Attack 'em by *Batteries*, beating down their Walls,
 as did the Romans by their Rams, or as now by Cannon; Of *Batre*, Fr. to beat down, to
 batter. *Scale*, by Scaling Ladders, assaulting 'em by *Surprise*; Of *Scala*, Lat. a Ladder, thence
Scalado; Or by *Mines*, digging under the Foundations of their Walls, and by the force and
 fury of Powder, overthrowing them; of *Miner*, Fr. to dig under ground. *Serge*, *Sierg*, Fr.
 of *Sedes*, Lat. a Seat, an Army that Besiegeth a place, is said to sit down before it. *Escepi*,
 Bo. 2. v. 132. *Assaulting*, Bo. 1. v. 277. *Fav'lin*, of *Faculum*, Lat. a Dart, or Spear, *fab-*
pluvius, Bo. 1. v. 171.
 V. 659. *Gigantic Deeds*; Great Actions, mighty Exploits. *Gigantic*, *Giganteus*, Lat. great.
Gigat, Lat. a Giant. *Scepter'd*, *Harals*, Bo. 1. v. 752. bearing *Scepters*, the Emblen of their
 Authority. *Harangues*, *Des Harangues*, Fr. Orations, set Speeches.
 V. 664. *In factious opposition*; But quickly Factious Parties thwart and contrary one another,
Factious, of *Faction*, Bo. 2. v. 32. *Opposition*, *Oppositio*, Lat. Resistance; Of *Opponere*, Lat. to
 be against.
 V. 666. *Of Wise Deport*; Of Grave and Prudent Behaviour; *Deport*, *Departement*, Fr. Car-
 riage, Behaviour. This Prudent Person was Enoch. *Explodea*, Bo. 10. v. 546.
 V. 670. *A Cloud descending snatch him*, and Enoch walked with God; and he was not, for God
 took him, Gen. 5. 24. By Faith Enoch was Translated, that he should not see Death, and was not
 found, because God had Translated him, Heb. 11. 5.
 V. 679. *Of whom such Massacher*; Of whom, but of their Brethren do they make such terrible
 Havock, and universal Slaughters? *Massacher*, Fr. *Massacre*, a great Slaughter; Of the Ital.
Mazzare, *Amazzare*, to kill; of *Mazza*, Ital. a Club, a Mace: But I rather think, of *Mis-*
Sacra, the Holy Mass; for propagating of which, the most abominable *Massacres* of *Mis-*
 have been made. *Juvenal* has justly exposed Mankind's inhumane Cruelty to their own kind
 beyond the Natural Ferity of Wild Beasts.

Seu inter se convenit ussi
 Ast homini ferrum lethale incute nefanda,
 Produxisse parum est; &c. Sat. 5.

- V. 682. *Had not Heav'n rescu'd*; Had not God delivered them out of their hands. *Rescu'd*
Rescurre, Fr. to deliver, to free; of the Lat. *Re* and *Excurre*: Hence *Rescure*, *Rescure*, Lat.
 the Law Term for an illegal setting a Person, or thing seized, at liberty. *Ill-mated*, ill-jointed
 of ill, evil, and mate, a companion.
 V. 687. *Produce prodigious Births*, &c. When the Sons of God came in unto the Daughters
 Men, and they bare Children to them; the same became mighty Men, of old Men of Renown, Gen. 6.
 From whence Interpreters infer, That the Sons of Seth, titled the Sons of God, by their Temper-
 rate and Virtuous lives, were bigger and larger of size, than the enervated and wasted Sons of
 Cain, exhausted by their vicious Intemperance; that from the mixture of the Godly and
 goodly Sons of Seth, with the Debauch'd Daughters of Men, sprang a Race more Robust, and
 Mighty than their decay'd Progenitors, esteem'd Giants, being as perverted and wicked, and
 and bloody, as strong, potent, and able of Body; which our Author calls *Prodigious Births*, be-
 cause the enormity both of their Bodies and Minds, mighty and malicious. *Archiv'd*, Bo. 2. v. 34.
 V. 700. *The Seventh from thee*; Enoch; That is in the Holy Lineage of which our Saviour was
 to come. *Adam*, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, *Jared*, *Enoch*. *Enoch* also the seventh from
 Adam Prophesied of these things, Jude 5. 14. Gen. 5. 19. and Luk. 3. 37. 38. *Rept*, *Reptus*, Lat.
 march'd away.
 V. 703. *The Brazen Throat of War*; The Trumpets, Wars hoarse voice, were heard among
 Trumpets and Instruments used to incite Men to Battle, were usually made of Brass.

Are cive viros, martemque accendere cantu. Æn. 6.

- Follity*, *Folieté*, Fr. mirth. *Proflutring*, *Proflutere*, Lat. to become common.
 V. 717. *Where passing fair*, &c. Where any extraordinary Beauty enticed 'em; *Pass-*
 fair, that exceeded the ordinary, as if surpassing.
 V. 719. *A Reverend Sire*; Noah, who found Grace in the Eyes of the Lord, Gen. 6. 3.
 V. 724.

- V. 724. *To Souls in Prison*, &c. By whom our Saviour Preach'd to the Spirits in Prison,
 (bound and chain'd under the dark Delusions of Sin,) which sometime were disobedient, when once
 the long-suffering of God waited in the days of Noah, 1 Pet. 3. 19, 20.
 V. 730. *Measured by Cubit*; Noah's Ark: The length shall be 300 cubits, Gen. 3. 15. *Cubit*,
Kubitus, Gr. the length from the Elbow to the end of the middle Finger, generally.
 V. 735. *Came seven and Pair*; Seven of the clean Brasts, such as were used in Sacrifice, that
 Noah might have at least an odd one to offer in grateful Thanksgiving for his Deliverance. And
 one of beasts not clean, Gen. 7. 2. Gen. 8. 20. *Infect*, Bo. 4. v. 704.
 V. 737. *God made fast the Door*. And the Lord shut him in, Gen. 7. 16. *His three sons*, and
 their four wives, v. 13.
 V. 738. *The South Wind rose, and with black Wings*;
 ----- *Madrid nunc evolat alii*
Terrilem picea tellus caligine voluit
Barba graon nimbus; comis fluit unda capilla
Fronte sedent nebulae: rotant pennaeque sonant. Met. 1. 1.

- V. 740. *To their Supply*; To their Aid and Encrease: Of *Supply*, Fr. to furnish, to store.
Dark, of *Dafter*, Ger. dark.

Alimentaque milibus addunt. Ibid.

- V. 743. *Like one dark Ceiling flood*; The Heavens overcast, like one great cloudy Ceiling
 shew'd. *Ceiling*, or *Cieling*, of the Ital. *Cielo*, Lat. *Celum*; and from thence any lofty Roof,
 that interpoles between us and it.
 V. 746. *With beaked Prow*, &c. With its pointed Prow ran a-tilt o'er the Waves. *Beaked*,
 of *Bea*, Fr. a Bird's Bill. *Prow*, *Proie*, Fr. *Proda*, Lat. *Proda*, Gr. *Πρόωγ*, the Head of a
 Ship. *Tilting*, moving to and fro, of *Taltrian*, Sax. to shake, as *Tilters* do their Laun-
 ces.
 V. 747. *All Dwelling: else*;
 ----- *Pressaque labant sub gurgite curres.* Met. 1.

- V. 750. *Sea without Shoar*;

Omnia pontum erant, decant quoque littora ponto. Ibid.

- Stabled*, *Stabulare*, Lat. to house Cattle. *Imbark'd*, *Embarqué*, Fr. on board.

- V. 756. *Depopulation*; An universal Dispeopling of all the World at once, *Depopulatio*, Lat.
 V. 765. *Each Day's Lot enough*, &c. Sufficient unto the day is the evil thereof, Matth. 6. 34.
 Lot, chance, share.
 V. 767. *The Burden of many Ages*; Those Evils, that by the Ordinance of Heaven, and
 God's Dispensations, are to be Punishments of many Generations yet to come. do all this mi-
 nute, at once fall heavy upon me, my Foreknowledge affording 'em untimely Birth, to torture
 me before they are in being with the most cruel, killing Thought, that one Day they most
 certainly must be. *Dispens'd*, *design'd*, of *Dispensare*, Lat. to dispose. *Abhorres*, Bo. 2. v. 442.
 V. 775. *In Apprehension then in Substance*; The Notion and Foreknowledge of an Evil, that
 certainly will come to pass, will be as painful as the feeling it, tormenting us by advance, often
 for once. *Apprehensio*, Lat. Conceits, knowledge.
 V. 779. *Wandering that watry Desert*; Wandering o'er that watry Wilderness, that yields no
 supply. *Desert*, Bo. 7. v. 314.

Quibus unda pepercit,
 Illis longa domant inopi jejunia viæ. Met. 1.

- V. 795. *Hostile Deeds in Peace*; Wrong and Oppression, that often are the Offspring of
 Luxurious Peace. *Hostile*, *Hostilis*, Lat. of Enmity.
 V. 802. *Worldly and dissolute*; Worldly or wantonly; *Dissolutus*, Lat. debauch'd, or loose
 of Life. *Præfise*, learn, *Præfiquer*, Fr. *Præxi*, Lat. *Præxi*, Gr. *Πραξι*, Gr. Exercise.
 V. 807. *The only Son of Light*, &c. A Graphic Description of Righteous Noah. *Divided*,
icorn'd, Bo. 2. v. 191.
 V. 818. *A wondrous Ark*; Of *Arca*, Lat. a Chest, any close and capacious hollow, in which
 things are kept safe. *Quod arceat fures*, says Varro.
 V. 820. *Devote to universal Rack*; The World design'd for universal Deluge, destin'd univer-
 sally to be drown'd. *Rack*, should have been printed, *Wrack*, implying the general Punish-
 ment by the Flood, wherein the whole World at once suffered shipwreck. *Devoir*, Book 3.
 vers. 268.

V. 822. *Selett for Life*; Chosen by God's great Goodness, to be saved from the general Destruction. *Selett*, Bo. 8, v. 513.

V. 823. *All the Cataracts of Heaven*; All Heaven's Flood-gates were for open, called by *Moses*, The windows of Heaven, Gen. 7. 11. of which the most reasonable account is, That the middle Region of the Air, the Generative Womb of Rain-water, was against the Day of that dismal Deluge, stored with vast quantities of Vapours, and multitudes of black, thick Clouds, which being converted into Water, came rushing down, like so many tumbling Torrents falling from Heaven. *אֲרָבֹת*, the word interpreted, *Windows*, and *Cataracts*, seem to belong to the *Bed-chambers of the Rain*, since used in other places of Scripture in relation to it, as 2 King. 7. 2. and by Malachi, *Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour out a blessing*, &c. c. 3. v. 10. means of moderate Rain, and seasonable Showers. *Cataracts*, Bo. 2. v. 176.

V. 825. *The Fountain of the Deep*; The *רִבּוּי מַיִם* of *Moses*, All the fountain of the great deep, Gen. 7. 11. By which, tho' most Commentators understand, the vast Abyss and General Assemblies of Waters, contain'd in the Earth's many and mighty Caverns, the fourie and five port of the Seas, and which in the days of the Deluge being let loose, heav'd 'em above and beyond all their Bounds; yet divers of the Fathers, by this Great Deep, take the Waters above the Firmament mentioned, Gen. 1. 7. to be meant; and that without their spouting down their *Crystalline Cataracts*, there could not have been, by whatever quantities of Rain or condensation of the Aërial Region, so vast a *Wilderness of Wet* produced, as to have overwhelm'd the whole Earth, 15 Fathoms above the highest Hills: And tho' this Opinion saveth 'em, not only to open the Windows of Heaven, but to make wide and unanswerable Breaches through the Inferior Orbs; nay, and to make use of God's high hand, to deprecate the motions of these Waters, which could not in 40 days, no not in 100 years falling, have prevailed so eminently over the haughty Hill, (as Dr. Gregory, one of its Maintainers, confesses) according to received Nature, and the ordinary course of Motion; yet fortifying their Opinion by divers Texts of Scripture, as, of God's *laying the beams of his chambers in the great waters*, Psalm 124. and that of the Angel, *How many springs are above the firmament?* 2 Esdr. 4. 7. they seem to satisfy themselves in that, of which no Man can be sure. If the *Astronomical Supposition*, (that the Earth compared with the Heavens, is but a Spot, a Point,) have any Truth in it, 'tis easy enough to imagine, how the greatest part of the vast Aërial Expanse, condens'd into continual Rains, and assit'd by the Sea, and all its Subterraneous Sources, might raise so vast an Inundation, able to over-run the whole Earth with that dreadful Inundation.

V. 826. *Heave the Ocean to stirp*; Shall swell the ocean, to invade Earth's Territories beyond Nature's Laws and Boundaries. *Usurpare*, Lat. to seize upon what is not our own: A word well chosen, to express the Preternatural Invasion of the Waters over the Dry Land's ancient Right. *Ocean*, Bo. 1. v. 202. *Inundatio*, Lat. the overflowing of the Sea.

V. 830. *Puff'd by the burn'd Flood*; Great Rivers are by the Poets express'd in the Shape of Bulls, and rid'd Horned, to denote the strength and violence of Torrents.

Sic tauriformis voluit Ausidus. Hor. Carm. 4. Od. 14.

— *Gemina aurum taurino cornua vultu*
Eridanum — Geo. 4.

Corniger Hesperidum Fluvius Regnator aquarum. Æn. 8.

Well then may our Author suppose, the Deluge, that General Assembly of all the Seas, and all other Tributary Rivers, able to displace Paradise. *Verdure*, of *Verdure*, Fr. greenness: *Verdure*, Lat. *adrift*, driven away.

V. 832. *Down the great River*; Down the great River Tigris, into the Persian Gulf, where it emptieth his open mouth.

V. 833. *An Island Salt, &c.* Salt, according to its situation in the Sea: *Isula quæ in salibus* Sir Walter Raleigh is of opinion, That the Flood, might spoil the Beauty, and destroy the Plenty of Paradise, but not so displace and remove it, from its Original Site, but that it may still be very well known. *Hinnit*, Bo. 3. v. 27.

V. 834. *Seals and Orcs, and Sea-mews clang*; Now frequented by Sea-monsters, and wild Birds. *Sealer*, of *Sel*, and *Selund*, Dan. a Sea-calf: *Pboca*, Lat. *Orc*, of *Opis*, Gr. a great Fish, Enemy to the Whale. *Sea-mew*, a Sea-bird so called, of *Sea* and *Mew*, a word coin'd of their Note. *Clang*, Bo. 7. v. 422. *Attributer*, Bo. 8. v. 563.

Nunc ibi deformes possunt sua corpora Pbocæ. Met. 1.

V. 839. *Hull on the Flood*; Swim to and fro on the Deluge. *Hull*, of *Hullen*, Belg. *trava* space. *Abated*, grew less, of *Abatre*, Fr. to beat down.

V. 841. *Driven by a keen North Wind*; The North is a clearing Wind, that dissipates the Clouds, thence said to blow dry; and therefore by Ovid, in *Deucalion's Deluge*, lock'd up.

Protinus Æolus Aquilonem claudis in auris,
Et quæcumque fugant indultas flamina nubes. Met. 1.

— *Nimbisque aquilone remorât*. Ibid.

V. 842. *Wrinkled the face of Deluge*, Gen. 8. 1. Made the Deluge grow wrinkled, signs of its decaying and growing old. *Wrinkles* metaphorically (tho' natural to Water furrow'd with the Wind) applied to the decreasing Flood; being the marks of old Age, preying on the plumpness of Faces formerly fine and smooth. *Deluge*, Bo. 1. v. 68.

V. 843. *The Sun on his watry Glass*; The Sun warming the Waters, by beholding his glorious Face in that large Looking-glass, exhaled great quantities of 'em by his Potent Beams.

Ergo ubi diluvio tellus lutescentia recentis
Solibus ætheris, atque recanduit assu. Met. 1.

V. 846. *To tripping Ebbs*; Which made the mighty Flood shrink from a vast Universal Lake, to a lost gentle Ebbs that insensibly stole away. *Tripping*, of *To trip*, to go softly on the Toes end, of *Tripidare*, Lat. to dance. *Lake*, Bo. 1. v. 229.

— *Flumina subsidunt*. Met. 1.

V. 851. *Top of Trees as Rocks*; Which expresses the Sea-Scene better than Ovid's:

Postque diem longam nudata cacumina silvæ
Ostendunt — Ibid.

V. 854. *A Raven flies*, Gen. 8. 7.

V. 856. *A Dove sent forth*, &c. Gen. 8. 8, 10.

V. 859. *An Olive Leaf, Pacific Sign*, Gen. 8. 11. Sign of Peace, of God's Mercy to Mankind; the Olive was sacred to Pallas, and born by those that sued for Peace, as being the Emblem of it and Plenty.

Placiam paci nutrior olivæ. Geo. 2.

Rami velatos Palladæ omnes. Æn. 7.

Pacificæ, Pacificus, Lat. Peaceful.

V. 865. *A Bow conspicuous with three list'd Colours*; A Bow remarkable for its gawdy Verge, stain'd with three shaded Colours. *Three list'd Colours*, like a List of three Colours. *List*, of *Lez*, Fr. the edge or brim of Cloth. *Conspicuous*, Bo. 2. v. 258. *Erst*, Bo. 1. v. 359.

V. 879. *Distended as the Brow of God appear'd*; Arched like the Eye-brows of God reconcil'd, as many things are spoken of God, after the manner of Men. *As his eyes*, are said, to behold, and his eye-lids to try, the children of men, Plal. 11. 4. *Distended*, *Distensus*, Lat. stretched out.

V. 880. *As a floury Verge to bind*, &c. Or do those colour'd Streaks in Heaven serve like a flourish'd Border, to bind up the bottom of that watry Cloud, lest it should break, and wet the Earth again? *Verge*, of *Virga*, Lat. a Twig, of which Bandages are made. *Fluid*, Bo. 7. v. 236.

V. 883. *Dextrously thou aimest*; Thou judgest luckily, or properly. *Aimest*, taking aim at a Mark, being something like giving a guess at things. *Dextrously*, *Dexterè*, Lat. happily.

V. 886. *Grieved at his Heart*. It repented the Lord that he had made man on the earth, and it grieved him at his heart, Gen. 6. 6.

V. 887. *The whole Earth fill'd with Violence*, &c. God looked upon the earth, and beheld it was corrupt, and the earth was filled with violence, Gen. 6. 11, 12.

V. 891. *And makes a Covenant, &c.* And I, behold I establish my covenant with you, and with every beast of the earth, &c. Neither shall all flesh be cut off any more by the waters of a flood, neither shall there be any more a flood to destroy the earth, Gen. 9. 9, 10, 11.

V. 895. *A Cloud, will therein set his triple-colour'd Bow*; That the Rain-bow, and its various Colours, proceed from the Reflection of the Sun's Beams, beaten back by a watry Cloud opposite to him, taking its Arch'd Figure from his circular Face, is the general Opinion, as has before been hinted. The cause of its three most distinct Colours is thus assigned; Its deep full Red proceeds of the Sun's bright Beams reflected from the Clouds greatest opacity, or thickness; The Green, of that part next to the most opaque, and the light Red [Purpureous Colour], of the thinnest and easiest pierc'd part of the Cloud. *Vall. de Sac. Phil. c. 9. Twisp. Book 3. vers. 750.*

V. 897. *And*

V. 897. And call to mind his Covenant. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature, of all flesh that is upon the earth, Gen. 9. 16. That the Rainbow was seen in the Clouds since before the Deluge, is not to be doubted, because its Natural Causes were then in being, the Sun shining on opposite Clouds: But God made choice of it for a sign of his Covenant with Noah and his Posterity, it being naturally the most fit and proper, as the Token of decreasing Rain, as never to be seen but when the Clouds are thin, and the cheerful Sun shines on them; as Vallart has well observed, c. 9. Those that suppose the Rainbow was, at God's Covenant with Noah, first set in the Clouds, are forc'd to believe, that till the 600 years of his Life, God had not caused it to rain on the Earth, but water'd it with Mists, or by overflowing of Rivers, as Egypt by the Nile, otherwise it must have been there before. Of which Opinion, among others, the Learned Dr. Gregory seems to be, ch. 23. on Gen. 1. 7.

V. 898. Day and Night, Seed-time, &c. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease, Gen. 8. 22.

V. 899. Till Fire purge all things new; Refining them, like Gold by Fire, at the last Day: Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness, 2 Pet. 7. 12, 83. This last Purgation by Fire, is mistaken by Mr. Hog, and oddly render'd Lustralibus undis, Cleansing Waters; contrary to the plain words of our Poet, and the express Promise made by Covenant with Noah.

NOTES

NOTES

On MILTON'S

PARADISE Lost.

BOOK XII.

Verse 1. **B**ates at Noon; Refreshes himself with necessary Food. To bate, or rather, bait, is, to feed; of Baissé, Belg. Meat. Noon, Ital. Nona, Mid-day, à nona dies hora, The ninth hour of the day, at which the Romans used to eat. Interpose, Bo. 2. v. 737. Pau'd, Bo. 5. v. 64.

The first Five Verses of this Book are omitted by Mr. Hog, in which, tho' the Simile be modern, yet is it neither mean, unseemly, nor untractable in turning.

As one who in his Journey bates at Noon
Tho' bent on speed, so here th' Archangel pau'd
Betwixt the World destroy'd, and World restor'd,
If Adam aught perhaps might interpose;
Then with Transition sweet, new Speech resumes.

Interrumpit iter, media ceu sole viator
Accelerans licet, ut visum viragum refectus
Sit post exorcere viam, hic Archangelus basit
Inter demersum medium, mundumque renatum,
Forte rogatus ceu responsurus Adama;
Deinde habili nexu, seriemque & verba resumpsit.

V. 5. Then with Transition, &c. Then handily passing on, the Archangel renew'd his Discourse. Transition, Transisio, Lat. passing over, or forward, of Transire, Lat. to go over; used here for passing from one thing to another in discourse. Relate, Bo. 1. v. 746. Sourc, or Source, Bo. 11. v. 169.

V. 18. Labouring the Soil; Ploughing the Earth, Tilling the Ground, of Laborem, Lat. to take Pains with: Hence Country Employments, and Rural Business, are by Virgil stiled,

Hominumque bovinumque labores
Versando terram experti — Geo. 1.

Soil, or Sowl, Solum, Lat. the Ground.

K k k k

Ibid.

Ibid. Reaping plentiful Crop; Gathering happy Harvests of Corn, Wine, Oyl, &c. abounding, of Plenty, Lat. full. Crop, of the Verb, to crop, to gather, Lat. Carpere, *Harvest*.

V. 26. *With fair Equality, &c.* Who not content to live in that equal condition which comes Brethren. That all Primitive and Natural Power was Paternal, that is, the Authority of Families had over their Descendants, is undoubted; whence the Head of every Tribe was its Patriarch, governing all its Particulars for their common Peace, and mutual Support, according to the Dictate of right Reason, the Law of Nature, under whom all the Subjects were of the same common size, and equal condition, as being Brethren. Which is evident from Holy Writ, where Noah, who was the Universal Patriarch of Mankind after the Flood, as Adam was before it, denounc'd the Dominion of Brethren over one another. A Curse on the Posterity of wicked Cham. *Cursed be Canaan: a servant of servants shall he be unto his brethren*, Gen. 9. 25. Equality, *Aequalitas*, Lat. likeness of Condition. *Paternal*, *Paterfamilias*, Lat. of a Brother.

V. 27. *Will arrogate Dominion*; Will take upon himself undeserv'd Power. Not deserv'd by him as more Worthy, Wise, or Virtuous, than his Brethren, over whom he shall usurp unjust Authority. *Arrogate*, *Arrogare*, Lat. to lay claim to, to assume. *Dominion*, *Domus*, v. 978.

V. 29. *Concord, and Law of Nature*; Utterly displace peaceful Agreement founded on Nature's Laws. The Law of Nature, is that Rule of Rectitude, which God has implanted in the very Nature of Man, resulting from his Reason, known to all, and obliging all Mankind. *Lex est natura vis, mens, & ratio prudentis, Juris atque Injurie regula. Non scripta lex, sed natura quam non didicimus, accepimus, legimus; verum ex natura ipsa arripimus, habemus, expugnamos ad quam non docti, sed facti: non instituti, sed imbuti sumus.* As Cicero excellently, *Pro Mili*. Dispossess, *Disposseder*, Fr. to put out of Possession, of the Privative *Dis*, and *Possidere*, Lat. to enjoy, to use. *Concord*, *Bo. 2. v. 498*.

V. 30. *Hunting and Men not Beasts*; This proud, ambitious Man, is by Holy Scripture stiled, *A mighty hunter*, Gen. 10. 9. Hunting being a Preparatory Exercise, both as to the Fugitive, and Fury of the War, a Preliminary to the slaughter of Mankind, by that of Wild Beasts: As Xenophon observes in the first Book of his *Kyropedia*.

V. 34. *Before the Lord*, Gen. 10. 9. So famous for his Power, that he became Proverbial. Most Interpreters take the words, *Before the Lord*, in the worst sense, as our Author does, in despite of Heaven; others expound 'em, *Under Heaven*, from Heaven claiming second Sovereignty, taking upon himself all Authority next under God. Nimrod, says St. Hieron, *arripuit imperium primum in populo tyrannidem*: In traditi: Hebr. in Gen. *Despote*, *Bo. 10. v. 1044*. *Tyrannus*, *Tyrannicus*, Lat. *Tyrannus*, Gr. cruel, like a Tyrant.

V. 36. *From Rebellion shall derive his Name*. Nimrod, נִמְרוֹד, Heb. of נִמְרֹד, to rebel, as being the Arch-rebel against the Universal Law of Nature, which allowed only of Paternal Power. This Nimrod is with great probability thought to have been the ancient Belus, the Builder of Babylon, and Father of Ninus, as well from Gen. 10. 10. *And the beginning of his kingdom was Babel*; by the 70. render'd Babylon, as from Profane Authority. *Tyrannus*, *Tyrannicus*, Lat. *Tyrannus*, Gr. to Govern Arbitrarily.

V. 40. *From Eden towards the West*. And it came to pass, as they journeyed from the east Gen. 11. 2.

V. 41. *Wherein a black bituminous Gurge*. That they found a plain in the land of Shinar, Gen. 11. 2. *And slime had they for mortar*, Ibid. v. 3. This Plain of Shinar, near Babylon, is famous for a great Pool, out of which much bituminous clammy Slime is gather'd. *Babylon locus est amplissima magnitudine, habens supernatanti liquidum bitumen: qua bitumine & lacere utitur, structum murum Semiramis Babylonem circumdedit*. Vitruv. 1. 8. c. 3. *Bituminosa*, *Bo. 10. v. 562*. *Gurge*, of *Gurges*, Lat. a Gyrgas, a Pool.

— Mater, qua gurgiti hujus
Ima tenes — Geo. 4.

This black Bituminous Pool, is by our Poet stiled, *The Mouth of Hell*, for the same Reason that the *Lago d' Averno*, between *Bajæ* and *Puteoli* in *Campania*, was for its Sulphureous Streams mix'd with Sulphur, Nitre, and Bitumen, called, *Alra Ostra Diti*: Geo. 4.

V. 44. *Whose top may reach to Heaven*. Let us build us a city and a tower, whose top may reach to heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth. Gen. 11. 4. *Whose top may reach to Heaven*, that is, of a vast and incredible height. *Dispersus*, Lat. scatter'd abroad.

V. 51. *Comes down to see their City*. Gen. 11. 5. Spoken of God, after the manner of Men and denotes in Scripture the greatness of the Provocation, and the immediate approach of the Punishment: *Because the cry of Sodom and Gomorrah is great, I will go down, &c.* Gen. 18. 20.

V. 52. Ob.

V. 52. *Obstruct Heaven's Towers*; Before their Tower was rais'd high enough to hinder his Prospect from Heaven's lofty Towers, said in Derision. *Obstruct*, *Obstruere*, Lat. to stop up, to dam up: *Struere* *quadam obstruere*. Derision, *Bo. 5. v. 736*.

V. 53. *A various Spirit to raise their Native Language*; In derision of their proud and impious Attempt, God set upon their Tongues a various Spirit; a Spirit and Breath of Confusion, which made 'em quite forget that which had, till then, been the Universal Language, and turned and tuned their Tongues to different Speeches not heard before, with which he inspired on the sudden the Families and Tribes proceeding from the three Sons of Noah. *Hoc nempe modo Linguarum illa confusio, & diversio facta est: Primo quidem fecit Deus omnes illos homines (præter Hebræos & familiam ejus) oblivisci primæ lingue, quæ antea fuerat hominum communis. Deinde pro diversitate illarum gentium, quæ tribus ex filiis Noë progeniata concurrebant ad edificationem Civitatis & Turris, diversos habitus variarum linguarum, mentibus eorum infudit Deus. Pererit Gen. A Miracle, no less wonderful this, of dividing the one Universal Language into so many, and all sorts of Tongues and Languages in the Apostles mouths on the Day of Pentecost, *Act. 2.* in order to reunite all the Inhabitants of the Earth into one Faith and Holy Communion, as the same Author observes. *Ref. Bo. 1. v. 362*.*

V. 55. *A jangling Noise*; A scolding clamour of Words not understood. At the confusion of Tongues strange was the Astonishment, and mighty the Mockery and Madness, that befel so vast a Multitude in one moment, distracted as if deriding one another with their jangling, unintelligible Noise. *Jangling*, of *Jangler*, Fr. to scold; or *Janken*, Belg. to bark and bawl at one another: Well stiled, *A hideous Gable*, a dreadful Prattle, an astonishing Din. *Gable*, of the obsolete *Javiler*, Fr. of *Jaron*, a Jay, a noisive Bird; or of *Habler*, Fr. *Habler*, Span. both of *Fabulari*, Lat. to Prate, to tell incredible Stories. *Hideous*, *Bo. 1. v. 46*.

V. 58. *Not understood*; That they may not understand one another's speech, Gen. 11. 7. *Hubbub*, *Bo. 2. v. 951*. *Din*, *Bo. 6. v. 403*.

V. 61. *The Work confusion named*; בבל, Confusion, of בבל, to confound. And they left off to build the City; therefore is the name of it called Babel, because the Lord did there confound the language of all the earth, Gen. 11. 8, 9. *Ridiculous*, *Ridiculus*, Lat. Reproachful. *Extrabale*, *Bo. 2. v. 681*.

V. 68. *Over Babel*, Fish, Fowl, Dominion absolute, Gen. 1. 28. *God's Donation*, his Deed of Gift to Mankind, and the Delegacy of his Power over his Irrational Subjects. *Donation*, *Donatio*, Lat. a Gift. *Usurp'd*, *Bo. 1. v. 514*.

V. 71. *Human left from human free*; Left Mankind in full and free possession of their Liberty. *Rationalem factum ad imaginem suam, voluit nisi irrationalibus dominari, non hominem habere, sed hominem pecori.* Aug. c. 15. l. 19. de Civit. Dei.

V. 74. *To God his Tower intends Siege and Defence*. The common Opinion is, That the Tower of Babel was, by Nimrod and his Adherents, intended to secure 'em against any second Deluge; grounded on that which Josephus has recorded of him, c. 5. of *Bo. 1.* of his *Antiq.* That he projected them to raise a Tower beyond the reach of the Waters, nay such an one as should reach to Heaven, and give 'em opportunity of Revenging the Destruction of their drowned Progenitors: For which, there being no Foundation in the Historical Relation of Moses, Gen. 11. our Author thought it fitter to come out of Adam's, than the enlighten'd Angel's mouth. *Gigas ille Nemerod erigebat cum suis popularibus turrim contra Dominum, quæ est impia significata superbia.* St. Aug. 1. 16. c. 4. de Civit. Dei. *Encroachment*, *Accroachment*, Fr. a hooking in, and plucking to, of what is another's Right. *Defiance*, *Bo. 1. v. 869*.

V. 78. *And famish'd of Breath, &c.* And starve him for want of Breath, if not of Bread? Some Mountains so far exceeding the Clouds, that the Air is there so thin and refined, as not to be drawn by Human Lungs, at least not without great difficulty, and for a short space. *Famish'd*, *Starves*, of *Fames*, Lat. Hunger, Famine.

V. 82. *Rational Liberty*; To destroy the freedom of Mankind (as Rational Creatures) founded in Reason. *Original Lapse*, since thy first Fault and Failing. *Original*, *Bo. 1. v. 592*. *Lapse*, *Lapsus*, Lat. a Fault, an Offence, of *Labi*, Lat. to offend, to slip; *Sin* is often stiled, *Backsliding*.

V. 85. *With right Reason dwells Twin'd*; Twisted together with upright Reason, the Souris and Soul of all true Liberty. *Twin'd*, of the Ger. *Twinech*, to twist, or double. *Individual Being*, cannot subsist, separate from her: *Dividuum*, Lat. that may be separated.

V. 86. *When Reason is obscur'd, &c.* When a Man suffers his Reason to be discountenanc'd or slighted, immediately an Invasion of violent Lusts, and headstrong Desires, an Insurrection of unruly Passions, usurp upon her Sovereignty, and degrade the Man (till that mad Minute free) to meanest Slavery. No wonder then, if God in his just judgments suffer him to lose his outward Freedom also, who has forfeited to such vile Powers his inward Liberty, *subject to Vice, and self enslav'd*. *Obscur'd*, *Obscurare*, Lat. to darken. *Upstart*, an excellent Epichete for our Passions so suddenly rais'd, and oftentimes from small and unknown Causes, and of mean Original. *Servitude*, *Servitudo*, Lat. Slavery. *Reduce*, *Bo. 10. v. 727*. *Subject*, of *Subjicere*, Lat. to bring under. *Enslav'd*, *Bo. 6. v. 181*.

V. 93. Fir-

V. 98. *Virtue which is Reason*; Reason which is given us for our guide, must be of kin to our Lives is fit and decent to be done. *Virtus est recta Ratio, & animi habitus, nature made rationalis*. Cic. in *Tul.* Decline so low, debase themselves so far; of *Declinare*, Lat. to go down.

V. 99. Some fatal Curse annex'd; Some Curse following their Folly as a just and necessary Punishment by Heaven's appointment. *Fatalis*, Lat. unavoidable. *Annex'd*, *Annexus*, Lat. tied fast to. *Deprives*, Bo. 9. v. 838.

V. 101. The irreverent Son; Witness Cham the Father of Canaan, and shameful Son of Noah, who for the Reproach done to his Father, by discovering his Nakedness, heard the heavy Curse pronounced by him on his wicked Posterity, the Canaanites: Cursed be Canaan; a servant of servants shall he be unto his brethren, Gen. 9. 22, 25. Avert, of *Avertere*, Lat. to turn away. To *Select*, *Selegere*, Lat. to choose.

V. 113. A Nation from one faithful Man. Abram, I will make of thee a great nation, and I will bless thee, and make thy name great. Gen. 12. 2.

V. 115. Bred up in Idol-worship; Bred an Idolater, and living among them in Chaldea, on the side Euphrates, Bo. 1. v. 420. *Residing*, living, of *Residere*, Lat. to abide, remain.

The Opinion of Abraham's being Educated in Idolatry, (tho' much controverted) is grounded on *Josh. 24. 2*. Thus saith the Lord God of Israel, The Fathers dwelt on the other side of the flood in old time. Terah the father of Abraham, and the father of Nachor; and they served other Gods. Upon which Text, Andreas Masius thus Comments: *Quid porro ait, majores ipsorum trans fluvium coevisse Deis alienis, valet ad explicandam Dei benignitatem, quam id in Populum Israelitico non solum, verum, cum etiam hostes essent, & divinum cultum, atque honorem non vero Deo, sed idolo beatur, sed alienis falsisque diis adhiberent, &c. Neque enim eos audire possum, qui magis curato, Abrahamum ab hoc Idolatrie turpissimo scelere vindicare, velin quibus arguitur student. Quis vero dignus favore. The sense of all which is, That God, by calling Abraham when he was an Idolater, and leading him forth from among the Heathenish Chaldeans, did thereby the more magnify and manifest the Riches of his Free Grace, both to him, and to his Chosen People the Children of Israel, his Descendents.*

V. 117. While yet the Patriarch. Noah, who lived after the flood 350 years, Gen. 9. 29. During whose Life time Abraham was born, 292 years after the Flood, as is evident from Gen. 11. 26. *Stupid*, *Stupidus*, Lat. senseless.

V. 121. To call by Vision. Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the Land that I will shew thee, Gen. 12. 1. Which St. Steven interpreteth, The God of Glory appeared unto our Father Abraham, &c. *Act. 7. 2*. *Vision*, Bo. 1. v. 435.

V. 126. All Nations shall be blest. In thee shall all families of the earth be blessed, Gen. 12. 3. and *Act. 3. 25*.

V. 128. With what Faith he leaves his Gods, &c. This people are descended of the Chaldeans, and they sojourned heretofore in Mesopotamia, because they would not follow the Gods of their fathers which were in the land of Chaldea, but they left the way of their Ancestors, and worshipped the God of Heaven, the God whom they knew, *Judith 5. 6, 7, 8*. Abraham believed God, and it was counted to him for righteousness; who, against hope, believed in hope, that he might become the father of many nations, *Rom. 4. 3, 18*, and *Gen. 15. 6*.

V. 130. Ur of Chaldea; *Ur*, *Ur*, *Uris*, (now *Horree*;) the chief City of Chaldea, had its Name of *Ur*, Heb. Light, because the Idolatrous Chaldeans, its ancient Inhabitants, worshipp'd the Sun, Heaven's everlasting Light. Chaldea, so named of Chaldeus the 14th King from Nimrod, was in Holy Writ stiled *כשד*, now *Curdistan*, a vast Province in Asia, bounded West by Euphrates, East by Tigris, North by *Arcomania*, and South by *Alidulia*. Abraham's first Perambulation from this place is recorded *Gen. 11. 31*.

V. 131. Passing the Ford to Haran; Forging over the River Euphrates to Haran, lying 60 miles from it Eastward. Haran, formerly a considerable City of Mesopotamia, is by the Turks called *Hoven*, or *Harran*; by *Pliny* and *Ptolemy*, *Charra*; by St. Stephen, *Charra*, *Act. 7. 4*, remarkable for Abraham's sojourning here, and burying his Father Terah in it before he went into the Land of Canaan, *Gen. 11. 31, 32*, as also for the slaughter of *Cressus* the rich Roman.

----- *Miserando fume Crassus*
Assyria latio maculavit sanguine Carras. *Luc. Phar. 1. 1*

Road, of the Ger. *Balren*, to go, a place where People may pass over.

V. 135. Canaan he now attains; He is now arrived at the Land of Canaan, so called of Canaan the Son of Cham, the Son of Noah, *Gen. 11. 18*. Part of whose Territory reaching to Mediterranean Sea, made *ימנ*, a Canaanite, to signify a Merchant. *Attains*, *Attinere*, Lat. to get to obtain.

V. 137. Sehen

V. 137. Sechen and the Plain of Moreh; And Abraham passed through the Land, into the place of Sechen, into the Plain of Moreh, *Gen. 12. 6*. *Progeny*, Bo. 2. v. 431.

V. 139. From Hamath Northward, &c. From Hamath now Hama, a City of Syria North, to the great desert of Arabia South; call'd the Wilderness of Zin. This shall be their North Border: From the great Sea (the Mediterranean) to Mount Hor, and from Mount Hor, unto the entrance of Hamath, *Numb. 34. 7*, and *8*. And the South quarter shall be, from the Wilderness of Zin, &c. *Ibid. v. 3*.

V. 142. From Hermon to the Western Sea: From Mount Hermon to the Mediterranean of Western Sea; was the East and West Boundary of the Promised Land. Hermon, a Mountain beyond Jordan, on the North East, the Boundary of the Tribe of Manasse. From the River Arnon unto Mount Hermon, *Deut. 3. 8*.

V. 144. Mount Carmel. Carmelus, a Mountain on the Mediterranean Sea, fifty miles North of Jerusalem, famous for Eliab's confounding the Priests of Baal, *1 King. 18. 19, 20*, &c.

V. 145. Jordan true limit Eastward; The River Jordan, its true Bounds on the East-Jordan, *Jordanus*, now *Sheriab*, a celebrated River of the Holy Land, rising in the Confines of *Celestria*, from two Fountains, *Jor* and *Dan*, at the Foot of Mount Libanus, thence here stiled Double Founted. Rising on the North of Canaan, it runs Southward, enclosing all the East-side of the Holy Land. Then Lot chose him all the Plain of Jordan; and Lot journeyed East, *Gen. 13. 11*. And he shall point out the East Border from Hazer Enan, &c. and the Border shall go down to Jordan, *Numb. 34. 10*, and *12*.

V. 146. Shall dwell to Senir; Shall enlarge their dwelling places, as far as Senir of Seir, a long ridge of Hills, call'd of its many sharp Rocks, *Trachonitis*, and *Ituraa*, and Petraea, on the East of Palestine; some part of which was by the Jews named Hermon and Gilead; by the *Sydonians*, *Syriou*; and by the *Amorites*, *Shenir*; *Deut. 3. 9*. *Ponder*, Bo. 2. v. 421.

V. 148. All Nations shall in his Seed be Blest; The earliest Promise of the Messiah, made implicitly to Abraham, *Gen. 12. 3*, which St. Paul so interprets, *Galat. 3. 8*. Now to Abraham and his Seed were the Promises made, be faith not, and to Syeds, as of many, but as of one, and to thy Seed which is Christ, *v. 16*.

V. 152. Whom faithful Abraham, &c. Who in due time (when he shall be Born) shall be called Faithful Abraham; His Father Terah, named him Abram, *אברם*, Great Father, of *אב*, Heb. Father, and *רם*, Heb. High, Excellent, *Gen. 11. 26*, which God changed when, he was 99 years old, to Abraham, *אברהם*, consisting of *אב*, Father, *רם*, many, and *אם*, a Nation, a Father of many Nations, *Gen. 17. 5*. whole Faith, is much celebrated by St. Paul *Rom. 4*.

V. 153. A Son, Isaac, the Son of Abraham by Sarah, *Gen. 21. 3*.

Ibid. A Grandchild; Jacob, the Son of Isaac, and Grandson of Abraham, *Gen. 25. 26*, who, with his twelve Sons went into Egypt, *Gen. 35. 22*. *Egypt*, Bo. 1. v. 339.

V. 158. Disgorge at seven Mouths; Emptying his seven wide Mouths into the Sea. Nile, Bo. 1. v. 413.

Et septem gemini turbant trepida Ostia Nilii. *Æn. 6*.

Disgorge, Bo. 2. v. 575.

V. 160. Invited by a younger Son. Thus saith thy Son Joseph, God hath made me Lord of all Egypt; come down unto me, tarry not, *Gen. 45. 9*. *Sejourn*, Bo. 7. v. 247. *Invited*, *Invitatus*, Lat. desired.

V. 163. Second in that Realm of Pharoa. Only in the Throne will I be greater then thou, *Gen. 41. 40*. *Pharao*, Bo. 1. v. 342.

V. 165. Suspected to a sequent King; By their numbers grown suspected, to a King that knew not Joseph, least when War should happen they might join with the Enemies of Egypt, and get them up out of the Land, *Exod. 1. 8*, and *10*. *Sequent*, *Sequens*, Lat. next that succeeded, the Successor of Pharoa.

V. 168. Kill their Infants Males; And by the Artifice of the Midwives, destroy'd their young Male Children, *Exod. 1. 17*. *Infant*, *Infans*, Lat. a young Child.

V. 170. Moses and Aaron; The Sons of Amram by Jochebed, of the House of Levi, *Exod. 6. 20*, and *c. 2. 1*.

V. 176. To blood unshed, &c. Their Rivers must be turn'd into Streams of Blood; Unshed, not by slaying any Creatures living therein, but by Moses's Miraculous Rod, *Exod. 7. 20*. This first Plague had relation to the drowning the Innocent Hebrew Males in their Rivers; therefore it pleased God to turn their Rivers into Blood: For they have shed the Blood of Saints and Prophets, and then hast given them Blood to drink, for they are worthy, *Revel. 16. 6*.

V. 178. *With loath'd Intrusion*; With hateful importunity, the Plagues of the Frogs, Lice, and Flies, are Recorded, Exod. 8. *Intrusion, Intrusio*, Lat. a pressing into Company; *intrudere*, Lat. to thrust in rudely.

V. 179. *Of Murrain Die*; Murrain is the Name for the Plague among Cattle; as if Murrain of Mori, Lat. to Die, Exod. 9. 6.

V. 180. *Botches and Blains, Imbols*; Swellings and Ulcers must raise all his Flesh, humid and rank, like high Embroidery, Exod. 9. 9, and 10. A *Botch*, Boile Fr. Boite Ital. all of the Lat. *Pusula, Pusula*, and *Pustula*, a Swelling, as that of *Acne*, Gr. a Bladder. *Imbols*, of *Embolter*, Fr. to rise in Bunches and great knobs. A Word used by our Spencer.

— Felt our feeble Hearts

Embolst with bale. Fai. Q. Cant. 9. St. 29.

V. 182. *Mutt rend th' Egyptian Sky*; A Thundring Storm of Hail mixt with fire and (such) Lightning must tare the Egyptian Sky, over-running all the Land, and running all where ere it cou'd. So there was Hail, and Fire mingled with the Hail, very grievous, such as there was none like it in all the Land of Egypt, since it became a Nation, Gen. 9. 17, and 25. This fiery Hail, is said, to wheel on th' Earth, from its Roundity and Orbicular Shape. To *Rend* or *Rent*, is to tare in pieces; Of the Gr. *Phrynos*, to break in pieces.

V. 185. *A Cloud of Locusts*; Exod. 10. 4, and 5. A Creature so destructive, that in Africa, (especially that part of it called *Abissinia*), they often desolate whole Countries, and force the Inhabitants to dislodge by Famines, well Styled by the Prophet, *Gods mighty Army*, Joel 2. 25. *Locusta*, Lat.

V. 188. *Palpable Darknes*, &c. *Darknes* that may be felt, Exod. 10. 21. which by most Interpreters is taken as an Hyperbole, expressive of the greatest and most gross darkness, not to be overcome by Sun, Moon, or Stars, or the Artificial Aids of Fire or Lamps, expanded in the subsequent verse 22. *And there was thick darkness in all the land of Egypt three days*, which our Author says therefore were blotted out.

V. 190. *All the first Born of Egypt must lie Dead*. It came to pass, that at Midnight the Lord smote all the first Born in the land of Egypt, Exod. 12. 29.

V. 191. *The River Dragon*; Pharaoh; Who oppress the Children of Israel, thought to be Conqueror, according to that of Ezekiel. Behold I am against the Pharaoh, King of Egypt, the great Dragon that lieth in the midst of his Rivers, which hath said, my River (Nile) is my own, and I have made it for my self, Chap. 29. 3.

V. 194. *As Ice more hardened after Thaw*; For Ice warm'd gently into a Thaw, is made more receptive of those Saline and Nitrous Particles which fill the freezing Air, and insinuating themselves into the Water already weakened, are the cause of a harder Concretion.

Spiraque impexi induruit horrida barbi. Geor. 3.

Istles, freeze as they drop, into a wonderful hardness.

V. 197. *On dry land between two Crystal Walls*; The Children of Israel went into the wilderness, the Sea upon the dry ground, and the Waters were a Wall unto them on their right Hand, and on their Left, Exod. 14. 22.

V. 198. *And by the Rod of Moses, &c.* Compel'd by the potent Rod of Moses to stand on either hand, divided like a watry Wall. Lift thou up thy Rod, and stretch out thine hand on the Sea, and divide it, Exod. 14. 16. *Reful'd*, Bo. 11. v. 682.

V. 203. *By Day a Cloud, by Night a Pillar of Fire*. The Lord went before them by Day, in a Pillar of a Cloud, to lead them the way; and by Night in a Pillar of Fire, to give them light to go by Day and Night, Exod. 13. 21. which God performed by one of his Ministering Angels, whom he appointed to be their Guardian. The Angel of God, which went before the Camp of Israel, to snowed, and went behind them, and the Pillar of the Cloud, went from before their face and stood behind them, Exod. 14. 19. *Obdurat*, Bo. 1. v. 58.

V. 209. *Will trouble all their Host*; Exod. 14. 24, and 25. *And craze their Chariot Wheels*, break 'em in pieces; of the Fr. *Escraser*, to bruise or break; as Exod. 14. 25.

V. 214. *And overwhelm their War*. Drown'd their whole Army, as Exod. 14. 27. and 28.

V. 216. *Not the readiest way, &c. least War terrifie 'em in expert*. God led them not through the way of the Land of the Philistines, although that was near; But God led the People about, thorough the way of the Wilderness of the Red Sea, Exod. 13. 17, and 18. *Terrificare*, Lat. to affright. *Inexpert, Inexpertus*, Lat. untrain'd, undisciplin'd.

V. 219. *Pro*

V. 219. *Fear return them back to Egypt*. As is manifest by their Murmuring Expostulations with Moses, when Pharaoh persued them. *Because there were no Graves in Egypt*, hath thou taken us away to die in the Wilderness? Is not this the word that we did tell thee in Egypt saying, Let us alone that we may serve the Egyptians, Exod. 14. 11. and 12.

V. 225. *Found their Government and their Senate, &c.* Exod. 18. 25. and 26. *Found*, Fr. *trouver*, Lat. *Fundare*, to lay the Foundations of, to establish.

V. 227. *Whose grey top shall tremble, he descending*. Whose hoary Head shall shake, while God comes down upon it. *Grey*, Lat. *Canis*, is the usual Epithete of Mountains, because the Snow lies longer there than in the Vallies, and upon some of their lofty brows all the year long.

Gelidus canis cum montibus humer
Liquitur. Guo. 1.

Sinai, Bo. 1. v. 7. Of the Promulgation of the Law there, with Thunder, Lightning, and loud Trumpets Sound, Exod. 19. 16, and 18. Tremble, Trembler, Fr. Tremere, Lat. to shake.

V. 232. *By Types and Shadows*; By Signs and dark Resemblances: *Type, Typus*, Lat. *τύπος*, Gr. the Mark or Impression made by striking a hard Body against one more yielding; of *τύπτειν*, to strike; hence taken for obscure and Mystical Representations of things to come, such Images, as the Jewish Sacrifices were of the Lamb slain from the Foundation of the World, Revel. 10. 8. *Read*, Hebr. 9.

V. 238. *And terror cease*; And the fear that fell on them, by hearing the Almighty's dreadful voice might be remov'd. They said unto Moses, speak thou with us, and we will hear: but let not God speak with us, lest we die, Exod. 20. 19. *Report*, *Rapporter*, Fr. to relate.

V. 240. *Without Mediator*. And Moses alone shall come near the Lord, Exod. 24. 2. according to his own Testimony of himself. Behold I have taught you Statutes and Judgments, even as the Lord my God commanded me, Deut. 4. 5. to which that refers. The Law was ordain'd by Angels in the hand of a Mediator, (Moses), Galat. 3. 19. One Mediator between God and Man, the Man, Christ Jesus, 1 Tim. 2. 5. *Mediator*, Lat. *Mediator*, one that comes between the Offended and Offender, an Intercessor.

V. 241. *Moses in Figure bears*; That Moses was a Type of Christ, and the Deliverance of the Children of Israel, from their Egyptian Bondage, and their Purifications by Sacrifices, a mysterious Representation of our Saviours Death, and Redempting us from the Slavery of Sin and Eternal Punishment, is most manifest. St. Paul draws the Parrallel very plain between 'em; For Moses took the Blood of Calves, and of Goats, &c. for Christ is not enter'd into the holy places made with hands, which are the Figures of the true, but into Heaven it self, now to appear in the presence of God for us, Heb. 9. 19. 24.

V. 243. *And all the Prophets*. And beginning at Moses, and all the Prophets, he (Christ himself) expounded to them in all the Scriptures, the things concerning himself, Luk. 24. 27. The Lord thy God will raise up unto thee a Prophet like unto me, Deut. 18. 15. *Prophets*, Lat. *Prophetæ*, one that foretells things to come. *Messiah*, Bo. 5. v. 664.

V. 257. *To set up his Tabernacle*. Let them make me a Sanctuary, that I may dwell among them according to all that I shew thee, after the pattern of the Tabernacle, Exod. 25. 8, and 9. *Tabernacle*, Bo. 15. v. 654.

V. 250. *By his Prescript, a Sanctuary of Cedar*; According to his appointment; *Prescriptum*, Lat. form, fashion. *Sanctuary*, Bo. 1. v. 588. of which, the Ark and Mercy Seat. *Read* Exod. 25. 8, 9. 10. 17, 18, &c.

V. 252. *His Testimony, the Records of his Covenant*; In the Ark thou shalt put the Testimony, that I shall give thee, Exod. 25. 21. *Records*, Bo. 1. 361. *Testimony, Testimonium*, Lat. the Witness and Evidence of God's Covenant made with his People, obliging them to Obedience, and promising his Blessings Temporal and Eternal.

V. 256. *Seven Lamps representing the Heavenly Fires*; And thou shalt make the Seven Lamps thereof, Exod. 25. 37. This Sevenfold Candlestick was the Image of the Heavenly Sphere, representing the Seven Planets, as Philo Tropologizes on the Text. *Mysticæ Candelabrum hoc septisolum, imago erat celestis Sphære septisolum, sive septem Planetarum. Tabernaculum Typus Mundi. Sanctum Sanctiorum, Typus Celi Empyreæ Beatiorum.*

V. 257. *A Cloud by day, a fiery gleam by night*. The Cloud of the Lord was upon the Tabernacle by day, and Fire was on it by night, in the sight of all the house of Israel, throughout all their Journey, Exod. 40. 38. *Gleam*, Bo. 4. v. 461.

V. 264. *And Night due course adjourn*; By putting off, and delaying the usual approach of Night. To *Adjourn, Adjourn*, Fr. is to put off to another Day, as Night was here Postponed by a Day twice as long as ordinary; *Was not one Day as long as two?* As this Miracle is Described on, Ecclef. 46. 4. Recorded, *Psalm*, 10. 12, and 13.

V. 265. *Sun*

V. 265. Sun in Gibeon stand, &c. The Word of Command given to the restless Sun, Job. 13. 12.

V. 267. Israel, third from Abraham, Son Isaac. Abraham's Grandson was first named Jacob, Heb. a Deceiver, a Supplanter, of יַעֲקֹב, Heb. a Heel, because by taking hold of his Brother Esau by that part, he struggled with him for Precedence in his Mother's Womb. Gen. 26. Afterwards wrestling with God's Angel, he was by him named Israel, יִשְׂרָאֵל, Heb. of יָשָׁר, To be a Prince, to be Powerful, and אֱלֹהִים, God, For as a Prince hast thou Power with God, and with Men, and hast prevailed, Gen. 32. 28. Both which are Recorded together by God. He took his Brother by the Heel in the Womb, and by his strength he had Power with God, and He took Power over the Angel and prevailed, Gen. 32. 28. From this new Name, all his Descendants, the Chosen Seed, God's People, were Named, the Children of Israel, and Israelites. Deut. 10. 1. Lat. Posterity.

V. 274. First, mine Eyes true opening; Relating to that false Promise, made Adam by the lying Serpent; Your Eyes shall be opened, Gen. 3. 7. so does what follows, made Adam by the forbidden means, relate to the same Text, and his Transgression.

V. 288. Law was given to evince their Natural Pravity; The Law of God was given to convince us, like a Rule, of the Crookedness and many Deviations of our depraved Nature. For by the Law is the Knowledge of Sin, Rom. 3. 20. Where no Law is, there is no Transgression, Chap. 4. 15. And in many other places of that Epistle: Wherefore then serveth the Law? It is added because of Transgressions, Galat. 3. 19. Evincere, Lat. to prove.

V. 289. Sin against Law to Fight. Moreover the Law enter'd that the offence might abound, Rom. 5. 20. Of the terrible Conflict between Sin and Law. St. Paul gives a lively Idea, in my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members, Rom. 7. 4. Pravity, Prævitia, Lat. Crookedness and Wickedness.

V. 290. Law can discover Sin. Sin by the Commandment, becoming exceeding sinful, (as St. Paul, Rom. 7. 13. (was to be expiated by the Sacrifices of Bulls and Goats, according to the Mosaic Institution, under the Law: So that without shedding of Blood there was no Remission, Heb. 9. 22. These Types and weak Shadows of Expiation, and Pardon, were to inform Mankind of some Sacrifice of more absolute Satisfaction, of the just for the unjust, Jesus Christ, who not by the Blood of Goats and Calves, but by his own Blood enter'd once into the holy place, having obtained Eternal Redemption for us, Heb. 9. 12. Expiatio, Lat. a cleansing by Sacrifice, thence Pardon.

V. 295. To them by Faith imputed; That Christ Righteousness and Satisfaction being by Faith made and reckon'd as their own, &c. By the Righteousness of one, came the Free-Gift upon all Men, unto Justification of Life, by the Obedience of one shall many be made Righteous, Rom. 5. 18, and 19. Therefore being justified by Faith, we have Peace with God through our Lord Jesus Christ, v. 1.

V. 298. Nor Man the Moral part perform: No Man is able to keep God's Commandments call'd the Decalogue, or Moral Law: Therefore by the Deeds of the Law, there shall no Man be justified in his sight, Rom. 3. 20. From which ye could not be justified by the Law of Moses, Gal. 3. 12. Moralis, Lat. appertaining to Manners.

V. 300. So Law appears imperfect; for the Law made nothing perfect, Heb. 7. 19.

V. 303. From Shadowy Types to Truth; From the Types and Shadows of the Legal Sacrifices to Christ's real Satisfaction, From the Law having a Shadow of good things to come, Heb. 10. 1. To Grace given by Jesus, who fulfill'd all Righteousness, Matth. 3. 15.

V. 305. To free acceptance of large Grace, &c. Much more the Grace of God, and the Gift of Grace, by one Man, Jesus Christ hath abounded unto many. The Free-gift is of many Offences and Justification, Rom. 5. 15, and 16.

V. 306. Works of Law, &c. By what Law? of Works? Nay, but by the Law of Faith, Rom. 3. 27.

V. 307. Shall not Moses lead his People into Canaan. Moses Died in Mount Nebo, in the Land of Moab, from whence he had the prospect of the Promised Land, but not the honour of leading the Israelites in to possess it, which was reserved for Joshua, יְהוֹשֻׁעַ, Heb. Jesus, a Saviour; of יָשָׁע, Hiph. יְשַׁע, Heb. to save, Deut. 34. 1. Jos. 1. 2. Commentators on the Death of Aaron in Mount Hor, Numb. 20. 28. Remark, that neither Moses, nor Aaron, the Priests, nor Moses, the Deliverer of the Law; but Joshua, that is, Jesus Christ, was able to lead God's People into the Promised Land, to Heaven and Everlasting Bliss. St. Jerom. Theod. Rabanus, &c.

V. 320. By Judges first; Such as were Othniel, Deborah, Gideon, Jephthah, Samson, Eli, Samuel, Recorded in the Book of Judges and Samuel.

V. 324. His Royal Throne for ever, &c. Thy House and thy Kingdom shall be established for ever, before thee: Thy Throne shall be established for ever, 2 Sam. 7. 16.

V. 326. The

V. 326. That of the Royal Stock of David, &c. I have found David my Servant, with my Holy Oil have I anointed him. Thou art my Father, &c. I will make him my first Born, higher than the Kings of the Earth. His Seed will I make to endure for ever: And his Throne as the days of Heaven, Psal. 89. 20. 26. 29. Interpreted of our Saviour, Heb. 1. As the sure Mercies of David, Elia. 55. 5. are also apply'd to him, Acts 13. 34. David, דָּוִד, of דָּוָה, Heb. Beloved, He that is feeble among them shall be as David, and the House of David as God, as the Angel of God before them, Zechar. 12. 6.

V. 329. Shall trust all Nations. There shall be a Root of Jesse, and he shall rise to rule over the Gentiles, in him shall the Gentiles trust, Elia. 11. 10. Acts 15. 12. And in his name shall the Gentiles trust, Matth. 12. 21.

V. 330. For of his Reign no end. He shall be great, and shall be called the Son of the highest, and the Lord God shall give unto him the Throne of his Father David, and he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no end, Luk. 1. 32. and 33.

V. 332. His next Son for Wealth and Wisdom, &c. Solomon, to whom God gave a Wife and an Understanding Heart, &c. as also gave him what he asked not, Riches and Honour, 1 Kings 3. 12. 13. of his Building the Temple, read 1 Kings 6. Enshrine, Bo. 5. v. 27. to enter into the Publick Rolls and Records.

V. 343. Babylon thence call'd, Bo. 1. v. 717. Believ'd to have been built by Nimrod, and named Babel, Confusion, from that of Tongues, afterwards Wall'd by Semiramis, and beautified and enlarg'd by Nabuchadnezer, Dan. 4.

V. 345. The space of seventy years. This Captivity happened in the beginning of Zedekiah's Reign, whom Nabuchadnezer carried with all his People, and the Wealth of the Land, and the Holy Vessels of the Temple, to Babylon, 2 Kings 24. 6. 11, 12, and 13. according to the Prophecy of Jeremiah; This whole Land shall be a Desolation, and an Astonishment, and these Nations shall serve the King of Babylon seventy years, c. 25. 11. As long as she lay Desolate, she kept Sabbath, to fulfill threescore and ten years, 2 Chron. 36. 21. at the end of which, Cyrus King of Persia, recall'd them out of Captivity, c. 23.

V. 347. Stablished as the days of Heaven: Everlastingly firm, and as indefeasible as Eternity. His Throne as the days of Heaven, Psal. 89. 29. Stablished, of Stabilité, Lat. to make steadfast.

V. 350. They first rebuild; First they Rebuild God's House, begun in the Reign of Cyrus, and by his Decree, according to Isaiah's Prophecy; Thou shalt of Cyrus, he is my Shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built, and to the Temple, thy Foundation shall be laid, ch. 44. 28. and finish'd in the sixth year of Darius, Ezra. 1. 2. and ch. 6. 15. Redificare, Lat. to rebuild.

V. 357. At last they seize the Scepter, &c. Though the Posterity of Jeremia's, viz. Zerobabel, the Son of Salathiel, were stiled the Princes of Juda, and of the Jews, as Hagai 1. v. 1. yet great part of the Power remain'd in the hands of the High Priests, as is evident out of Josephus, Antiq. l. 20. c. 81. and descended down to the Machabees. Judas, surnamed Aristobolus, being the first who joyned the Kingdom to the Priesthood, which was at last utterly lost, the Romans Creating Herod King of Judæa.

V. 360. That Messiah might be Born, hard of his Right. According to the Prophecy of Jacob, The Scepter shall not depart from Judah, nor a Lawgiver from between his Feet, until Shilo come, Gen. 49. 10. which came to pass in the 36th year of Herod, when the Jews, after many struggles, submitted quietly to his Government. Messiah, Bo. 5. v. 664. Bard, of Bazzé, Fr. hinder'd, depriv'd of.

V. 362. The Eastern Sages; The Wise Men that came from the East to Jerusalem, Matth. 2. 1. 2. Sages, Sage, Fr. Saggio, Ital. Wise; of Sagire, Lat. to be Wise.

V. 363. To offer incense, &c. Matth. 2. 12.

V. 367. By a Quire of Squadron'd Angels hear his Carol, &c. Luk. 2. 9. 13. 14. Carol, Carolle, Fr. a Song of Rejoycing, used at Festivals, and anciently at Christmasts of the Sax. Carl, or Ceorl, a Rustick sort of a Song, as being first Sung to Shepherds, or, as some will have it, of Xmas, Gr. Joy, the glad tidings of a Saviour's Birth.

V. 368. A Virgin, but his Sire the Power of the most High. The Virgin's Name was Mary. The Holy Ghost shall come upon thee, and the Power of the highest shall ever shadow thee, Luk. 1. 27. and 35.

V. 370. His glory with the Heaven.

—Imperium Oceano, fatam qui terminat Aethi. Virg.

V. 387. As of a Duel; As of a Personal Fight; Duel, Duellum, Lat. a Combate between two; of Duo, Lat. two, Recurre, Recurare, Lat. to heal again.

V. 395. His Works in thee and in thy Seed; For this purpose the Son of God was manifested, that he might destroy the Works of the Devil, 1 St. John 3. 8.

V. 402. The Law of God exact he shall fulfill; According to his own Testimony of himself. Think not that I am come to destroy the Law and the Prophets, I am not come to destroy, but to fulfill, Matth. 5. 16, as appears by those more excellent and spiritual Precepts, refined and rais'd, far above those of the Law, deliver'd in that Chapter.

M m m m

V. 404. Though

- V. 404. Though Love alone fulfill the Law, Rom. 13. 10.
 V. 407. Proclaiming Life to all, &c. For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life, John 3. 16.
 V. 410. Not their own, though Legal Works. Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the Works of the Law: for by the Works of the Law shall no flesh be justified, Gal. 2. 16.
 V. 411. Be Blaphem'd; Be spoken of Reproachfully; And many other things blasphemously spake they against him, Luk. 22. 65. Blasphem'd, of *blasphemō*, Gr. to reproach, to revile, *blasphēmō*, to destroy, or take away ones good Name or Reputation.
 V. 413. To a Death shameful and accurs'd. Christ hath Redeem'd us from the Curse of the Law, being made a Curse for us: For it is written, Cursed is every one that hangeth on a Tree, Gal. 3. 13, and Deut. 21.
 V. 415. But to the Cross he nails the Law that was against thee. Blasting out the hand writing of Ordinances, that was against us, nailing it to his Cross, Gal. 2. 14. Crucified, Crucifige, Lat. 1. fasten to the Cross.
 V. 420. Soon revives; Returns to Life: Christ's Resurrection; Of Reviviscere, Lat. to live again.
 V. 421. Ere the third dawning Light. As it began to dawn towards the first day of the Week, Marth. 28. 1. Very early in the morning, as St. Mark, 16. 2. to which St. Austin applies prophetically that of Psal. 57. 8. I my self will awake right early.
 V. 427. By Faith not void of Works. For as the Body without the Spirit is Dead, so Faith without Works (the evidence and activity of it) is dead also, Jam. 2. 26.
 V. 428. Annals thy Doom; Cancels and Blots out the Sentence given against thee. Annals, Fr. to make void; of *Annihilare*, Lat. to destroy, to bring to nothing.
 V. 435. A gentle Wasting, &c. An easie and safe passage to Immortality: to Wipe, is properly to guard, as Convoys do Fleets of Merchant Ships; of *Wachten*, Bel. to guard, to watch over.
 V. 438. To appear to his Disciples, Mat. 28. 16, 17. Mark 16. 14. Luk. 24. 36. John 20. 19. Discipulos, Lat. a Scholar, a Learner.
 V. 440. To teach all Nations, &c. Go ye therefore and teach all Nations, baptizing them, in Mar. 28. 19. Mark 16. 15.
 V. 442. Baptizing in the profluent Stream; Washing them in the pure running Stream. To Baptize, is of *baptizō*, Gr. to dip or wash, whence that and *baptismus*, are both said for the washing of Hands and Cups, and Pots, Mark 7. 3, 4. But among Christians is used for the Symbol of Regeneration, a washing from the Guilt and Pollution of Sin, conveying us to Newness and Purity of Life: Thus St. John (thence styled the Baptist) Baptized in Jordan, that came unto him, Confessing their Sins, Marth. 3. 6. and our Saviour also, though himself, that he might fulfill all Righteousness, v. 15. *Profluent*, *Profluent*, Lat. flowing, as Rivers do.
 V. 449. To the Sons of Abraham's Faith. Therefore it is of Faith, that it might be by Grace; and the promise might be sure to all the Seed, not to that only which is of the Law, but to them all which is of the Faith of Abraham, who is the Father of us all, Rom. 4. 16.
 V. 451. Then to the Heaven of Heavens. So after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God, Mark. 16. 19.
 V. 454. The Serpent Prince of Air. Having spoiled Principalities and Powers, he made a show of them openly, triumphing over them in himself, Col. 2. 15. The Devils are subject to us through the Name, and Jesus said unto them, I beheld Satan as Lightning, fall from Heaven, Luk. 10. 17, 18. Thou hast ascended on high, thou hast led Captivity Captive, Psal. 78. 13. applied to our Saviour.
 V. 457. At God's right hand, above all Names in Heaven; Which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, far above all Principalities and Powers, and Might and Dominion, and every name, that is named, not only in this world, but also in that which is to come, Eph. 1. 20, 21.
 V. 460. To judge both quick and dead. The Father judgeth no man, for he hath committed all judgment unto the Son, John 5. 22. Because he hath appointed a day in which he will judge the world in Righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, that he hath raised him from the dead, Acts 17. 31. I charge thee therefore, before God, and the last Jesus Christ, who shall judge the quick and the dead, at his appearing, and his Kingdom, 2 Tim. 4. 1. Period, Bo. 2. V. 603.
 V. 477. To God more Glory, &c. According to the Heavenly Hymn, Glory to God in the highest, Luk. 2. 14.
 V. 480. What will betide? What will befall his Servants here? *Betide*, of *Be*, and *Tide*, So time.
 V. 487. A Comforter, the Promise of the Father. When the Comforter is come, whom I send unto you from the Father, John 15. 26. And behold, I send the promise of my Father, Luk. 24. 49.
 V. 497. To guide them in all Truth: When he, the Spirit of Truth is come, he shall guide you into all Truth, John 16. 13.

- V. 498. The Spirit Power'd first on his Apostles. They were all filled with the Holy Ghost, and began to speak with other Tongues, Acts 2. 4. These Signs shall follow them that believe in my Name; They shall cast out Devils, they shall take up Serpents, &c. they shall lay hands on the sick, and they shall recover, Mark 16. 17, 18. Verified throughout the Acts of the Apostles: *Amos*, Gr. a Messenger; of *Amos*, Gr. to send; thence Christ's chosen Messengers, sent into the World with the glad Tidings of his Gospel, to Evangelize the Nations, to bring the joyful news of Salvation to the Gentiles. *Evangelium*, to bring joyful News; of *Eu*, Gr. well and *Agellion*, Gr. to Report: Hence the Four Apostles, who wrote the History of our Saviour's Birth, Life, Doctrine and Passion, are styled, The Evangelists.
 V. 508. Whom shall succeed for Teachers; Of which St. Paul forewarned the Church; After my departure shall grievous Wolves enter in among you, not sparing the Flock, Acts 20. 29.
 V. 511. Of Lucre and Ambition; Aiming at worldly Wealth and Honour, turning Godliness into gain; Teaching things which they ought not, for filthy lucre's sake, Titus 1. 11. Lucre, Lucre, Lat. gain.
 V. 512. With Traditions Taint; Corrupt the Truth with Mens vain Inventions, delivered down from one to another; Laying aside the Commandments of God, and following the Traditions of Men, as our Saviour observ'd of the Pharisees, Mark 7. 8. against which St. Paul cautioned the Colossians; Beware lest any Man spoil you through Philosophy, and vain Deceit, after the Tradition of Men, ch. 2. v. 8. such as St. Paul calls, The Doctrines of Devils and old Wives Fables, 1 Tim. 4. 2, 7. Tradition, of *Tradere*, Lat. to deliver. Superstition, Bo. 3. V. 452.
 V. 517. To wait themselves of Names, Places and Titles: Of Names; Christ Vicar General, Universal Bishop, Successor of St. Peter; Places; Bishop of Rome; Titles; His Holiness, Infallibility, assuming to themselves worldly Power, and human Authority. Avail, Bo. 1. 153. Secular, secular, Lat. worldly, temporal.
 V. 518. Appropriating the Spirit of God promised to all; Confining to themselves, seizing and converting to their own use, the Free Gift of God's Spirit, promised to all Believers: I will pour out my Spirit upon all flesh, Joel 2. 28. Appropriating, of *Appropriare*, Fr. Proprium facere, Lat. to make ones own.
 V. 522. Laws which none shall find left them inweld: From the pretence of having God's Holy Spirit in their Possession, and at their disposal; shall impose Spiritual Laws on Mens Consciences, backt and supported by Secular Power; Laws no where to be found in Holy Writ, nor by that Holy Spirit dictated within, and written on their Hearts, contrary to his Promise, who has said, I will put my Law into their Hearts, and in their Minds I will write them, Jer. 31. 33. Inweld, Enweld, Fr. enter'd on Record. Engrave, Engraver, Fr. cut or Carved.
 V. 526. Bind his Conscience Liberty; What is this but to lay violent hands on God's Free Grace, and to shackle his Free Spirit, to controul its liberty of breathing when and where he pleases, John 3. 8. This Liberty is every where express'd by a Gift: On the Gentiles was poured out the Gift of the Holy Ghost, Acts 10. 45. Unto every one of us is given Grace, according to the measure of the Gift of Christ, Eph. 4. 7. of which divers Gifts an enumeration is made, 1 Cor. 12. 10, 11. All wrought by one and the self same Spirit, dividing to every Man severally as he will. Confort, Confort, Lat. Companion.
 V. 527. His living Temples: Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any Man defile the Temple of God, him will God destroy, for the Temple of God is Holy, which Temple ye are, 1 Cor. 3. 16, 17. Your Body is the Temple of the Holy Ghost that is in you, 1 Cor. 6. 19. Now that these living Temples stand founded on their own Faith, (not that of the Church of Rome) as St. Paul, Thou standest by Faith, Rom. 9. 20. By Faith ye stand, 2 Cor. 1. 24. is manifest in that Glorious Catalogue of the Faithful Patriarchs, Heb. 11. Manifested by their Works; By Works a Man is justified, and not by Faith only, Faith by Works being made perfect, Jam. 2. 24, 25.
 V. 530. Who against Faith and Conscience can be Infallible? Who can pretend to Infallibility over the Belief and Consciences of Christians? Their Consciences bearing witness, and their Thoughts accusing, or else excusing one another; for which reason they are charged by the Apostle, To hold the Mystery of the Faith in a pure Conscience, 1 Tim. 3. 9. Independent of Rome's Infallible Chair, Infallibilis, Lat. unerring, undeceivable.
 V. 534. In outward Rites, and specious Forms; In Ceremonies, Rituals, gaudy Processions, and fair shews, Rites, Bo. 10. v. 994. Specious, Speciosus, Lat. beautiful, goodly.
 V. 536. Truth bestuck with Slandrous Darts: Truth shall be hardly to be found on Earth loaded with Lies and foul Aspersions, disgraced with the Reproaches of Heretic and Schismatic, Persecution, &c. Malignant, Bo. 10. v. 602. Benigne, Bo. 8. v. 493. Slandrous, Reproachful; of *Esclandre*, Fr. Lat. Scandalum, disrepute.
 V. 540. The day of Respiration to the just: The day of ease and comfort to Gods People, in which the Righteous shall take Breath, releast both from the Persecutions of Sin and Wicked Men, When God shall wipe away all Tears from their Eyes, Revel. 7. 17. Respiration, Lat. a breathing, refreshing, comfort.
 V. 547. To dissolve Satan with his perverted world; To destroy the Kingdom of Satan, When the judgment of this world shall be, and the Prince of this world shall be cast out, John 12. 31. When the Prince of this world shall be judged, John 16. 11.

V. 548. *From the Conflagrant Mass, &c.* Then from the flaming Gibbes, of all the World in Fire at once, kept in store and reserv'd unto Fire against the day of Judgment, and Perdition of Ugly Men, 2 Pet. 3. 7. Shall raise new Heavens and a new Earth, which dwellab Righteousness, &c. of which before.

V. 553. *See blest measur'd this Transient World:* How soon has thy Prophecie, happy Foreteller of all things to come, run through this fading world? The Prophets were called Seers, as *God David's Seer*, 2 Sam. 24. 11. from their foresight of Futurity; The Original is *Seer*, of *Seer*, Hebrew to see, because God revealed to them things afar off in dark Futurity. Prediction, Prediction, Lat. foretelling, Prophecie. Transient, Transiens, Lat. passing away, as the world doth, 1 John 2. 17.

V. 555. *Till time stand fixt:* Till time have finish'd his Race and stand still. Till time always in motion, and the measure of it, stand fixt and move no more, firm and fixt in unalterable Eternity.

V. 567. *By weak subverting world's strong, &c.* God hath chosen the foolish things of this world to confound the wise, and the weak things to confound the things which are mighty, 1 Cor. 1. 27. Subverting, over-turning, Subvertens, Lat.

V. 570. *Is fortitude to highest victory:* That to suffer for Christ and his Truth, is the noblest Courage, and the most considerable Conquest: Such as manifested it self in St. Stephen, the Protomartyr, Acts 6. 8. Full of Faith and Power.

V. 571. *Death the Gate of Life:* The entrance by which we are admitted into Everlasting Life; Death being swallowed up in victory, 1 Cor. 15. 54.

V. 584. *Charity the Soul of all the rest.* Add to your Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; to Temperance, Patience and Charity, 2 Pet. 1. 5. 6. 7. Charity by name to come, so to be named when the world encreased found objects for it. Charity, Lat. is of *Charis*, Gr. good-will, whose excellencies are set forth, 1 Cor. 13. Now abideth Faith, Hope, Charity, these three, but the greatest of these is Charity, v. the last.

V. 589. *From this top of Speculation:* From this visionary height, from this high Hill of Prophecie and Prediction, from which I have given thee a clear prospect of what, most considerate to Mankind, shall come to pass to the Worlds end. Speculation, Speculatio, Lat. a watching on a Tower, or high place, thence a discovery, therefore applied to the Prophets in the second Page, who are call'd Seers and Watchmen; Speculatores, of Specula, Lat. a Watch Tower. Son of Man I have made thee a Watchman to the House of Israel, Ezek. 3. 17. more exactly describ'd, chap. 33. 3. 4. 5. 6. 7.

V. 590. *The hour precise exacts our parting hence:* The appointed hour is come, that requires and presses our departure from Paradise. Precise, Præcisus, Lat. cut off, ended, and determin'd; of *Præcidere*, Lat. to cut off. Exact; of *Exigere*, Lat. to require, to command it.

V. 595. *With gentle Dreams have calm'd:* For I, with pleasing Dreams, betokening Happiness, have quieted her troubled Breast; have tuned her Spirits, and inclined her will, to sweet submission and surrender of her self, and this her Paradise. Calm'd, Calmer, Fr. to appease, to quiet. Compos'd, settled; of *Componere*, Lat. to order, to settle.

Vix Deffusa senem passus componere membra. Geor. 4.

Of Proteus, feeling himself to sleep. Portending, Bo. 6. v. 578. Unanimous, Bo. 4. v. 714.

V. 611. *Dreams Advise:* Inform, instruct; of *Aviser*, Fr. to Counsel, give advice so. The God often revealed his Will, and signified his pleasure, to his Prophets, and others, in Dreams and Visions of the Night, is remarkable, through the whole Tract of Holy Writ: If there be a Prophet among you, I the Lord, will make my self known unto him in a Vision, and will speak unto him in a Dream, Numb. 12. 6. Propitious, Bo. 5. v. 507. Presaging, Bo. 1. v. 627.

V. 616. *With thee to go, is to stay here, &c.* To go along with thee is as pleasant as to stay here; But to stay here without thee, would be as sad, as to go hence against my will; Thou and where ere thou art, is Paradise to me.

V. 625. *Now to high th' Archangel stood:* Our Poet observes, the *seraphim*, the Demons to the last degree, making our first Parents such perfect Patterns of Modesty, as to forbear such Endearments, though but in Words, at the Angels approach.

V. 629. *Gliding Meteorous, as Evening Mist:* Sliding ore the Surface, as a Mill ore Excelsior that rises from a Fuming River, slides ore the moist Marshy Ground, its Nursery. Meteorous, Gr. high, quick, sliding along insensibly, silent and swift, as a Mill does ore the Ground; also, as *Homer* useth the Word.

Tā N'ēzū n' mārōez mēta zōvōm. IA. O.

Gliding, of *Glisser*, Fr. to slide, or slip swiftly along. Marshy, or Marsh. Marsh, Fr. a small moorish Ground, of *Mariscus*, Lat. Rushes, commonly growing there. Bendish, *Shalim* Waved round, Bo. 2. v. 786. Blazed, Bo. 8. 18.

V. 614. *Waved*

V. 634. *Which with Torrid heat, &c.* Which with roasting heat, and fiery vapour, like the scorching Air of Sun Burnt Africa, began to inflame that moderate Climate. Torrid Torridus, Lat. burnt, scorched, whence the Torrid Zone, so named of its (suppos'd) insupportable heat.

— *Quarum una corusca Semper sole rubens, & torrida semper ab igni.* Geor. 1.

V. 635. *The Libyan Air adult:* The burning Air of scorching Africa, Libya, so named, of Libya, the Daughter of Epaphus, was by the Antients used to express Africa, and was the most Southern part of the World known to them, though properly, it is but a part of it, now known by the Name of the Kingdom and Desert of Barca.

— *Mundus premitur Libye devexus in austrum.* Geor. 1.

Adult, Adultus, Lat. scorcht, burnt.

V. 637. *In either hand, &c.* The Angel led our Parents, loath to depart from their beloved Seat, in each hand, which the Designer of the Copper Plate has not well express'd, representing him, showing them out, as we say, by Head and Shoulders. Lingering, staying, delaying, of the Ger. *Leangern*, to delay and protract the time.

V. 640. *To the subjected Plain:* To the Valley that lay below it; Subjected, of *Subjicere*, Lat. to put under.

V. 643. *Ward over by that flaming Brand:* Ore which God's flaming Sword made many fiery Circles. Brand, of the Fr. *Branden*, or Belg. *Brand*, a Torch, a Fire-Brand, of *Brande*, Belg. to burn. Ward, Bo. 3. v. 193.

FINIS.

*Mr. Johnson a Librarian of Scotland, who has
on his Shelf, a copy of this book, in a field was
translated, and sent into Scotland, where
it was deposited.*

Paradise Regain'd.

A

P O E M.

In IV BOOKS.

To which is added

Samson Agonistes.

The Author

J O H N M I L T O N.

L O N D O N,

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MDC LXXXVIII.

Paradise Regain'd.

BOOK I.

I Who e're while the happy Garden sung,
By one man's Disobedience lost, now sing
Recover'd Paradise to all mankind,
By one man's firm Obedience fully try'd
Through all temptation, and the Tempter foil'd
In all his wiles, defeated and repuls'd,
And *Eden* rais'd in the vast Wilderness.

Thou Spirit who ledst this glorious Eremit
Into the Desert, his Victorious Field
Against the Spiritual Foe, and brought'st him thence
By proof the undoubted Son of God, inspire,
As thou art wont, my prompted Song, else mute,
And bear through highth or depth of Nature's bounds
With prosperous wing full summ'd to tell of deeds
Above Heroic, though in secret done,
And unrecorded left through many an Age,
Worthy t' have not remain'd so long unsung.

Now had the great Proclaimer with a voice
More awful than the sound of Trumpet, cri'd
Repentance, and Heaven's Kingdom nigh at hand
To all Baptiz'd: to his great Baptism flock'd
With awe the Regions round, and with them came
From *Nazareth* the Son of *Joseph* deem'd

To the flood *Jordan*, came as then obscure,
 Unmarkt, unknown; but him the Baptist soon
 Descri'd, divinely warn'd, and witness bore
 As to his worthier, and would have resign'd
 To him his Heavenly Office, nor was long
 His witness unconfirm'd: on him baptiz'd
 30 Heaven open'd, and in likeness of a Dove
 The Spirit descended, while the Fathers voice
 From Heav'n pronounc'd him his beloved Son.
 That heard the Adversary, who roving still
 About the world, at that Assembly fam'd
 Would not be last, and with the voice divine
 Nigh Thunder-struck, th' exalted man, to whom
 Such high attest was given, a while survey'd
 With wonder, then with envy fraught, and rage,
 Flies to his place, nor rests, but in mid air
 40 To Council summons all his mighty Peers,
 Within thick Clouds and dark ten-fold invol'd,
 A gloomy Consistory; and them amidst
 With looks agast and sad he thus bespake.

O ancient Powers of Air and this wide world,
 For much more willingly I mention Air,
 This our old Conquest, than remember Hell
 Our hated habitation; well ye know
 How many Ages, as the years of men,
 This Universe we have possess'd, and rul'd
 50 In manner at our will th' affairs of Earth,
 Since *Adam* and his facit consort *Eve*
 Lost Paradise deceiv'd by me, though since
 With dread attending when that fatal wound
 Shall be inflicted by the Seed of *Eve*
 Upon my head, long the decrees of Heav'n
 Delay, for longest time to him is short;

And

And now too soon for us the circling hours
 This dreaded time have compass'd, wherein we
 Must bide the stroke of that long threatn'd wound,
 60 At least if so we can, and by the head
 Broken be not intended all our power
 To be infring'd, our freedom and our being.
 In this fair Empire won of Earth and Air;
 For this ill news I bring, the Woman's seed
 Destin'd to this, is late of Woman born,
 His Birth to our just fear gave no small cause,
 But his growth now to youth's full flow'r, displaying
 All vertue, grace, and wisdom to atchieve
 Things highest, greatest, multiplies my fear.
 70 Before him a great Prophet, to proclaim
 His coming, is sent Harbinger, who all
 Invites, and in the Consecrated stream
 Pretends to wash off sin, and fit them so
 Purified to receive him pure, or rather
 To do him honour as their King; all come,
 And he himself among them was baptiz'd,
 Not thence to be more pure, but to receive
 The Testimony of Heaven, that who he is
 Thenceforth the Nations may not doubt; I saw
 80 The Prophet do him reverence, on him rising
 Out of the Water, Heav'n above the Clouds
 Unfold her Crystal Doors, thence on his head
 A perfect Dove descend, what e're it meant,
 And out of Heav'n the Sovereign voice I hear
 This is my Son belov'd, in him am pleas'd.
 His Mother then is mortal, but his Sire,
 He who obtains the Monarchy of Heav'n,
 And what will he not do to advance his Son?
 His first-begot we know, and fore have felt,
 90 When his fierce thunder drove us to the deep;

B

Who

Who this is we must learn, for Man he seems
 In all his lineaments, though in his face
 The glimpses of his Father's glory shine,
 Ye see our danger on the utmost edge
 Of hazard, which admits no long debate,
 But must with something sudden be oppos'd,
 Not force, but well couch'd fraud, well woven snares,
 Ere in the head of Nations he appear
 Their King, their Leader, and Supream on Earth.
 100 I, when no other durst, sole undertook
 The dismal expedition to find out
 And ruine *Adam*, and the exploit perform'd
 Successfully; a calmer Voyage now
 Will waite me; and the way found prosp'rous once
 Induces best to hope of like success.
 He ended, and his words impression left
 Of much amazement to th' infernal Crew,
 Distracted and surpriz'd with deep dismay
 At these sad tidings; but no time was then
 110 For long indulgence to their fears or grief:
 Unanimous they all commit the care
 And management of this main Enterprize
 To him their great Dictator, whose attempt
 At first against mankind so well had thriv'd
 In *Adam's* overthrow, and led their march
 From Hell's deep-vaulted Den to dwell in light,
 Regents and Potentates, and Kings, yea Gods
 Of many a pleasant Realm and Province wide.
 So to the Coast of *Jordan* he directs
 120 His easie steps; girded with snaky wiles,
 Where he might likeliest find this new-declar'd,
 This Man of men, attested Son of God,
 Temptation and all guile on him to try;
 So to subvert whom he suspected rais'd

To

To end his Reign on Earth so long enjoy'd:
 But contrary unweeting he fulfill'd
 The purpos'd Counsel pre-ordain'd and fixt
 Of the most High, who in full frequency bright
 Of Angels, thus to *Gabriel* smiling spake.
 130 *Gabriel* this day by proof thou shalt behold,
 Thou and all Angels conversant on Earth
 With man or mens affairs, how I begin
 To verifie that solemn Message late,
 On which I sent thee to the Virgin pure
 In *Galilee*, that she should bear a Son
 Great in Renown, and call'd the Son of God;
 Then toldst her, doubting how these things could be
 To her a Virgin, that on her should come
 The Holy Ghost, and the Power of the Highest.
 140 O're-shadow her: this Man born and now up-grown,
 To shew him worthy of his Birth Divine
 And high Prediction, henceforth I expose
 To Satan; let him tempt and now assay
 His utmost subtilty, because he boasts
 And vaunts of his great cunning to the throng
 Of his Apostasie; he might have learnt
 Less overweening, since he fail'd in *Job*,
 Whose constant perseverance overcame
 What ere his cruel malice could invent.
 150 He now shall know I can produce a Man
 Of female Seed, far abler to resist
 All his solicitations, and at length
 All his vast force, and drive him back to Hell,
 Winning by Conquest what the first man lost
 By fallacy surpriz'd. But first I mean
 To exercise him in the Wilderness,
 There he shall first lay down the rudiments
 Of his great warfare, ere I send him forth

B 2

To

To conquer Sin and Death the two grand foes,
 160 By Humiliation and strong Sufferance:
 His weakness shall o'recome Satanick strength
 And all the world, and mass of sinful flesh;
 That all the Angels and Ætherial Powers,
 They now, and men hereafter may discern,
 From what consummate vertue I have chose
 This perfect Man, by merit call'd my Son,
 To earn Salvation for the Sons of men.

So spake the Eternal Father, and all Heaven
 Admiring stood a space, then into Hymns
 170 Burst forth, and in Celestial measures mov'd,
 Circling the Throne and Singing, while the hand
 Sung with the voice, and this the argument:

Victory and Triumph to the Son of God
 Now entering his great duel, not of arms,
 But to vanquish by wisdom hellish wiles.
 The Father knows the Son; therefore secure
 Ventures his filial Vertue, though untrid,
 Against what e're may tempt, what e're seduce,
 Allure, or terrifie, or undermine.
 180 Be frustrate all ye stratagems of Hell,
 And devillish machinations come to nought.

So they in Heav'n their Odes and Vigils tun'd:
 Mean while the Son of God, who yet some days
 Lodg'd in Bethabara where John baptiz'd,
 Musing and much revolving in his brest,
 How best the mighty work he might begin
 Of Saviour to mankind, and which way first
 Publish his God-like Office now mature,
 One day forth walk'd alone, the Spirit leading;

190 And

190 And his deep thoughts, the better to converse
 With solitude, till far from track of men,
 Thought following thought, and step by step led on,
 He entred now the bordering desert wild,
 And with dark shades and rocks environ'd round,
 His holy meditation thus pursu'd.

O what a multitude of thoughts at once
 Awak'd in me swarm, while I consider
 What from within I feel my self, and hear,
 What from without comes often to my ears,
 200 Ill sorting with my present state compar'd.
 When I was yet a Child, no childish play
 To me was pleasing, all my mind was set
 Serious to learn and know, and thence to do
 What might be publick good; my self I thought
 Born to that end, born to promote all truth,
 All righteous things: therefore above my years,
 The Law of God I read and found it sweet,
 Made it my whole delight, and in it grew
 To such perfection, that e're yet my age
 210 Had measur'd twice six years, at our great Feast
 I went into the Temple, there to hear
 The Teachers of our Law, and to propose
 What might improve my knowledge or their own;
 And was admir'd by all, yet this not all
 To which my Spirit aspir'd, victorious deeds
 Flam'd in my heart, heroic acts, one while
 To rescue *Israel* from the *Roman* yoke,
 Then to subdue and quell o're all the earth
 Brute violence and proud Tyrannick pow'r,
 220 Till truth were freed, and equity restor'd:
 Yet held it more humane, more heavenly first
 By winning words to conquer willing hearts,

C

And

And make perswasion do the work of fear;
 At least to try, and teach the erring Soul
 Not wilfully mis-doing, but unaware
 Misled; the stubborn only to destroy.
 These growing thoughts my Mother soon perceiving
 By words at times cast forth inly rejoyc'd,
 And said to me apart, high are thy thoughts
 230 O Son, but nourish them and let them soar
 To what hight sacred vertue and true worth
 Can raise them, though above example high;
 By matchless Deeds expresse thy matchless Sire.
 For know, thou art no Son of mortal man,
 Though men esteem thee low of Parentage,
 Thy Father is the Eternal King who rules
 All Heaven and Earth, Angels and Sons of men,
 A messenger from God fore-told thy Birth
 Conceiv'd in me a Virgin, he foretold
 240 Thou shouldst be great and sit on *David's* Throne,
 And of thy Kingdom there shall be no end.
 At thy Nativity a glorious Quire
 Of Angels in the fields of *Bethlehem* sung
 To Shepherds watching at their folds by night,
 And told them the Messiah now was born,
 Where they might see him, and to thee they came;
 Directed to the Manger where thou lay'st,
 For in the Inn was left no better room:
 A Star, not seen before in Heaven appearing
 250 Guided the Wise Men thither from the East,
 To honour thee with Incense, Myrrh, and Gold,
 By whose bright course led on they found the place,
 Affirming it thy Star new grav'n in Heav'n,
 By which they knew the King of *Israel* born.
 Just *Simeon* and Prophetick *Anna*, warn'd
 By Vision found thee in the Temple, and spake

Before

Before the Altar and the vested Priest,
 Like things of thee to all that present stood,
 This having heard, straight I again revolv'd
 260 The Law and Prophets, searching what was writ
 Concerning the Messiah, to our Scribes
 Known partly, and soon found of whom they spake
 I am; this chiefly, that my way must lie
 Through many a hard assay even to the death,
 Ere I the promis'd Kingdom can attain,
 Or work Redemption for mankind, whose sins
 Full weight must be transferr'd upon my head.
 Yet neither thus dishearten'd or dismay'd,
 The time prefixt I waited, when behold
 270 The Baptist, (of whose birth I oft had heard,
 Not knew by sight) now come, who was to come
 Before Messiah and his way prepare.
 I as all others to his Baptism came,
 Which I believ'd was from above; but he
 Straight knew me, and with loudest voice proclaim'd
 Me him (for it was shew'n him so from Heaven)
 Me him whose Harbinger he was; and first
 Refus'd on me his Baptism to confer,
 As much his greater, and was hardly won;
 280 But as I rose out of the laving stream,
 Heaven open'd her eternal doors, from whence
 The Spirit descended on me like a Dove,
 And last the sum of all, my Father's voice,
 Audibly heard from Heav'n, pronounc'd me his,
 Me his beloved Son, in whom alone
 He was well pleas'd; by which I knew the time
 Now full, that I no more should live obscure,
 But openly begin, as best becomes
 The Authority which I deriv'd from Heaven.
 290 And now by some strong motion I am led

C 2

Into

Into this Wilderness, to what intent
I learn not yet, perhaps I need not know;
For what concerns my knowledge God reveals.

So spake our Morning Star then in his rise,
And looking round on every side beheld
A pathless Defart, dusk with horrid shades;
The way he came not having mark'd, return
Was difficult, by humane steps untrod;
And he still on was led, but with such thoughts
300 Accompanied of things past and to come
Lodg'd in his breast, as well might recommend
Such Solitude before choicest Society.
Full forty days he pass'd, whether on hill
Sometimes, anon in shady vale, each night
Under the covert of some ancient Oak,
Or Cedar, to defend him from the dew,
Or harbour'd in one Cave, is not reveal'd;
Nor tasted humane food, nor hunger felt
Till those days ended, hunger'd then at last
310 Among wild Beasts: they at his sight grew mild,
Nor sleeping him nor waking harm'd, his walk
The fiery Serpent fled, and noxious Worm,
The Lion and fierce Tiger glar'd aloof.
But now an aged man in Rural weeds,
Following, as seem'd, the quest of some stray Ewe,
Or wither'd sticks to gather; which might serve
Against a Winters day when winds blow keen,
To warm him wet return'd from Field at Eve,
He saw approach, who first with curious eye
320 Perus'd him, then with words thus utter'd spake.

Sir, what ill chance hath brought thee to this place
So far from path or road of men, who pass

In

In Troop or Caravan, for single none
Durst ever, who return'd, and dropt not here
His Carcass, pin'd with hunger and with droughth;
I ask the rather, and the more admire,
For that to me thou seem'st the man, whom late
Our new baptizing Prophet at the Ford
Of *Jordan* honour'd so, and call'd thee Son
330 Of God; I saw and heard, for we sometimes
Who dwelt this wild, constrain'd by want, come forth
To Town or Village nigh (nighest is far)
Where ought we hear, and curious are to hear,
What happ'ns new; Fame also finds us out.

To whom the Son of God. Who brought me hither
Will bring me hence, no other Guide I seek.

By Miracle he may, reply'd the Swain,
What other way I see not, for we here
Live on tough roots and stubs, to thirst inur'd
340 More than the Camel, and to drink go far,
Men to much misery and hardship born;
But if thou be the Son of God, Command
That out of these hard stones be made thee bread;
So shalt thou save thy self and us relieve
With Food, whereof we wretched seldom taste.

He ended, and the Son of God reply'd.
Think'st thou such force in Bread? is it not written
(For I discern thee other than thou seem'st)
Man lives not by Bread only, but each Word
350 Proceeding from the mouth of God; who fed
Our Fathers here with Manna; in the Mount
Moses was forty days, nor eat nor drank,
And forty days *Elijah* without food

D

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D

Wandred

Wandred this barren waste, the same I now;
Why dost thou then suggest to me distrust,
Knowing who I am, as I know who thou art?

Whom thus answer'd th' Arch Fiend now undisguis'd.
'Tis true, I am that Spirit unfortunate,
Who leagu'd with millions more in rash revolt
360 Kept not my happy Station, but was driv'n
VWith them from blis to the bottomless deep,
Yet to that hideous place not so confin'd
By rigour unconniving, but that oft
Leaving my dolorous Prison I enjoy
Large liberty to round this Globe of Earth,
Or range in th' Air, nor from the Heav'n of Heav'ns
Hath he excluded my resort sometimes.
I came among the Sons of God, when he
Gave up into my hands *Uzgean Job*
370 To prove him, and illustrate his high worth;
And when to all his Angels he propos'd
To draw the proud King *Ahab* into fraud
That he might fall in *Ramoth*, they demuring,
I undertook that Office, and the tongues
Of all his flattering Prophets glibb'd with lies
To his destruction, as I had in charge.
For what he bids I do; though I have lost
Much lustre of my native brightness, lost
To be belov'd of God, I have not lost
380 To love, at least contemplate and admire
What I see excellent in good, or fair,
Or vertuous, I should so have lost all sense.
What can be then less in me than desire
To see thee and approach thee, whom I know
Declar'd the Son of God, to hear attent
Thy wisdom, and behold thy God-like deeds?

Met

Men generally think me much a foe
To all mankind: why should I? they to me
Never did wrong or violence, by them
390 I lost not what I lost, rather by them
I gain'd what I have gain'd, and with them dwell
Copartner in these Regions of the World,
If not disposer; lend them oft my aid,
Oft my advice by presages and signs,
And answers, oracles, portents and dreams,
Whereby they may direct their future life.
Envy they say excites me, thus to gain
Companions of my misery and wo.
At first it may be; but long since with wo
400 Never acquainted, now I feel by proof,
That fellowship in pain divides not smart,
Nor lightens aught each mans peculiar load.
Small consolation then, were man adjoin'd:
This wounds me most (what can it less) that Man,
Man fall'n shall be restor'd, I never more.

x. more better

To whom our Saviour sternly thus reply'd.
Deservedly thou griev'st, compos'd of lies
From the beginning, and in lies wilt end;
Who boast'st release from Hell, and leave to come
410 Into the Heav'n of Heav'ns; thou com'st indeed,
As a poor miserable captive thrall,
Comes to the place where he before had sat
Among the Prime in Splendour, now depos'd,
Ejected, emptied, gaz'd, unpitied, shun'd,
A spectacle of ruin or of scorn
To all the Host of Heav'n; the happy place
Imports to thee no happiness, no joy,
Rather inflames thy torment, representing
Lost blis, to thee no more communicable,

D 2

420 So

420 So never more in Hell than when in Heaven.
 But thou art servicable to Heav'n's King.
 Wilt thou impute to obedience what thy fear
 Extorts, or pleasure to do ill excites?
 What but thy malice mov'd thee to misdeem
 Of righteous *Job*, then cruelly to afflict him
 With all inflictions, but his patience won?
 The other service was thy chosen task,
 To be a liar in four hundred mouths;
 For lying is thy sustenance, thy food.
 Yet thou pretend'st to truth; all Oracles
 430 By thee are giv'n, and what confest more true
 Among the Nations? that hath been thy craft,
 By mixing somewhat true to vent more lies.
 But what have been thy answers, what but dark
 Ambiguous and with double sense deluding,
 Which they who ask'd have seldom understood,
 And not well understood as good not known?
 Who ever by consulting at thy shrine
 Return'd the wiser, or the more instruct
 440 To flie or follow what concern'd him most,
 And run not sooner to his fatal snare?
 For God hath justly giv'n the Nations up
 To thy Delusions; justly, since they fell
 Idolatrous, but when his purpose is
 Among them to declare his Providence
 To thee not known, whence hast thou then thy truth,
 But from him or his Angels President
 In every Province, who themselves disdaining
 To approach thy Temples, give thee in command
 450 What to the smallest tittle thou shalt say
 To thy Adorers; thou with trembling fear,
 Or like a Fawning Parasite obey'st;
 Then to thy self ascrib'st the truth foretold.

But

But this thy glory shall be soon retrench'd;
 No more shall thou by oracling abuse
 The Centiles; henceforth Oracles are ceast,
 And thou no more with Pomp and Sacrifice
 Shalt be enquir'd at *Delphos* or else-where,
 At least in vain, for they shall find thee mute.
 460 God hath now sent his loving Oracle
 Into the World to teach his final will,
 And sends his Spirit of Truth henceforth to dwell
 In pious Hearts, and inward Oracle
 To all truth requisite for men to know.

So spake our Saviour; but the subtle Fiend,
 Though inly stung with anger and disdain,
 Dissembl'd, and this Answer smooth return'd.

Sharply thou hast insisted on rebuke,
 And urg'd me hard with doings, which not will
 But misery hath wrested from me; where
 470 Easily canst thou find one miserable,
 And not inforc'd oft-times to part from truth;
 If it may stand him more instead to lye,
 Say and unsay, feign, flatter, or abjure?
 But thou art plac'd above me, thou art Lord;
 From thee I can and must submit endure
 Check or reproof, and glad to escape so quit.
 Hard are the ways of truth, and rough to walk,
 Smooth on the tongue discours't, pleasing to th'ear,
 480 And tuneable as Silvan Pipe or Song;
 What wonder then if I delight to hear
 Her dictates from thy mouth? most men admire
 Vertue, who follow not her lore: permit me
 To hear thee when I come (since no man comes)
 And talk at least, though I despair to attain.

E

Thy

Thy Father, who is holy, wise and pure,
Suffers the Hypocrite or Atheous Priest
To tread his Sacred Courts, and minister
About his Altar, handling holy things,
490 Praying or vowing, and vouchsaf'd his voice
To *Balaam* Reprobate, a Prophet yet
Inspir'd; disdain not such access to me.

To whom our Saviour with unalter'd brow:
Thy coming hither, though I know thy scope,
I bid not or forbid; do as thou find'st
Permission from above; thou canst not more.

He added not; and Satan bowing low
His gray dissimulation, disappear'd
Into thin Air diffus'd: for now began
500 Night with her sullen wings to double-shade
The Desert, Fowls in their clay nests were couch't;
And now wild Beasts came forth the woods to roam.

The End of the first Book.

PARADISE

Paradise Regain'd.

BOOK II.

MEan while the new-baptiz'd, who yet remain'd
At *Jordan* with the Baptist, and had seen
Him whom they heard so late expressly call'd
Jesus Messiah Son of God declar'd,
And on that high Authority had believ'd,
And with him talk'd, and with him lodg'd, I mean
Andrew and *Simon*, famous after known,
With others though in Holy Writ not nam'd,
Now missing him their Joy so lately found,
10 So lately found, and so abruptly gone,
Began to doubt, and doubted many days,
And as the days increas'd, increas'd their doubt:
Sometimes they thought he might be only shewn,
And for a time caught up to God, as once
Moses was in the Mount, and missing long;
And the great *Thisbite* who on fiery wheels
Rode up to Heaven, yet once again to come.
Therefore as those young Prophets then with care
Sought lost *Eliab*, so in each place these
20 Nigh to *Bethabara*; in *Jerico*
The City of Palms, *Ænon*, and *Salem* Old,
Machærus and each Town or City wall'd
On this side the broad lake *Genesaret*,
Or in *Perea*, but return'd in vain.
Then on the bank of *Jordan*, by a Creek:

E 2

Where

Where winds with Reeds, and Osiers whisp'ring play
 Plain Fishermen, no greater men them call,
 Close in a Cottage low together got
 Their unexpected loss and plaints out breath'd.
 30 Alas, from that high hope to what relapse
 Unlook'd for are we fall'n, our eyes beheld
 Messiah certainly now come, so long
 Expected of our Fathers; we have heard
 His words, his wisdom full of grace and truth,
 Now, now, for sure, deliverance is at hand,
 The Kingdom shall to *Israel* be restor'd:
 Thus we rejoyc'd, but soon our joy is turn'd
 Into perplexity and new amaze:
 For whither is he gone, what accident
 40 Hath rapt him from us? will he now retire
 After appearance, and again prolong
 Our expectation? God of *Israel*,
 Send thy Messiah forth, the time is come;
 Behold the Kings of the Earth how they oppress
 Thy chosen, to what highth their pow'r unjust
 They have exalted, and behind them cast
 All fear of thee, arise and vindicate
 Thy Glory, free thy people from their yoke,
 But let us wait; thus far he hath perform'd,
 50 Sent his Anointed, and to us reveal'd him,
 By his great Prophet, pointed at and shown,
 In publick, and with him we have convers'd;
 Let us be glad of this, and all our fears
 Lay on his Providence; he will not fail
 Nor will withdraw him now, nor will recall,
 Mock us with his blest sight, then snatch him hence,
 Soon we shall see our hope, our joy return.

Thus they out of their plaints new hope resume To

To find whom at the first they found unsought:
 60 But to his Mother *Mary*, when she saw
 Others return'd from Baptism, not her Son,
 Nor left at *Jordan*, tidings of him none;
 Within her brest, though calm; her brest though pure,
 Motherly cares and fears got head, and rais'd
 Some troubl'd thoughts, which she in sighs thus clad.

O what avails me now that honour high
 To have conceiv'd of God, or that salute
 Hale highly favour'd, among Women blest;
 While I to sorrows am no less advanc't,
 70 And fears as eminent, above the lot
 Of other Women, by the birth I bore,
 In such a season born when scarce a Shed
 Could be obtain'd to shelter him or me
 From the bleak air; a Stable was our warmth,
 A Manger his, yet soon enforc't to fly
 Thence into *Egypt*, till the Murd'rous King
 Were dead, who sought his life, and missing fill'd
 With Infant blood the streets of *Bethlehem*;
 From *Egypt* home return'd, in *Nazareth*
 80 Hath been our dwelling many years, his life
 Private, unactive, calm, contemplative,
 Little suspicious to any King; but now
 Full grown to Man, acknowledged, as I hear,
 By *John* the Baptist, and in publik shown,
 Son own'd from Heaven by his Father's voice;
 I look'd for some great change; to Honour? no,
 But trouble, as old *Simeon* plain fore-told,
 That to the fall and rising he should be
 Of many in *Israel*, and to a sign
 90 Spoken against, that through my very Soul
 A sword shall pierce, this is my favour'd lot,

F

My

My Exaltation to Afflictions high;
 Afflicted I may be, it seems, and blest;
 I will not argue that, nor will repine.
 But where delays he now? some great intent
 Conceals him: when twelve years he scarce had seen,
 I lost him, but so found, as well I saw
 He could not lose himself; but went about
 His Father's Business; what he meant I mus'd,
 100 Since understand; much more his absence now
 Thus long to some great purpose he obscures.
 But I to wait with patience am inur'd;
 My heart hath been a store-house long of things
 And sayings laid up, portending strange events.

Thus Mary pondring oft, and oft to mind
 Recalling what remarkably had pass'd
 Since first her Salutation heard, with thoughts
 Meekly compos'd awaited the fulfilling:
 110 The while her Son tracing the Desert wild,
 Sole but with holiest Meditations fed,
 Into himself descended, and at once
 All his great work to come before him set;
 How to begin, how to accomplish best
 His end of being on Earth, and mission high:
 For Satan with slye preface to return
 Had left him vacant, and with speed was gon
 Up to the middle Region of thick Air,
 Where all his Potentates in Council sate;
 120 There without sign of boast, or sign of joy
 Sollicitous and blank he thus began.

Princes, Heaven's ancient Sons, Æthereal Thrones,
 Demonian Spirits now, from the Element
 Each of his reign allotted, rightlier call'd,

Powers

Powers of Fire, Air, Water, and Earth beneath,
 So may we hold our place and these mild seats
 Without new trouble; such an Enemy
 Is ris'n to invade us, whom no less
 Threat'ns our expulsion down to Hell;
 I, as I undertook, and with the vote
 130 Consenting in full frequency was impower'd,
 Have found him, view'd him, tasted him, but find
 Far other labour to be undergon
 Than when I dealt with Adam first of Men,
 Though Adam by his Wives allurements fell,
 However to this Man inferior far,
 If he be Man by Mothers side at least,
 With more than humane gifts from Heaven adorn'd,
 Perfections absolute, Graces divine,
 And amplitude of mind to greatest Deeds.
 140 Therefore I am return'd, lest confidence
 Of my success with Eve in Paradise
 Deceive ye to persuasion over-sure
 Of like succeeding here; I summon all
 Rather to be in readiness, with hand
 Or counsel to assist; lest I who erst
 Thought none my equal, now be over-match'd.

So spake the old Serpent doubting, and from all
 With clamour was assur'd their utmost aid
 At his command; when from amidst them rose
 150 Belial the dissolute Spirit that fell,
 The sensuallest, and after Asmodai
 The fleshliest Incubus, and thus advis'd.

Set women in his eye, and in his walk,
 Among daughters of men the fairest found;

F 2

Many

Many are in each Region passing fair
 As the noon Skie; more like to Goddeses
 Than Mortal Creatures, graceful and discreet,
 Expert in amorous Arts, enchanting tongues
 Persuasive, Virgin majesty with mild
 160 And sweet allay'd, yet terrible to approach,
 Skill'd to retire, and in retiring draw
 Hearts after them tangl'd in Amorous Nets.
 Such object hath the power to soft'n and tame
 Severest temper, smooth the rugged'st brow,
 Enerve, and with voluptuous hope dissolve,
 Draw out with credulous desire, and lead
 At will the manliest, resoluest brest,
 As the magnetic hardest Iron draws.
 Women, when nothing else, beguil'd the heart
 170 Of wisest *Solomon*, and made him build,
 And made him bow to the Gods of his Wives.

To whom quick answer Satan thus return'd.
Belial, in much uneven scale thou weigh'st
 All others by thy self; because of old
 Thou thy self doat'st on woman-kind, admiring
 Their shape, their colour, and attractive grace,
 None are, thou think'st, but taken with such toys.
 Before the Flood thou with thy lusty Crew,
 False titl'd Sons of God, roaming the Earth
 180 Cast wanton eyes on the daughters of men,
 And coupl'd with them, and begot a race.
 Have we not seen, or by relation heard,
 In Courts and Regal Chambers how thou lurk'st,
 In Wood or Grove by mossie Fountain side,
 In Valley or green Meadow to way-lay
 Some beauty rare, *Calisto Clymene*,
Daphne, or *Semele*, *Antiopa*,

Or

Or *Anymone*, *Syrinx*, many more
 Too long, then lay'st thy scapes on names ador'd,
 190 *Apollo*, *Neptune*, *Jupiter* or *Pan*,
 Satyr, or Fawn, or Silvan? But these haunts
 Delight not all, among the Sons of Men,
 How many have with a smile made small account
 Of beauty and her lures, easily scorn'd
 All her assaults, on worthier things intent?

Remember that *Pelleas* Conquerour,
 A Youth, how all the Beauties of the East
 He slightly view'd, and slightly overpass'd;
 How he firnam'd of *Africa* dismiss'd
 200 In his prime youth the fair *Iberian* Maid.
 For *Solomon* he liv'd at ease, and full
 Of honour, wealth, high fare, aim'd not beyond
 Higher design than to enjoy his State;
 Thence to the bait of Women lay expos'd;
 But he whom we attempt is wiser far
 Than *Solomon*, of more exalted mind,
 Made and set wholly on the accomplishment
 Of greatest things, what Woman will you find,
 Though of this age the wonder and the fame,
 210 On whom his leisure will vouchsafe an eye
 Of fond desire? or should she confident,
 As sitting Queen ador'd on Beauties Throne,
 Descend with all her winning charms begirt
 To enamour, as the Zonc of *Venus* once
 Wrought that effect on *Jove*, so Fables tell;
 How would one look from his Majestick brow
 Seated as on the top of Vertues hill,
 Discount'nance her despis'd, and put to rout,
 All her array; her female pride deject,
 220 Or turn to reverent awe? for Beauty stands

G

In

In the admiration only of weak minds
 Led captive; cease to admire, and all her Plumes
 Fall flat and shrink into a trivial toy,
 At every sudden flighting quite abasht:
 Therefore with manlier objects we must try
 His constancy, with such as have more shew
 Of worth, of honour, glory, and popular praise;
 Rocks whereon greatest Men have often wreck'd;
 Or that which only seems to satisfy
 230 Lawful desires of Nature, not beyond;
 And now I know he hungers where no food
 Is to be found, in the wild Wilderness,
 The rest commit to me, I shall let pass
 No advantage, and his strength as oft assay.

He ceas'd, and heard their grant in loud acclaim;
 Then forthwith to him takes a chosen band
 Of Spirits likest to himself in guile
 To be at hand, and at his beck appear,
 If cause were to unfold some active Scene
 240 Of various Persons each to know his part;
 Then to the Desert takes with these his flight;
 Where still from shade to shade the Son of God
 After forty days fasting had remain'd,
 Now hungering first, and to himself thus said.

Where will this end? four times ten days I have pass'd
 Wandring this woody maze, and humane Food
 Nor tasted, nor had appetite; that Fast
 To Vertue I impute not, or count part
 Of what I suffer here; if Nature need not,
 250 Or God support Nature without repast
 Though needing, what praise is it to endure?
 But now I feel, I hunger, which declares

Nature

Nature hath need of what she asks; yet God
 Can satisfy that need some other way,
 Though hunger still remain: so it remain
 Without this bodies wasting, I content me,
 And from the sting of Famine fear no harm,
 Nor mind it, fed with better thoughts that feed
 Me hungering more to do my Fathers will.

260 It was the hour of night, when thus the Son
 Commun'd in silent walk, then laid him down
 Under the hospitable covert nigh
 Of trees thick interwoven; there he slept,
 And dream'd, as appetite is wont to dream,
 Of meats and drinks, Nature's refreshment sweet;
 Him thought, he by the Brook of *Cherith* stood
 And saw the Ravens with their horny beaks
 Food to *Elijah* bringing Even and Morn,
 Though ravenous, taught to abstain from what they
 270 He saw the Prophet also how he fled (brought:
 Into the Desert, and how there he slept
 Under a Juniper; then how awak'd,
 He found his Supper on the coals prepar'd,
 And by the Angel was bid rise and eat,
 And eat the second time after repose,
 The strength whereof suffic'd him forty days;
 Sometimes that with *Elijah* he partook,
 Or as a guest with *Daniel* at his Pulse.
 Thus wore out night, and now the Herald Lark
 280 Left his ground-nest, high tousing to descry
 The morns approach, and greet her with his Song:
 As lightly from his grassy couch up rose
 Our Saviour, and found all was but a dream,
 Fasting he went to sleep, and fasting wak'd.
 Up to a hill anon his steps he rear'd,

G 2

From

From whose high top to ken the prospect round,
 If Cottage were in view, Sheep-cote or Herd;
 But Cottage, Herd, or Sheep-cote none he saw,
 Only in a bottom saw a pleasant Grove,
 290 With chaunt of tuneful Birds resounding loud;
 Thither he bent his way, determin'd there
 To rest at noon, and enter'd soon the shade
 High roof'd and walks beneath, and alleys brown
 That open'd in the midst a woody Scene,
 Nature's own work it seem'd (Nature taught Art)
 And to a Superstitious eye the haunt
 Of Wood-Gods and Wood-Nymphs; he view'd it round,
 When suddenly a man before him stood,
 Not rustic as before, but seemlier clad,
 300 As one in City, or Court, or Palace bred,
 And with fair speech these words to him address'd.

With granted leave officious I return,
 But much more wonder that the Son of God
 In this wild solitude so long should bide
 Of all things destitute, and well I know,
 Not without hunger. Others of some note,
 As story tells, have trod this Wilderness;
 The fugitive Bond-woman with her Son
 Out-cast *Nebaioth*, yet found he relief
 310 By a providing Angel; all the race
 Of *Israel* here had famish'd, had not God
 Rain'd from Heaven Manna, and that Prophet bold
 Native of *Thebes* wandring here was fed
 Twice by a voice inviting him to eat,
 Of thee these forty days none hath regard,
 Forty and more deserted here indeed.

To whom thus Jesus; what conclud'st thou hence?
 They

They all had need, I as thou seest have none.

How hast thou hunger then? Satan reply'd,
 320 Tell me if Food were now before thee set,
 Would'st thou not eat? Thereafter as I like
 The giver, answer'd Jesus. Why should that
 Cause thy refusal, said the subtle Fiend,
 Hast thou not right to all Created things,
 Owe not all Creatures by just right to thee
 Duty and service, nor to stay till bid,
 But tender all their power? nor mention I
 Meats by the Law unclean, or offer'd first
 To Idols, those young *Daniel* could refuse;
 330 Nor proffer'd by an Enemy, though who
 Would scruple that, with want oppress'd? Behold
 Nature asham'd, or better to express,
 Troubl'd that thou should'st hunger, hath purvey'd
 From all the Elements her choicest store
 To treat thee as befits, and as her Lord
 With honour, only deign to sit and eat.

He spake no dream, for as his words had end,
 Our Saviour lifting up his eyes beheld
 In ample space under the broadest shade
 340 A Table richly spread, in Regal mode,
 With dishes pill'd, and meats of noblest sort
 And favour, Beasts of chase, or Fowl of game,
 In Pastry-built, or from the spit, or boyl'd,
 Gris-amber-steam'd; all Fish from Sea or Shore,
 Fresher, or purling Brook, of shell or fin,
 And exquisite name, for which was drain'd
Pontus and *Lucrine* Bay, and *Afric* Coast,
 Alas how simple, to these Cates compar'd,
 Was that crude Apple that diverted *Eve*!

H

350 And

350 And at a stately side-board by the wine
 That fragrant smell diffus'd, in order stood
 Tall stripling youths rich clad, of fairer hew
 Than *Ganymed* or *Hylas*, distant more
 Under the Trees now trip'd, now solemn stood
 Nymphs of *Diana's* train, and *Naiades*
 With fruits and flowers from *Amalthea's* horn,
 And Ladies of the *Hesperides*, that seem'd
 Fairer than feign'd of old, or fabl'd since
 Of Fairy Damfels met in forest wide
 360 By Knights of *Logres*, or of *Lyones*,
Lancelot or *Pelleas*, or *Pellenore*,
 And all the while harmonious Aires were heard
 Of chiming strings, or charming pipes and winds
 Of gentlest gale *Arabian* odours fann'd
 From their soft wings, and *Flora's* earliest smells,
 Such was the splendour, and the Tempter now
 His invitation earnestly renew'd.

What doubts the Son of God to sit and eat?
 These are not fruits forbidden, no interdict
 370 Defends the touching of these Viands pure,
 Their taste no knowledge works at least of evil,
 But life preserves, destroys life's enemy,
 Hunger, with sweet restorative delight.
 All these are Spirits of Air, and Woods, and Springs,
 Thy gentle Ministers, who come to pay
 Thee homage, and acknowledge thee their Lord:
 What doubt'st thou Son of God? sit down and eat.

To whom thus Jesus temperately reply'd:
 Said'st thou not that to all things I had right?
 380 And who withholds my pow'r that right to use? Shall

Shall I receive by gift what of my own,
 When and where likes me best, I can command?
 I can at will, doubt not, as soon as thou,
 Command a Table in this Wilderness,
 And call swift flights of Angels ministrant
 Array'd in Glory on my cup to attend:
 Why shouldst thou then obtrude this diligence,
 In vain, where no acceptance it can find,
 And with my hunger what hast thou to do?
 390 Thy pompous Delicacies I condemn,
 And count thy specious gifts no gifts but guiles.

To whom thus answer'd Satan malecontent:
 That I have also power to give thou seest,
 If of that pow'r I bring thee voluntary
 What I might have bestow'd on whom I pleas'd,
 And rather opportunely in this place
 Chose to impart to thy apparent need,
 Why shouldst thou not accept it? but I see
 What I can do or offer is suspect;
 400 Of these things others quickly will dispose
 Whose pains have earn'd the far fet spoil. With that
 Both Table and Provision vanish quite
 With sound of Harpies wings, and Talons heard;
 Only the importune Tempter still remain'd,
 And with these words his Temptation pursu'd.

By hunger, that each other Creature tames,
 Thou art not to be harm'd, therefore not mov'd;
 Thy temperance invincible besides,
 For no allurement yields to appetite,
 410 And all thy heart is set on high designs,
 High actions; but wherewith to be achiev'd?
 Great acts require great means of enterprize,

Thou art unknown, unfriended, low of Birth,
 A Carpenter thy Father known, thy self
 Bred up in poverty and streights at home;
 Lost in a Desert here and hunger-bit:
 Which way or from what hope dost thou aspire
 To greatness? whence Authority deriv'd?
 What Followers, what Retinue canst thou gain,
 420 Or at thy heels the dizzy Multitude,
 Longer than thou canst feed them on thy cost?
 Money brings Honour, Friends, Conquest and Realms,
 What rais'd *Antipater* the Edomite,
 And his Son *Herod* plac'd on *Juda's* Throne;
 (Thy throne) but gold that got him puissant friends?
 Therefore, if at great things thou would'st arrive,
 Get Riches first, get Wealth, and Treasure heap,
 Not difficult, if thou hearken to me,
 Riches are mine, Fortune is in my hand;
 430 They whom I favour thrive in wealth amain,
 While Vertue, Valour, Wisdom sit in want.

To whom thus Jesus patiently reply'd;
 Yet Wealth without these three is impotent,
 To gain dominion or to keep it gain'd.
 Witness those ancient Empires of the Earth,
 In highth of all their flowing wealth dissolv'd:
 But men endu'd with these, have oft attain'd
 In lowest poverty to highest deeds;
Gideon and *Jephtha*, and the Shepherd lad,
 440 Whose off-spring on the Throne of *Judah* sat
 So many Ages, and shall yet regain
 That seat, and reign in *Israel* without end.
 Among the Heathen, (for throughout the World
 To me is not unknown what hath been done
 Worthy of Memorial) canst thou not remember

Quintus.

Quintus, Fabricius, Curius, Regulus?
 For I esteem those names of men so poor
 Who could do mighty things, and could contemn
 Riches though offer'd from the hand of Kings.
 450 And what in me seems wanting, but that I
 May also in this poverty as soon
 Accomplish what they did, perhaps and more?
 Extol not Riches then, the toyl of Fools,
 The wise mans cumbrance, if not snare, more apt
 To slacken Vertue, and abate her edge,
 Than prompt her to do aught may merit praise.
 What if with like aversion I reject
 Riches and Realms; yet not for that a Crown,
 Golden in shew, is but a wreath of thorns,
 460 Brings dangers, troubles, cares, and sleepless nights
 To him who wears the Regal Diadem,
 When on his shoulders each mans burden lies;
 For therein stands the Office of a King,
 His Honour, Vertue, Merit and chief Praise,
 That for the Publick all this weight he bears.
 Yet he who reigns within himself, and rules
 Passions, Desires, and Fears, is more a King;
 Which every wise and vertuous man attains:
 And who attains not, ill aspires to rule
 470 Cities of men, or head-strong multitudes,
 Subject himself to Anarchy within,
 Or lawless Passions in him which he serves.
 But to guide Nations in the way of truth
 By saving Doctrine, and from errour lead
 To know, and knowing worship God aright,
 Is yet more Kingly, this attracts the Soul,
 Governs the inner man, the nobler part,
 That other o're the body only reigns,
 And oft by force, which to a generous mind

I

So

480 So reigning can be no sincere delight,
 Besides to give a Kingdom hath been thought
 Greater and nobler done, and to lay down
 Far more magnanimous, than to assume.
 Riches are needless then, both for themselves,
 And for thy reason why they should be sought,
 To gain a Scepter, ofttest better mis't.

The End of the Second Book.

PARADISE

Paradise Regain'd.

BOOK. III.

SO spake the Son of God, and Satan stood
 A while as mute confounded what to say,
 What to reply, confuted and convinc't
 Of his weak arguing, and fallacious drift;
 At length collecting all his Serpent wiles,
 With soothing words renew'd, him thus accosts.

I see thou know'st what is of use to know,
 What best to say canst say, to do canst do;
 Thy actions to thy words accord, thy words
 10 To thy large heart give utterance due, thy heart
 Contains of good, wise, just, the perfect shape.
 Should Kings and Nations from thy mouth consult,
 Thy Counsel would be as the Oracle
 Urim and Thummim, those oraculous gems
 On Aaron's breast: or tongue of Seers old
 Infallible; or wert thou sought to deeds
 That might require th' array of war, thy skill
 Of conduct would be such, that all the world
 Could not sustain thy Prowess, or subsist
 20 In battel, though against thy few in arms.
 These God-like Vertues wherefore dost thou hide?
 Affecting private life, or more obscure
 In savage Wilderness, wherefore deprive
 All Earth her wonder at thy acts, thy self

The

The fame and glory, glory the reward
 That sole excites to high attempts the flame
 Of most erected Spirits, most temper'd pure
 Ætherial, who all pleasures else despise,
 All treasures and all gain esteem as dross,
 30 And dignities and powers all but the highest:
 Thy years are ripe, and over-ripe, the son
 Of Macedonian Philip had ere these
 Won Asia and the Throne of Cyrus held
 At his dispose, young Scipio had brought down
 The Carthaginian pride, young Pompey quell'd
 The Pontic King and in triumph had rode.
 Yet years, and to ripe years judgment mature,
 Quench not the thirst of glory, but augment
 Great Julius, whom now all the world admires
 40 The more he grew in years, the more inflam'd
 With glory, wept that he had liv'd so long
 Inglorious: But thou yet art not too late.

To whom our Saviour calmly thus reply'd
 Thou neither dost perswade me to seek wealth
 For Empire's sake, nor Empire to affect
 For glories sake by all thy argument.
 For what is glory but the blaze of fame,
 The peoples praise, if always praise unmixt?
 And what the people but a herd confus'd,
 50 A miscellaneous rabble, who extol
 Things vulgar, and well weigh'd, scarce worth the praise,
 They praise and they admire they know not what;
 And know not whom, but as one leads the other;
 And what delight to be by such extoll'd,
 To live upon their tongues and be their talk,
 Of whom to be disprais'd were no small praise?
 His lot who dares be singularly good.

Thin-

Th'intelligent among them and the wise
 Are few, and glory scarce of few is rais'd.
 60 This is true glory and renown, when God
 Looking on the Earth, with approbation marks
 The just man, and divulges him through Heaven
 To all his Angels, who with true applause
 Recount his praises; thus he did to Job,
 When to extend his fame, through Heaven and Earth,
 As thou to thy reproach mayst well remember,
 He ask'd thee, hast thou seen my servant Job?
 Famous he was in Heaven, on Earth less known;
 Where glory is false glory, attributed
 70 To things not glorious, men not worthy of fame.
 They err who count it glorious to subdue
 By Conquest far and wide, to over-run
 Large Countries, and in field great Battels win,
 Great Cities by assault: what do these Worthies,
 But rob and spoil, burn, slaughter, and enslave
 Peaceable Nations, neighbouring, or remote,
 Made Captive, yet deserving freedom more
 Than those their Conquerours, who leave behind
 Nothing but ruin wherefoe're they rove,
 80 And all the flourishing works of peace destroy,
 Then swell with pride, and must be tid'd Gods,
 Great Benefactors of mankind, Deliverers,
 Worship't with Temple, Priest and Sacrifice;
 One is the Son of Jove, of Mars the other,
 Till Conquerour Death discover them scarce men,
 Rowling in brutish vices, and deform'd,
 Violent or shameful death thir due reward.
 But if there be in glory aught of good,
 It may by means far different be attain'd
 90 Without ambition, war, or violence;
 By deeds of peace, by wisdom eminent,

K

By

By patience, temperance; I mention still
Him whom thy wrongs with Saintly patience born,
Made famous in a Land and times obscure,
Who names not now with honour patient Job?
Poor Socrates (who next more memorable?)
By what he taught and suffer'd for so doing,
For truth's sake suffering death unjust, lives now
Equal in fame to proudest Conquerours.

¹⁰⁰ Yet if for fame and glory aught be done,
Aught suffer'd; if young African for fame
His wasted Country freed from Punic rage,
The deed becomes unprais'd, the man at least,
And loses, though but verbal, his reward.
Shall I seek glory then, as vain men seek
Oft not deserv'd? I seek not mine, but his
Who sent me, and thereby witness whence I am.

To whom the Tempter murmuring thus reply'd.
Think not so slight of glory; therein least
¹¹⁰ Resembling thy great Father: he seeks glory,
And for his glory all things made, all things
Orders and Governs, nor content in Heaven
By all his Angels glorifi'd, requires
Glory from men, from all men good or bad,
Wise or unwise, no difference, no exemption;
Above all Sacrifice, or hallow'd gift
Glory he requires, and glory he receives
Promiscuous from all Nations, Jew, or Greek,
Or Barbarous, nor exception hath declar'd;
From us his foes pronounc't glory he exacts.

¹²⁰ To whom our Saviour fervently reply'd.
And reason; since his word all things produc'd,
Though chiefly not for glory as prime end,

But to shew forth his goodness and impart
His good communicable to every soul
Freely; of whom what could he less expect
Than glory and benediction, that is thanks,
The slightest, easiest, readiest recompence
From them who could return him nothing else,
¹³⁰ And not returning what would likeliest render
Contempt instead, dishonour obloquy?
Hard recompence, unfutable return
For so much good, so much beneficence.
But why should man seek glory? who of his own
Hath nothing, and to whom nothing belongs
But condemnation, ignominy, and shame?
Who for so many benefits receiv'd
Turn'd recreant to God, ingrate and false,
And so of all true good himself despoil'd,
¹⁴⁰ Yet, sacrilegious, to himself would take
That which to God alone of right belongs;
Yet so much bounty is in God, such grace,
That who advance his glory, not their own,
Them he himself to glory will advance.

So spake the Son of God; and here again
Satan had not to answer, but stood struck
With guilt of his own sin, for he himself
Insatiable of glory had lost all,
Yet of another Plea bethought him soon.

¹⁵⁰ Of glory, as thou wilt, said he, so deem,
Worth or not worth their seeking, let it pass:
But to a Kingdom thou art born, ordain'd
To sit upon thy Father David's Throne;
By Mothers side thy Father, though thy right
Be now in powerful hands, that will not part

Easily

Easily from possession won with arms;
Judea now and all the promis'd land
 Reduc't a Province under *Roman* yoke,
 Obeys *Titus*, nor is always sold
 160 With *Roman* sway; *old* *promis'd* violated
 The *Roman* *affronts*,
 Abominate *affronts*,
affronts?
arms,
prevail'd
obtain'd,
David's Throne usurp'd,
once content,
Zeal,
best,
to free
servitude,
verifie
thy endless reign,
it begins,
in it thou better do the while?

Our Saviour answer thus return'd.
are best fulfill'd in their due time,
there is for all things, Truth hath said:
my prophetic Writ hath told,
it shall never end, so when begin.
 The Father in his purpose hath decreed,
 He in whose hand all times and seasons roul.
 What if he hath decreed that I shall first

Be

Be try'd in humble state, and things adverse,
 190 By tribulations, injuries, insults,
 Contempts, and scorns, and snares, and violence,
 Suffering, abstaining, quietly expecting.
 Without distrust or doubt, that he may know
 What I can suffer, how obey? who best
 Can suffer, best can do; best reign, who first
 Well hath obey'd; just tryal e're I merit
 My exaltation without change or end.
 But what concerns it thee when I begin
 My everlasting Kingdom, why art thou
 200 Solicitous, what moves thy inquisition?
 Know'st thou not that my rising is thy fall,
 And my promotion will be thy destruction?

To whom the Tempter inly rackt reply'd.
 Let that come when it comes; all hope is lost
 Of my reception into grace; what worse?
 For where no hope is left, is left no fear;
 If there be worse, the expectation more
 Of worse torments me than the feeling can.
 I would be at the worst; worst is my Port,
 210 My harbour and my ultimate repose,
 The end I would attain, my final good.
 My error was my error, and my crime
 My crime; whatever for it self condemn'd,
 And will alike be punish'd; whether thou
 Reign or reign not; though to that gentle brow
 Willingly I could flie, and hope thy reign,
 From that placid aspect and meek regard,
 Rather than aggravate my evil state,
 Would stand between me and thy Father's ire,
 220 (Whose ire I dread more than the fire of Hell.)
 A shelter and a kind of shading cool

L

Inter-

Easily from possession won with arms;
Judea now and all the promis'd land
 Reduc't a Province under *Roman* yoke,
 Obeys *Tiberius*; nor is always rul'd
 160 With temperate sway; oft have they violated
 The Temple, oft the Law with foul affronts,
 Abominations rather, as did once
Antiochus: and think'st thou to regain
 Thy right by sitting still or thus retiring?
 So did not *Machabeus*: he indeed
 Retir'd unto the Desert, but with arms;
 And o're a mighty King so oft prevail'd
 That by strong hand his Family obtain'd,
 Though Priests, the Crown, and *David's* Throne usurp'd,
 170 With *Modin* and her Suburbs once content.
 If Kingdom move thee not, let move thee Zeal,
 And duty; Zeal and duty are not slow;
 But on Occasions forelock watchful wait.
 They themselves rather are occasion best,
 Zeal of thy Father's house, Duty to free
 Thy Country from her Heathen servitude;
 So shalt thou best fulfill, best verifie
 The Prophets old, who sung thy endless reign,
 The happier reign the sooner it begins,
 180 Reign then; what can'st thou better do the while?

To whom our Saviour answer thus return'd.
 All things are best fulfill'd in their due time,
 And time there is for all things, Truth hath said:
 If of my reign prophetic Writ hath told,
 That it shall never end, so when begin
 The Father in his purpose hath decreed,
 He in whose hand all times and seasons roul.
 What if he hath decreed that I shall first

Be

Be try'd in humble state, and things adverse,
 190 By tribulations, injuries, insults,
 Contempts, and scorns, and snares, and violence,
 Suffering, abstaining, quietly expecting.
 Without distrust or doubt, that he may know
 What I can suffer, how obey? who best
 Can suffer, best can do; best reign, who first
 Well hath obey'd; just tryal e're I merit
 My exaltation without change or end.
 But what concerns it thee when I begin
 My everlasting Kingdom, why art thou
 200 Solicitous, what moves thy inquisition?
 Know'st thou not that my rising is thy fall,
 And my promotion will be thy destruction?

To whom the Tempter inly rakt reply'd.
 Let that come when it comes; all hope is lost
 Of my reception into grace; what worse?
 For where no hope is left, is left no fear;
 If there be worse, the expectation more
 Of worse torments me than the feeling can.
 I would be at the worst; worst is my Port,
 210 My harbour and my ultimate repose,
 The end I would attain, my final good.
 My error was my error, and my crime
 My crime; whatever for it self condemn'd,
 And will alike be punish'd; whether thou
 Reign or reign not; though to that gentle brow
 Willingly I could flie, and hope thy reign,
 From that placid aspect and meek regard,
 Rather than aggravate my evil state,
 Would stand between me and thy Father's ire,
 220 (Whose ire I dread more than the fire of Hell.)
 A shelter and a kind of shading cool

L

Inter:

Interposition, as a summers cloud.

If I then to the worst that can be hast,
Why move thy feet so slow to what is best,
Happiest both to thy self and all the world,
That thou who worthiest art should'st be their King?
Perhaps thou lingrest in deep thoughts detain'd
Of the enterprize so hazardous and high,
No wonder, for though in thee be united
230 What of perfection can in man be found,
Or humane nature can receive, consider
Thy life hath yet been private, most part spent
At home, scarce view'd the *Gallilean* Towns,
At once a year *Jerusalem*, few days
Short sojourn; and what thence could'st thou observe?
The world thou hast not seen, much less her glory,
Empires, and Monarchs, and their radiant Courts,
Best school of best experience, quickest in sight
In all things that to greatest Actions lead.

240 The wisest, unexperienc'd, will be ever
Timorous and loth, with novice modesty,
(As he who seeking *Asses* found a Kingdom)
Irresolute, unhardy, unadventurous:
But I will bring thee where thou soon shalt quit
Those rudiments, and see before thine eyes
The Monarchies of the Earth, their pomp and state,
Sufficient introduction to inform
Thee, of thy self so apt, in regal Arts,
And regal Mysteries; that thou may'st know
250 How best their opposition to withstand.

With that (such power was giv'n him then) he took
The Son of God up to a Mountain high.
It was a Mountain at whose verdant feet
A spacious plain out-stretch'd in circuit wide

Lay pleasant; from his side two rivers flow'd,
Th' one winding, the other streight and left between
Fair *Champaign* with less rivers intervein'd,
Then meeting join'd their tribute to the Sea,
Fertile of corn the glebe, of oyl and wine,
260 With herds the pastures throng'd, with flocks the hills,
Huge Cities and high tow'r'd, that well might seem
The seats of mightiest Monarchs, and so large
The Prospect was, that here and there was room
For barren desert fountainless and dry.
To this high mountain top the Tempter brought
Our Saviour, and new train of words began.

Well have we speeded, and o're hill and dale,
Forest and field, and flood, Temples and Towers
Cut shorter many a league; here thou behold'st
Assyria and her Empire's ancient bounds,
270 *Araxes* and the *Caspian* lake, thence on
As far as *Indus* East, *Euphrates* West,
And oft beyond; to South the *Persian* Bay,
And inaccessible the *Arabian* drouth:
Here *Ninevee*, of length within her wall
Several days journey, built by *Ninus* old,
Of that first golden Monarchy the seat,
And seat of *Salmanassar*, whose success
Israel in long captivity still mourns;
There *Babylon* the wonder of all tongues,
280 As ancient, but rebuilt by him who twice
Judah and all thy Father *David*'s house
Led captive, and *Jerusalem* laid waste,
Till *Cyrus* set them free; *Persopolis*
His City there thou seest, and *Babtra* there;
Ecbatana her structure vast there shews,
And *Hecatompylos* her hundred gates,

There *Susa* by *Choaspes*, amber stream,
 The drink of none but Kings; of later fame
 Built by *Emathian*, or by *Parthian* hands,
 290 The great *Seleucia*, *Nicibis*, and there
Artaxata, *Teredon*, *Tesiphon*,
 Turning with easie eye thou may'st behold.
 All these the *Parthian*, now some Ages past,
 By great *Arfaces* led, who founded first
 That Empire, under his dominion holds
 From the luxurious Kings of *Antioch* won.
 And just in time thou com'st to have a view
 Of his great power; for now the *Parthian* King
 In *Ctesiphon* hath gather'd all his Host
 300 Against the *Scythian*, whose incursions wild
 Have wasted *Sogdiana*; to her aid
 He marches now in haste; see, though from far,
 His thousands, in what Martial equipage
 They issue forth, Steel Bows, and shafts their arms
 Of equal dread in flight, or in pursuit;
 All Horsemen, in which fight they most excell;
 See how in warlike Muster they appear,
 In Rhombs and wedges, and half-moons and wings.

He look't and saw what numbers numberless
 310 The city gates out-pour'd, light armed Troops
 In coats of Mail and Military pride;
 In Mail their horses clad, yet fleet and strong,
 Prauncing their riders bore, the flower and choice
 Of many Provinces from bound to bound;
 From *Arachosia*, from *Gandaor* East,
 And *Margiana* to the *Hircanian* cliffs
 Of *Caucasus*, and dark *Iberian* dales,
 From *Atropatia* and the neighbouring plains
 Of *Adiabene*, *Media*, and the South

320 Of *Susiana*, to *Balsara's* hav'n.
 He saw them in their forms of battel rang'd,
 How quick they wheel'd, and flying behind them shot
 Sharp fleet of arrowy shower against the face
 Of their pursuers, and overcame by flight;
 The field all iron cast a gleaming brown,
 Nor wanted clouds of foot, nor on each horn,
 Cuirassiers all in steel for standing fight;
 Chariots or Elephants endorft with Towers
 Of Archers, nor of labouring Pioneers
 330 A multitude with Spades and Axes arm'd
 To lay hills plain, fell woods, or valleys fill,
 Or where plain was raise hill, or overlay
 With bridges rivers proud, as with a yoke;
 Mules after these, Camels and Dromedaries,
 And Waggon's fraught with Utenfils of war.
 Such forces met not, nor so wide a Camp,
 When *Agriean* with all his Northern powers
 Besieg'd *Albracca*, as Romances tell;
 The City of *Gallaphrone*, from thence to win
 340 The fairest of her Sex *Angelica*
 His daughter, sought by many Prowest Knights,
 Both *Paynim*, and the Peers of *Charlemane*.
 Such and so numerous was their Chivalry;
 At sight whereof the Fiend yet more presum'd,
 And to our Saviour thus his words renew'd,

That thou may'st know I seek not to engage
 Thy vertue, and not every way secure
 On no slight grounds thy safety; hear, and mark
 To what end I have brought thee hither and shewn
 350 All this fair fight, thy Kingdom though foretold
 By Prophet or by Angel, unless thou
 Endeavour, as thy Father *David* did,
 M Thou

Thou never shalt obtain; prediction still
 In all things, and all men, supposes means,
 Without means us'd, what it predicts revokes,
 But say thou wert possess'd of *David's* Throne
 By free consent of all, none opposite,
Samaritan or *Jew*; how could'st thou hope
 Long to enjoy it quiet and secure,
 360 Between two such enclosing enemies
Roman and *Parthian*? therefore one of these
 Thou must make sure thy own, the *Parthian* first
 By my advice, as nearer and of late
 Found able by invasion to annoy
 Thy country, and captive lead away her Kings
Antigonus, and old *Hyrcaus* bound,
 Maugre the *Roman*: it shall be my task
 To render thee the *Parthian* at dispose;
 Chuse which thou wilt by conquest or by league.
 470 By him thou shalt regain, without him nor,
 That which alone can truly reinstall thee
 In *David's* royal Seat, his true Successor,
 Deliverance of thy brethren, those ten Tribes
 Whose off-spring in his Territory yet serve
 In *Habor*, and among the *Medes* dispers't
 Ten Sons of *Jacob*, two of *Joseph* lost
 Thus long from *Israel*; serving as of old
 Their Fathers in the land of *Egypt* serv'd,
 This offer sets before thee to deliver.
 380 These if from servitude thou shalt restore
 To their inheritance, then, nor till then,
 Thou on the Throne of *David* in full glory,
 From *Egypt* to *Euphrates* and beyond
 Shalt reign, and *Rome* or *Cæsar* not need fear.

To whom our Saviour answer'd thus unmov'd.

Much

Much ostentation vain of fleshly arm,
 And fragile arms, much instrument of war
 Long in preparing, soon to nothing brought,
 Before mine Eyes thou hast set; and in my ear
 190 Vented much policy, and projects deep
 Of enemies, of aids, battels and leagues,
 Plausible to the *V*World, to me worth naught.
 Means I must use thou say'st, prediction else
*V*Will unpredict and fail me of the Throne:
 My time I told thee, (and that time for thee
*V*Were better farthest off) is not yet come;
 When that comes think not thou to find me slack
 On my part aught endeavouring, or to need
 Thy politick maxims, or that cumbersome
 400 Luggage of War there shewn me, argument
 Of human weakness rather than of strength.
 My Brethren, as thou call'st them; those ten Tribes
 I must deliver, if I mean to reign
David's true heir, and his full Scepter sway
 To just extent over all *Israel's* Sons;
 But whence to thee this zeal, where was it then
 For *Israel*, or for *David*, or his Throne,
 When thou stood'st up his Tempter to the pride
 Of numbring *Israel*, which cost the lives
 410 Of threescore and ten thousand *Israelites*
 By three days Pestilence? such was thy zeal
 To *Israel* then, the same that now to me.
 As for those captive Tribes, themselves were they
 Who wrought their own captivity, fell off
 From God to worship Calves, the Deities
 Of *Egypt*, *Baal* next and *Ashtaroth*,
 And all the Idolatries of Heathen round,
 Besides their other worse than heathenish crimes;
 Nor in the land of their captivity

420 Humbled themselves or penitent besought
The God of their Fore-fathers; but so dy'd
Impenitent, and left a race behind
Like to themselves, distinguishable scarce
From Gentils, but by Circumcision vain,
And God with Idols in their worship join'd,
Should I of these the liberty regard,
Who freed, as to their ancient Patrimony,
Unhumbld, unrepentant, unreform'd,
Headlong would follow; and to their Gods perhaps
430 Of *Bethel* and of *Dan*? no, let them serve
Their enemies, who serve Idols with God.
Yet he at length, time to himself best known,
Remembring *Abraham*, by some wond'rous call
May bring them back repentant and sincere,
And at their passing cleave the *Assyrian* flood,
While to their native land with joy they haste,
As the Red Sea and *Jordan* once he cleft,
VVhen to the promis'd land their Fathers pass'd;
To his due time and providence I leave them.

440 So spake *Israel's* true King, and to the Fiend
Made answer meet, that made void all his wiles.
So fares it when with truth falshood contends.

The End of the Third Book.

PARADISE

Paradise Regain'd.

BOOK. IV.

P Erplex'd and troubl'd at his bad success
The Tempter stood, nor had what to reply,
Discover'd in his fraud, thrown from his hope,
So oft, and the persuasive Rhetoric
That sleek't his tongue, and won so much on *Eve*,
So little here, nay lost; but *Eve* was *Eve*,
This far his over-match, who self deceiv'd
And rash, before-hand had no better weigh'd
The strength he was to cope with, or his own;
10 But as a man who had been matchless held
In cunning, over-reach't where least he thought,
To save his credit, and for very spight
Still will be tempting him who foys him still,
And never cease, though to his shame the more;
Or as a swarm of flies in vintage time,
About the wine-press where sweet moult is pow'd,
Beat off, returns as oft with humming sound;
Or surging waves against a solid rock,
Though all to shivers dash't, the assault renew,
20 Vain battery, and in froth or bubbles end;
So Satan, whom repulse upon repulse
Met ever; and to shameful silence brought,
Yet gives not o're though desperate of success,
And his vain importunity pursues.
He brought our Saviour to the Western side

N

Of

Of that high mountain, whence he might behold
 Another plain, long but in breadth not wide,
 Wash'd by the Southern Sea, and on the North
 To equal length back'd with a ridge of hills
 30 That screen'd the fruits of th'earth and seats of men
 From cold *Septentrion* blasts, thence in the midst
 Divided by a river, of whose banks
 On each side an Imperial City stood,
 With Towers and Temples proudly elevate
 On seven small Hills, with Palaces adorn'd,
 Porches and Theatres, Baths, Aqueducts,
 Statues and Trophies, and Triumphal Arcs,
 Gardens and Groves presented to his eyes,
 Above the height of Mountains interpos'd.
 40 By what strange Parallax or Optick skill
 Of vision multiplied through Air, or Glasse
 Of Telescope, were curious to enquire:
 And now the Tempter thus his silence broke.

The City which thou seest no other deem
 Than great and glorious *Rome*, Queen of the Earth
 So far renown'd, and with the spoils enrich'd
 Of Nations; there the Capitol thou seest
 Above the rest lifting his stately head
 On the *Tarpeian* rock, her Cittadel
 50 Impregnable, and there Mount *Palatine*
 The Imperial Palace, compass huge, and high
 The Structure, skill of noblest Architects,
 With gilded battlements, conspicuous far,
 Turrets and Terraces, and glittering Spires.
 Many a fair Edifice besides, more like
 Houses of Gods (so well I have dispos'd
 My Aery Microscope) thou may'st behold
 Outside and inside both, pillars and roofs

Carv'd

Carv'd work, the hand of fam'd Artificers
 60 In Cedar, Marble, Ivory or Gold.
 Thence to the Gates cast round thine eye, and see
 What conflux issuing forth, or entering in,
 Pretors, Proconsuls to their Provinces
 Hast'ning or on return, in robes of State;
 Licitors and rods the ensigns of their power,
 Legions and Cohorts, turmes of horse and wings:
 Or Embassies from Regions far remote
 In various habits on the *Appian* road,
 Or on the *Emilian*, some from farthest South,
 70 *Syene*, and where the shadow both way falls,
Meroe Nilotic Isle, and more to West,
 The Realm of *Bocchus* to the Black-moor Sea;
 From the *Asian* Kings and *Parthian* among these,
 From *India* and the golden *Chersones*,
 And utmost *Indian* Isle *Taprobane*,
 Dusk faces with white filken Turbants wreath'd:
 From *Gallia*, *Gades*, and the *Brittish* West,
Germans and *Scythians*, and *Sarmatians* North
 Beyond *Danubius* to the *Tauric* Pool.
 80 All Nations now to *Rome* obedience pay,
 To *Rome's* great Emperour, whose wide domain
 In ample Territory, wealth and power,
 Civility of manners, Arts, and Arms,
 And long Renown thou justly may'st prefer
 Before the *Parthian*; these two Thrones except,
 The rest are barbarous, and scarce worth the sight,
 Shar'd among petty Kings too far remov'd;
 These having shewn thee, I have shewn thee all
 The kingdoms of the VVorld, and all their glory.
 90 This Emperour hath no Son, and now is old,
 Old and lascivious, and from *Rome* retir'd
 To *Capreae* an Island small but strong

On

On the *Campanian* shore, with purpose there
 His horrid lusts in private to enjoy,
 Committing to a wicked Favourite
 All publick cares, and yet of him suspicious,
 Hated of all, and hating; with what ease
 Indu'd with Regal Vertues as thou art,
 Appearing and beginning noble deeds,
 100 Might'st thou expel this monster from his Throne
 Now made a stye, and in his place ascending
 A victor, people free from servile yoke?
 And with my help thou may'st; to me the power
 Is given, and by that right I give it thee.
 Aim therefore at no less than all the world,
 Aim at the highest, without the highest attain'd
 Will be for thee no sitting, or not long
 On *David's* Throne, he prophes'd what will.

To whom the Son of God unmov'd reply'd.
 110 Nor doth this grandeur and majestic show
 Of luxury, though call'd magnificence,
 More than of Arms before, allure mine eye,
 Much less my mind; though thou should'st add to tell
 Their sumptuous gluttonies, and gorgeous feasts
 On *Citron* tables or *Atlantic* stone,
 (For I have also heard, perhaps have read)
 Their wines of *Setia*, *Cales*, and *Falerne*,
Chios and *Creet*, and how they quaff in Gold,
 Crystal and Myrrhine cups imbosc'd with Gems
 120 And studs of Pearl, to me should'st tell who thirst
 And hunger still: then Embassies thou shew'st
 From Nations far and nigh; what honour that,
 But tedious waste of time to sit and hear
 So many hollow complements and lies,
 Outlandish flatteries? then proceed'st to talk

Of the Emperour, how easily subdu'd,
 How gloriously; I shall, thou say'st, expell
 A brutish monster: what if I withall
 Expell a Devil who first made him such?
 130 Let his tormenter Conscience find him out,
 For him I was not sent, nor yet to free
 That People victor once, now vile and base,
 Deservedly made vassal, who once just,
 Frugal, and mild, and temperate, conquer'd well,
 But govern ill the Nations under yoke,
 Peeling their Provinces, exhausted all
 By lust and rapine; first ambitious grown
 Of triumph that insulting vanity;
 Then cruel, by their sports to blood enur'd
 140 Of fighting beasts, and men to beasts expos'd,
 Luxurious by their wealth, and greedier still,
 And from the daily Scene effeminate.
 What wise and valiant Man would seek to free
 These thus degenerate, by themselves enslav'd,
 Or could of inward slaves make outward free?
 Know therefore when my season comes to sit
 On *David's* Throne, it shall be like a tree,
 Spreading and overshadowing all the Earth,
 Or as a stone that shall to pieces dash
 150 All Monarchies besides throughout the World,
 And of my Kingdom there shall be no end:
 Means there shall be to this, but what the means,
 Is not for thee to know, nor me to tell.

To whom the Tempter impudent repli'd.
 I see all offers made by me how slight
 Thou valu'st, because offer'd, and reject'st:
 Nothing will please the difficult and nice,
 Or nothing more than still to contradict:

O

On

On the other side know also thou, that I
 160 On what I offer set as high esteem,
 Nor what I part with mean to give for naught;
 All these which in a moment, thou behold'st,
 The Kingdoms of the World to thee I give;
 For giv'n to me, I give to whom I please,
 No trifle; yet with this reserve, not else,
 On this condition, if thou wilt fall down,
 And worship me as thy superior Lord,
 Easily done, and hold them all of me;
 For what can less so great a gift deserve?

170 Whom thus our Saviour answer'd with disdain,
 I never lik'd thy talk, thy offers less,
 Now both abhor, since thou hast dar'd to utter
 The abominable terms, impious condition;
 But I endure the time, till which expir'd,
 Thou hast permission on me. It is written
 The first of all Commandments, Thou shalt worship
 The Lord thy God, and only him shalt serve;
 And dar'st thou to the Son of God propound
 To worship thee accurst, now more accurst
 180 For this attempt bolder than that on Eve,
 And more blasphemous? which expect to rue
 The Kingdoms of the World to thee were giv'n,
 Permitted rather, and by thee usurp'd,
 Other donation none thou canst produce:
 If given, by whom but by the King of Kings,
 God over all Supreme? if given to thee,
 By thee how fairly is the Giver now
 Repaid? But gratitude in thee is lost
 Long since. Wert thou so void of fear or shame,
 190 As offer them to me the Son of God,
 To me my own, on such abhorred pact,

That

That I fall down and worship thee as God?
 Get thee behind me; plain thou now appear'st
 That Evil one, Satan for ever damn'd.

To whom the Fiend with fear abasht reply'd.
 Be not so sore offended, Son of God;
 Though Sons of God both Angels are and Men,
 If I to try whether in higher sort
 Than these thou bear'st that title, have propos'd
 200 What both from men and Angels I receive,
 Tetrarchs of fire, air, flood, and on the earth
 Nations besides from all the quarter'd winds,
 God of this world invok't and world beneath;
 Who then thou art whose coming is foretold
 To me so fatal, me it most concerns.
 The trial hath indamag'd thee no way,
 Rather more honour left and more esteem;
 Me naught advantag'd, missing what I aim'd.
 Therefore let pass, as they are transitory,
 The Kingdoms of this world; I shall no more
 Advise thee, gain them as thou canst, or not.
 210 And thou thy self seem'st otherwise inclin'd
 Then to a worldly Crown, addicted more
 To contemplation and profound dispute,
 As by that early action may be judg'd,
 When slipping from thy Mothers eye thou went'st
 Alone into the Temple; there was found
 Among the gravest Rabbies disputant
 On points and questions fitting Moses Chair,
 Teaching not taught; the childhood shews the man,
 As morning shews the day. Be famous then
 By wisdom; as thy Empire must extend,
 220 So let extend thy mind o're all the world,
 In knowledge, all things in it comprehend,

All

All knowledge is not couch't in *Moses* Law,
 The *Pentateuch* or what the Prophets wrote,
 The *Gentiles* also know, and write, and teach
 To admiration, led by Nature's light;
 And with the *Gentiles* much thou must converse,
 Ruling them by persuasion as thou mean'st,
 Without their learning how wilt thou with them,
 Or they with thee hold conversation meet?
 230 How wilt thou reason with them, how refute
 Their Idolisms, Traditions, Paradoxes?
 Error by his own arms is best evinc't.
 Look once more ere we leave this specular Mount
 Westward, much nearer by Southwest, behold
 Whereon the *Ægean* shore a City stands
 Built nobly, pure the air, and light the soil,
Athen's the eye of *Greece*, Mother of Arts
 And Eloquence, native to famous wits
 Or hospitable, in her sweet recess,
 240 City or Suburban, studious walks and shades;
 See there the Olive Grove of *Academe*,
Plato's retirement, where the *Attic* Bird
 Trills her thick-warbl'd notes the summer long,
 There flowry hill *Hymettus* with the sound
 Of Bees industrious murmur oft invites
 To studious musing; there *Ilissus* rolls
 His whispering stream; within the walls then view
 The Schools of ancient Sages; his who bred
 Great *Alexander* to subdue the World,
 250 *Lyceum* there, and painted *Stoa* next:
 There thou shalt hear and learn the secret power
 Of harmony in tones and numbers hit
 By voice or hand, and various-measur'd verse,
Æolian charms and *Dorian Lyric* Odes,
 And his who gave them breath, but higher sung, Blind

Blind *Melesigenes* thence *Homer* call'd,
 Whose Poem *Phæbus* challeng'd for his own.
 Thence what the lofty grave Tragœdians taught
 In *Chorus* or *Iambic*, teachers best
 260 Of moral prudence, with delight receiv'd
 In brief sententious precepts while they treat
 Of fate and chance, and change in human life;
 High actions, and high passions best describing:
 Thence to the famous Orators repair,
 Those ancient, whose resistless eloquence
 Wielded at will that fierce Democratic,
 Shook the Arsenal and fulmin'd over *Greece*,
 To *Macedon*, and *Artaxerxes* Throne;
 To sage Philosophy next lend thine ear,
 270 From Heaven descended to the low-rooft house
 Of *Socrates*, see there his Tenement,
 Whom well inspir'd the Oracle pronounc'd
 Wisest of men; from whose mouth issu'd forth
 Mellifluous streams that water'd all the Schools
 Of Academics old and new, with those
 Sirnam'd *Peripateticks*, and the Sect
Epicurean, and the *Stoic* severe;
 These here revolve, or, as thou lik'st, at home,
 Till time mature thee to a Kingdom's weight;
 280 These rules will render thee a King compleat
 Within thy self, much more with Empire joyn'd

To whom our Saviour sagely thus reply'd.
 Think not, but that I know these things, or think
 I know them not; not therefore am I short
 Of knowing what I aught; he who receives
 Light from above, from the fountain of light,
 No other doctrine needs, though granted true;
 But these are false, or little else but dreams,

Conjectures, fancies, built on nothing firm.
 290 The first and wisest of them all profess'd
 To know this only, that he nothing knew;
 The next to fabling fell and smooth conceits,
 A third sort doubted all things, though plain sense;
 Others in vertue plac'd felicity,
 But vertue joyn'd with riches and long life,
 In corporal pleasure he, and careless ease,
 The Stoic last in Philosophic pride,
 By him call'd vertue; and his virtuous man,
 Wise, perfect in himself, and all possessing
 300 Equal to God, oft shames not to prefer,
 As fearing God nor man, contemning all
 Wealth, pleasure, pain or torment, death and life,
 Which when he lists, he leaves, or boasts he can,
 For all his tedious talk is but vain boast,
 Or subtle shifts conviction to evade.
 Alas what can they teach, and not mislead;
 Ignorant of themselves, of God much more,
 And how the world began, and how man fell
 Degraded by himself, on grace depending?
 310 Much of the Soul they talk, but all awrie,
 And in themselves seek vertue, and to themselves
 All glory arrogate, to God give none,
 Rather accuse him under usual names,
 Fortune and Fate, as one regardless quite
 Of mortal things. Who therefore seeks in these
 True wisdom, finds her not, or by delusion
 Far worse, her false resemblance only meets,
 An empty cloud. However many books
 Wise men have said are wearisome; who reads
 320 Incessantly, and to his reading brings not
 A spirit and judgment equal or superior,
 (And what he brings, what needs he elsewhere seek)
 Uncertain

Uncertain and unsettl'd still remains,
 Deep vers'd in books and shallow in himself,
 Crude or intoxicate, collecting toys,
 And trifles for choice matters, worth a sponge;
 As Children gathering pibles on the shore.
 Or if I would delight my private hours
 With Music or with Poem, where so soon
 330 As in our native Language can I find
 That solace? All our Law and Story strew'd
 With Hymns, our Psalms with artful terms inscrib'd,
 Our Hebrew Songs and Harps in *Babylon*,
 That pleas'd so well our Victors ear, declare
 That rather *Greece* from us these arts deriv'd;
 Ill imitated, while they loudest sing
 The vices of their Deities, and their own
 In Fable, Hymn, or Song, so personating
 Their Gods ridiculous, and themselves past shame.
 340 Remove their swelling Epithetes thick laid
 As varnish on a Harlots cheek, the rest,
 Thin sown with aught of profit or delight,
 Will far be found unworthy to compare
 With *Sion's* songs, to all true taste excelling,
 Where God is prais'd aright, and God-like men,
 The Holiest of Holies, and his Saints;
 Such are from God inspir'd, not such from thee;
 Unless where moral vertue is express'd
 By light of Nature not in all quite lost.
 350 Their Orators thou then extoll'st, as those
 The top of Eloquence, Statists indeed,
 And lovers of their Country, as may seem;
 But herein to our Prophets far beneath,
 As men divinely taught, and better teaching
 The solid rules of Civil Government
 In their Majestic unaffected stile

Then

Then all the Oratory of *Greece* and *Rome*.
 In them is plainest taught, and easiest learnt,
 What makes a Nation happy, and keeps it so,
 360 What ruins Kingdoms, and lays Cities flat;
 These only with our Law best form a King.

So spake the Son of God; but Satan now
 Quite at a loss, for all his darts were spent,
 Thus to our Saviour with stern brow repli'd.

Since neither wealth, nor honour, arms nor arts,
 Kingdom nor Empire pleases thee, nor aught
 By me propos'd in life contemplative,
 Or active, tended on by glory, or fame,
 What dost thou in this World? the Wilderness
 370 For thee is fittest place, I found thee there,
 And thither will return thee, yet remember
 What I foretell thee, soon thou shalt have cause
 To wish thou never hadst rejected thus
 Nicely or cautiously my offer'd aid,
 Which would have set thee in short time with ease
 On *David's* Throne; or Throne of all the world,
 Now at full age, fulness of time, thy season,
 When Prophecies of thee are best fulfill'd.
 Now contrary, if I read aught in Heaven,
 380 Or Heav'n write aught of Fate, by what the Stars
 Voluminous, or single Characters,
 In their conjunction met, give me to spell,
 Sorrows, and labours opposition, hate,
 Attends thee, scorns, reproaches, injuries,
 Violence and stripes, and lastly cruel death,
 A Kingdom they portend thee, but what Kingdom,
 Real or Allegoric I discern not,
 Nor when, eternal sure, as without end,
 Without beginning; for no date prefix.

390 Directs

390 Directs me in the Starry Rubric set.

So saying he took (for still he knew his Power
 Not yet expir'd) and to the Wilderness
 Brought back the Son of God, and left him there,
 Feigning to disappear. Darkness now rose,
 As day-light sunk, and brought in lowring night
 Her shadowy off-spring unsubstantial both,
 Privation meer of light and absent day.
 Our Saviour meek and with untroubled mind
 After his aery jaunt, though hurried sore,
 400 Hungry and cold betook him to his rest,
 Wherever, under some concourse of shades
 Whose branching arms thick interwind might shield
 From dews and damps of night his shelter'd head,
 But shelter'd slept in vain, for at his head
 The Tempter watch'd, and soon with ugly dreams
 Disturb'd his sleep; and either Tropic now
 'Gan thunder, and both ends of Heav'n the Clouds
 From many a horrid rift abortive pour'd
 Fierce rain with lightning mixt, water with fire
 410 In ruine reconcil'd: nor slept the winds
 Within their stony caves, but rush'd abroad
 From the four hinges of the world, and fell
 On the vex'd Wilderness whose tallest Pines,
 Though rooted deep as high, and sturdiest Oaks
 Bow'd their Stiff-necks, loaden with stormy blasts,
 Or torn up sheer: ill wast thou shrouded then,
 O patient Son of God, yet only stoodst
 Unshaken, nor yet staid the terror there,
 Infernal Ghosts, and Hellish Furies, round
 420 Environ'd thee, some howl'd, some yell'd, some shriek'd,
 Some bent at thee their fiery darts, while thou
 Sat'st unappall'd in calm and sinless peace.

Q

Thus

Thus pass'd the night so foul till morning fair
 Came forth with Pilgrim steps in amice gray;
 VVho with her radiant finger still'd the roar
 Of thunder, chas'd the clouds, and laid the winds,
 And grisly Spectres which the Fiend had rais'd
 To tempt the Son of God with terrors dire.
 And now the Sun with more effectual beams,
 430 Had cheer'd the face of Earth, and dri'd the wet
 From drooping plant, or dropping tree; the birds
 Who all things now behold more fresh and green,
 After a night of storm so ruinous,
 Clear'd up their choicest notes in bush and spray
 To gratulate the sweet return of morn;
 Nor yet amidst this joy and brightest morn
 Was absent, after all his mischief done,
 The Prince of darkness, glad would also seem
 Of this fair change, and to our Saviour came,
 440 Yet with no new device, they all were spent,
 Rather by this his last affront resolv'd,
 Desperate of better course, to vent his rage,
 And mad despight to be so oft repell'd.
 Him walking on a Sunny hill he found,
 Back'd on the North and VVest by a thick wood,
 Out of the wood he starts in wonted shape;
 And in a careless mood thus to him said.

Fair morning yet betides thee Son of God,
 After a dismal night; I heard the rack
 450 As Earth and Sky would mingle; but my self
 VVas distant; and these flaws, though mortals fear them
 As dangerous to the pillard frame of Heaven,
 Or to the Earths dark basis underneath,
 Are to the main as inconsiderable,
 And harmless, if not wholsom, as a sneeze

To mansless universe, and soon are gone;
 Yet as being oft times noxious where they light
 On man, beast, plant, wastful and turbulent,
 Like turbulencies in the affairs of men;
 460 Over whose heads they rore, and seem to point,
 They oft fore-signifie and threaten ill:
 This Tempest at this Desert most was bent;
 Of men at thee, for only thou here dwell'st.
 Did I not tell thee, if thou did'st reject
 The perfect season offer'd with my aid
 To win thy destin'd seat, but wilt prolong
 All to the push of Fate, pursue thy way
 Of gaining *David's* Throne no man knows when,
 For both the when and how is no where told,
 470 Thou shalt be what thou art ordain'd, no doubt;
 For Angels have proclaim'd it, but concealing
 The time and means: each act is rightliest done,
 Not when it must, but when it may be best.
 If thou observe not this, be sure to find,
 What I foretold thee, many a hard assay
 Of dangers, and adversities and pains,
 E're thou of *Israels* Scepter get fast hold;
 Whereof this ominous night that clos'd thee round,
 So many terrors, voices, prodigies
 480 May warn thee, as a sure fore-going sign.

So talk'd he, while the Son of God went on
 And staid not, but in brief him answer'd thus.

Me worse than wet thou find'st not; other harm
 Those terrors which thou speak'st of, did me none;
 I never fear'd they could, though noising loud
 And threatening nigh, what they can do as signs
 Betok'ning, or ill boding, I contemn

As

As false portents, not sent from God, but thee;
 Who knowing I shall raig'n past thy preventing,
 490 Obtrud'st thy offer'd aid, that I accepting
 At least might seem to hold all pow'r of thee,
 Ambitious spirit, and wouldst be thought my God,
 And storm'st refus'd, thinking to terrifie
 Me to thy will; desist, thou art discern'd
 And toil'st in vain, nor me in vain molest.

To whom the Fiend now swoln with rage reply'd:
 Then hear, O Son of *David*, Virgin-born;
 For Son of God to me is yet in doubt,
 Of the Messiah I have heard foretold
 500 By all the Prophets; of thy birth at length
 Announc't by *Gabriel* with the first I knew,
 And of the Angelic Song in *Bethlehem* field,
 On thy birth night, that sung thee Saviour born,
 From that time seldom have I ceas'd to eye
 Thy infancy, thy childhood, and thy youth,
 Thy manhood last, though yet in private bred;
 Till at the Ford of *Jordan* whither all
 Flock'd to the Baptist, I among the rest,
 Though not to be Baptiz'd, by voice from Heav'n
 510 Heard thee pronounc'd the Son of God belov'd.
 Thenceforth I thought thee worth my nearer view
 And narrower Scrutiny, that I might learn
 In what degree or meaning thou art call'd
 The Son of God, which bears no single sense;
 The Son of God I also am, or was,
 And if I was, I am; relation stands;
 All men are Sons of God; yet thee I thought
 In some respect far higher so declar'd.
 Therefore I watch'd thy footsteps from that hour,
 520 And follow'd thee still on to this wast wild;

Where

Where by all best conjectures I collect
 Thou art to be my fatal enemy.
 Good reason then, if I before-hand seek
 To understand my Adversary, who
 And what he is; his wisdom, power, intent,
 By parl, or composition, truce, or league
 To win him, or win from him what I can.
 And opportunity I here have had
 To try thee, sift thee, and confess have found thee
 530 Proof against all temptation as a rock
 Of Adamant, and as a Center, firm
 To the utmost of meer man both wise and good,
 Not more; for Honours, Riches, Kingdoms, Glory
 Have been before contemn'd, and may agen:
 Therefore to know what more thou art than man,
 Worth naming Son of God by voice from Heav'n,
 Another method I must now begin.

So saying he caught him up, and without wing
 Of *Hippogryf* bore through the Air sublime
 540 Over the Wilderネス and o're the Plain;
 Till underneath them fair *Jerusalem*,
 The holy City lifted high her Towers,
 And higher yet the glorious Temple rear'd
 Her pile, far off appearing like a Mount
 Of Alabaster, top't with Golden Spires:
 There on the highest Pinnacle he set
 The Son of God; and added thus in scorn:

There stand, if thou wilt stand; to stand upright
 Till ask thee skill; I to thy Fathers house
 550 Have brought thee, and highest plac't, highest is best.
 Now shew thy Progeny; if not to stand,
 Cast thy self down; safely if Son of God:
 For it is written, He will give command

R

Con-

Concerning thee to his Angels, in their hands
They shall up lift thee, lest at any time
Thou chance to dash thy foot against a stone.

To whom thus Jesus: also it is written,
Tempt not the Lord thy God, he said and stood,
But Satan smitten with amazement fell
560 As when Earths Son *Antæus* (to compare
Small things with greatest) in *Iraffa* strove
With *Joves Alcides*, and oft foil'd still rose,
Receiving from his mother Earth new strength,
Fresh from his fall, and fiercer grapple join'd,
Thrott'l'd at length in the Air, expir'd and fell;
So after many a foil the Tempter proud,
Renewing fresh assaults, amidst his pride
Fell whence he stood to see his Victor fall.
And as that *Theban* Monster that propos'd
570 Her riddle, and him, who solv'd it not, devour'd;
That once found out and solv'd, for grief and spight
Cast her self headlong from th' *Ismenian* steep,
So strook with dread and anguish fell the Fiend,
And to his crew, that sat consulting, brought
Oyle's Triumphals of his hop't success,
Ruin, and desperation, and dismay,
Who durst so proudly tempt the Son of God.
So Satan fell and strait a fiery Globe
Of Angels on full sail of wing flew nigh,
580 Who on their plummy Vans receiv'd him soft
From his uneasy station, and upbore
As on a floating couch through the blithe Air,
Then in a flowry valley set him down
On a green bank, and set before him spread
A table of Celestial Food, Divine,
Ambrosial, fruits fetcht from the Tree of Life.

And

And from the fount of Life Ambrosial drink,
That soon refresh'd him wearied, and repair'd
What hunger, if aught hunger had impair'd,
590 Or thirst, and as he fed, Angelic Quires
Sung Heavenly Anthems of his victory
Over temptation, and the Tempter proud.

True Image of the Father whether thron'd
In the bosom of bliss, and light of light
Conceiving, or remote from Heaven, enshrin'd
In fleshly Tabernacle, and human form,
Wandering the Wilderness, whatever place,
Habit, or state, or motion, still expressing
The Son of God, with Godlike force indu'd
Against th' Attempter of thy Fathers Throne,
600 And Thief of Paradise; him long of old
Thou didst debel, and down from Heav'n cast
With all his Army, now thou hast aveng'd
Supplanted *Adam*, and by vanquishing
Temptation, hast regain'd lost Paradise,
And frustrated the conquest fraudulent:
He never more henceforth will dare set foot
In Paradise to tempt; his snares are broke:
For though that seat of earthly bliss be fail'd,
A fairer Paradise is founded now
610 For *Adam* and his chosen Sons, whom thou
A Saviour art come down to re-install.
Where they shall dwell secure, when time shall be
Of Tempter and Temptation without fear.
But thou, Infernal Serpent, shall not long
Rule in the Clouds; like an Autumnal Star
Or Lightning thou shalt fall from Heav'n trod down
Under his feet: for proof, e're this thou feel'st
Thy wound, yet not thy last and deadliest wound

By

By this repulse receiv'd, and hold't in Hell
 620 No triumph; in all her Gates *Abaddon* rues
 Thy bold attempt; hereafter learn with awe
 To dread the Son of God: he all unarm'd
 Shall chase thee with the terror of his voice
 From thy Demoniac holds, possession foul,
 Thee and thy Legions, yelling they shall fly,
 And beg to hide them in a herd of Swine,
 Lest he command them down into the deep
 Bound, and to torment sent before their time.
 Hail Son of the most High, heir of both Worlds,
 630 Queller of Satan, on thy glorious work
 Now enter, and begin to save mankind.

Thus they the Son of God our Saviour meek
 Sung Victor, and from Heavenly Feast refresh'd
 Brought on his way with joy he unobserv'd
 Home to his Mothers house private return'd.

The END.

Samson Agonistes,
 A
 DRAMATICK
 POEM.

The AUTHOUR
 JOHN MILTON.

Aristot. Poet. Cap. 6.

Τραγωδία μιμησις παθόντων ἀνθρώπων, &c.

*Tragedia est imitatio actionis seriae, &c. Per misericordiam
 & metum perficiens talium affectuum lustrationem.*

LONDON,

Printed, and are to be Sold by *Randal Taylor*
 near Stationers-Hall, MDC LXXXVIII.

*Of that sort of Dramatick Poem which is call'd
Tragedy.*

TRagedy, as it was anciently compos'd hath been ever held the gravest, moralest, and most profitable of all other Poems: therefore said by *Aristotle* to be of power by raising pity and fear, or terrour, to purge the mind of those and such like passions, that is, to temper and reduce them to just measure with a kind of delight, stirr'd up by reading or seeing those passions well imitated. Nor is Nature wanting in her own effects to make good his assertion: for so in Physick things of melancholick hue and quality are us'd against melancholy, sower against sower, salt to remove salt humours. Hence Philosophers and other gravest Writers, as *Cicero*, *Plutarch* and others, frequently cite out of Tragick Poets, both to adorn and illustrate their discourse. The Apostle *St. Paul* himself thought it not unworthy to insert a verse of *Enripides* into the Text of Holy Scripture, *1 Cor. 15. 33.* and *Paræus* commenting on the *Revelation*, divides the whole Book as a Tragedy, into Acts distinguish'd each by a Chorus of Heavenly Harpings and Song between. Heretofore Men in highest dignity have labour'd not a little to be thought able to compose a Tragedy. Of that honour *Dionysius* the elder was no less ambitious, than before of his attaining to the Tyranny. *Augustus Cæsar* also had begun his *Ajax*, but unable to please his own judgment with what he had begun, left it unfinished. *Seneca* the Philosopher is by some thought the Authour of those Tragedies (at least the best of them) that go under that name. *Gregory Nazianzen*, a Father of the Church, thought it not unbeseeming the sanctity of his person to write a Tragedy, which is entitl'd, *Christ suffering*. This is mention'd to vindicate Tragedy from the small esteem, or rather infamy, which in the account of many it undergoes at this day with other common interludes; hap'ning through the Poets errour of intermixing Comick stuff with Tragick sadness and gravity; or introducing trivial and vulgar persons, which by all judicious hath been counted absurd; and brought in without discretion, corruptly to gratifie the people. And though ancient Tragedy use no Prologue, yet using sometimes, in case of self-defence, or explanation

Of that sort of Dramatick Poem call'd Tragedy.

nation, that which *Martial* calls an Epistle; in behalf of this Tragedy coming forth after the ancient manner, much different from what among us passes for best, thus much before-hand may be Epistl'd; that *Chorus* is here introduc'd after the Greek manner, not ancient onely but modern, and still in use among the *Italians*. In the modelling therefore of this Poem, with good reason, the Ancients and *Italians* are rather follow'd, as of much more Authority and fame. The measure of Verse us'd in the Chorus is of all sorts, call'd by the *Greeks* *Mons-trophick*, or rather *Apolelymenon*, without regard had to *Strophe*, *Antistrophe* or *Epod*, which were a kind of Stanza's fram'd onely for the Musick, then us'd with the Chorus that sung; not essential to the Poem, and therefore not material; or being divided into Stanza's or Pauses, they may be call'd *Allæostropha*. Division into Act and Scene referring chiefly to the Stage (to which this work never was intended) is here omitted.

It suffices if the whole Drama be found not produc'd beyond the fifth Act, of the style and uniformity, and that commonly call'd the Plot, whether intricate or explicit, which is nothing indeed but such œconomy, or disposition of the fable as may stand best with verisimilitude and decorum; they onely will best judge who are not unacquainted with *Æschylus*, *Sophocles* and *Euripides*, the three Tragick Poets unequal'd yet by any, and the best rule to all who endeavour to write Tragedy. The circumscription of time wherein the whole Drama begins and ends is according to ancient rule, and best example, within the space of 24. hours.

The

The Argument.

Samson made Captive, Blind, and now in the prison at Gaza, there to labour as in a common work-house, on a Festival day, in the general cessation from labour, comes forth into the open Air, to a place nigh, somewhat retir'd, there to sit a while and bemoan his condition. Where he happens at length to be visited by certain friends and equals of his tribe, which make the Chorus, who seek to comfort him what they can; then by his old Father Manoa, who endeavours the like, and withall tells him his purpose to procure his liberty by ransom; a lastly, that this Feast was proclaim'd by the Philistins as day of Thanksgiving for their deliverance from the hands of Samson, which yet more troubles him. Manoa then departs to prosecute his indeavour with the Philistian Lords for Samson's redemption; who in the mean while is visited by other persons; and lastly by a publick Officer to require his coming to the Feast before the Lords and People, to play or shew his strength in their presence; he at first refuses, dismissing the publick Officer with absolute denial to come; at length persuaded inwardly that this was from God, he yields to go along with him, who came now the second time with great threatenings to fetch him; the Chorus yet remaining on the place, Manoa returns full of joyfull hope, to procure e'er long his Son's deliverance: in the midst of which discourse an Hebrew comes in haste confusealy at first; and afterward more distinctly relating the Catastrophe, what Samson had done to the Philistins, and by accident to himself; wherewith the Tragedy ends,

The

The Persons.

Samfon.

Manoa *the Father of Samfon.*

Dalila *his Wife.*

Harapha *of Gath.*

Publick Officer.

Messenger.

Chorus of Danites.

The Scene before the Prison in Gaza.

Samfon

(1)

SAMSON AGONISTES.

Samf. **A** Little onward lend thy guiding hand
To these dark steps, a little farther on;
For yonder bank hath choice of Sun or shade,
There I am wont to sit, when any chance
Relieves me from my task of servile toil,
Daily in the common Prison else enjoy'd me,
Where I a Prisoner chain'd, scarce freely draw
The air imprison'd also, close and damp,
Unwholesome draught: but here I feel amends,
The breath of Heav'n fresh-blowing, pure and sweet,
With day-spring born; here leave me to respire.
This day a solemn Feast the people hold
To Dagon their Sea-Idol, and forbid
Laborious works, unwillingly this rest
Their Superstition yields me; hence with leave
Retiring from the popular noise, I seek
This unfrequented place to find some ease,
Ease to the body some, none to the mind
From restless thoughts, that like a deadly swarm
Of Hornets arm'd, no sooner found alone,
But rush upon me thronging, and present
Times past, what once I was, and what am now.
O wherefore was my birth from Heaven foretold

Twice

Twice by an Angel; who at last in sight
 Of both my Parents all in flames ascended
 From off the Altar, where an Off'ring burn'd,
 As in a fiery column charioting
 His Godlike presence, and from some great act
 Or benefit reveal'd to *Abraham's* race?
 Why was my breeding order'd and prescrib'd
 As of a person separate to God,
 Design'd for great exploits; if I must die
 Betray'd, Captiv'd, and both my Eyes put out,
 Made of my Enemies the scorn and gaze;
 To grind in Brazen Fetters under task
 With this Heav'n-gifted strength! O glorious strength
 Put to the labour of a Beast, debas'd
 Lower than bondslave! Promise was that I
 Should *Israel* from *Philistian* yoke deliver;
 Ask for this great deliverer now, and find him
 Eyeless in *Gaza* at the Mill with slaves,
 Himself in bonds under *Philistian* yoke;
 Yet stay, let me not rashly call in doubt
 Divine Prediction; what if all foretold
 Had been fulfill'd but through mine own default,
 Whom have I to complain of but my self?
 Who this high gift of strength committed to me,
 In what part lodg'd, how easily bereft me,
 Under the Seal of silence could not keep,
 But weakly to a Woman must reveal it.
 O'ercome with importunity and tears.
 O impotence of mind, in body strong!
 But what is strength without a double share
 Of wisdom, vast, unwieldy, burthen some,
 Proudly secure, yet liable to fall
 By weakest subtilties, not made to rule,
 But to subserve where wisdom bears command.

God.

God, when he gave me strength, to shew withall
 How slight the gift was, hung it in my Hair.
 But Peace, I must not quarrel with the will
 Of highest dispensation, which herein
 Happ'ly had ends above my reach to know:
 Suffices that to me strength is my bane,
 And proves the source of all my miseries;
 So many, and so huge, that each apart
 Would ask a life to wail, but chief of all,
 O loss of sight, of thee I most complain!
 Blind among Enemies, O worse than chains,
 Dungeon, or beggary, decrepit age!
 Light the prime work of God to me is extinct,
 And all her various objects of delight
 Annull'd, which might in part my grief have eas'd,
 Inferiour to the vilest now become
 Of man or worm; the vilest here excell me,
 They creep, yet see, I dark in light expos'd
 To daily fraud, contempt, abuse and wrong,
 Within doors, or without, still as a fool,
 In power of others, never in my own;
 Scarce half I seem to live, dead more than half.
 O dark, dark, dark, amid the blaze of noon,
 Irrecoverably dark, total Eclipse
 Without all hope of day!
 O first created Beam, and thou great Word,
 Let there be light, and light was over all;
 Why am I thus bereav'd thy prime decree?
 The Sun to me is dark
 And silent as the Moon,
 When she deserts the night
 Hid in her vacant interlunar cave.
 Since light so necessary is to life,
 And almost life it self, if it be true

B

That

That light is in the Soul,
 She all in every part; why was the light
 To such a tender ball as th' eye confin'd?
 So obvious and so easie to be quench't,
 And not as feeling through all parts diffus'd,
 That she might look at will through every pore?
 Then had I not been thus exil'd from light;
 As in the land of darkness yet in light,
 To live a life half dead, a living death,
 And buried; but O yet more miserable!
 My self, my Sepulchre, a moving Grave,
 Buried, yet not exempt
 By privilege of death and burial
 From worst of other evils, pains and wrongs,
 But made hereby obnoxious more
 To all the miseries of life,
 Life in captivity
 Among inhumane foes.
 But who are these? for with joint pace I hear
 The tread of many feet steering this way;
 Perhaps my enemies who come to stare
 At my affliction, and perhaps to insult,
 Their daily practice to afflict me more.

Chor. This, this is he; softly a while,
 Let us not break in upon him;
 O change beyond report, thought or belief!
 See how he lies at random, carelessly diffus'd,
 With languish'd head unpropt,
 As one past hope, abandon'd,
 And by himself given over;
 In slavish habit, ill-fitted weeds
 O'er-worn and soild;
 Or do my eyes misrepresent? Can this be he,

That Heroick, that Renown'd,
 Irresistible *Samson*? whom unarm'd
 No strength of man, or fiercest wild beast could withstand;
 Who tore the Lion, as the Lion tears the Kid,
 Ran on imbattl'd Armies clad in Iron,
 And weaponless himself,
 Made Arms ridiculous, useless the forgery
 Of brazen Shield and Spear, the hammer'd Cuirass,
Chalybean temper'd steel, and frock of mail
 Adamantean Proof;
 But safest he who stood aloof,
 When insupportably his foot advanc'd,
 In scorn of their proud arms and warlike tools,
 Spurn'd them to death by Troops. The bold *Ascalonite*
 Fled from his Lion ramp, old Warriors turn'd
 Their plated backs under his heel;
 Or grovling foil'd their crested helmets in the dust.
 Then with what trivial weapon came to hand,
 The Jaw of a dead Ass, his sword of bone,
 A thousand fore-skins fell, the flower of *Palestin*
 In *Ramath-lechi* famous to this day:
 Then by main force pull'd up, and on his shoulders bore
 The Gates of *Azza*, Post, and massie Bar
 Up to the Hill by *Hebron*, seat of Giants old,
 No journey of a Sabbath-day, and loaded so;
 Like whom the Gentiles feign to bear up Heav'n.
 Which shall I first bewail,
 Thy Bondage or lost Sight,
 Prison within Prison
 Inseparably dark?
 Thou art become (O worst imprisonment!)
 The Dungeon of thy self; thy Soul
 (Which Men enjoying sight oft without cause complain'd)
 Imprison'd now indeed,

In real darkness of the body dwells,
 Shut up from outward light
 To incorporate with gloomy night;
 For inward light alas
 Puts forth no visual beam.
 O mirror of our fickle state,
 Since man on earth unparallel'd?
 The rarer thy example stands,
 By how much from the top of wondrous glory,
 Strongest of mortal men,
 To lowest pitch of abject fortune thou art fall'n.
 For him I reckon not in high estate
 Whom long descent of birth
 Or the spear of fortune raises;
 But thee whose strength, while virtue was her mate,
 Might have subdu'd the Earth,
 Universally crown'd with highest praises.

Samf. I hear the sound of words, their sense the air
 Dissolves unjointed e'er it reach my ear.

Chor. He spake, let us draw nigh. Matchless in might,
 The glory late of *Israel*, now the grief,
 We come thy friends and neighbours not unknown
 From *Eshtaol* and *Zora's* fruitfull Vale
 To visit or bewail thee, or if better,
 Counsel or consolation we may bring,
 Salve to thy Sores, apt words have power to swage
 The tumours of a troubl'd mind,
 And are as Balm to fester'd wounds.

Samf. Your coming, Friends, revives me, for I learn
 Now of my own experience, not by talk,
 How counterfeit a coin they are who friends

Bear in their Supercription (of the most
 I would be understood) in prosperous days
 They swarm, but in adverse withdraw their head
 Not to be found, though sought. Ye see, O friends,
 How many evils have enclos'd me round;
 Yet that which was the worst now least afflicts me,
 Blindness, for had I sight, confus'd with shame,
 How could I once look up, or heave the head,
 Who like a foolish Pilot have shipwreck'd
 My Vessel trusted to me from above,
 Gloriously rigg'd; and for a word, a tear,
 Fool, have divulg'd the secret gift of God
 To a deceitfull Woman; tell me, Friends,
 Am I not sung and proverb'd for a Fool
 In every street, do they not say, how well
 Are come upon him his deserts? yet why?
 Immeasurable strength they might behold
 In me, of wisdom nothing more than mean;
 This with the other should, at least, have pair'd,
 These two proportion'd ill drove me transverse.

Chor. Tax not divine disposal: wisest Men
 Have err'd, and by bad Women been deceiv'd;
 And shall again, pretend they ne'er so wise.
 Deject not then so overmuch thy self,
 Who hast of sorrow thy full load besides;
 Yet truth to say, I oft have heard men wonder
 Why thou shouldst wed *Philistian* Woman rather
 Than of thine own Tribe fairer, or as fair,
 At least of thy own Nation, and as noble.

Samf. The first I saw at *Timna*, and she pleas'd
 Me, not my Parents, that I fought to wed,
 The daughter of an Infidel; they knew not

That

That what I mention'd was of God ; I knew
 From intimate impulse, and therefore urg'd
 The Marriage on ; that by occasion hence
 I might begin *Israel's* Deliverance,
 The work to which I was divinely call'd.
 She proving false, the next I took to Wife
 (O that I never had ! fond with too late,)
 Was in the Vale of *Sorec*, *Dalila*,
 That specious Monster, my accomplisht snare.
 I thought it lawfull from my former act,
 And the same end ; still watching to oppress
Israel's Oppressours : of what now I suffer
 She was not the prime cause, but I my self,
 Who vanquisht with a peal of words (O weakness !)
 Gave up my fort of silence to a Woman.

Chor. In seeking just occasion to provoke
 The *Philistine*, thy Countries Enemy,
 Thou never wast remiss, I bear thee witness :
 Yet *Israel* still serves with all his Sons.

Samf. That fault I take not on me, but transfer
 On *Israel's* Governours, and Heads of Tribes,
 Who seeing those great acts which God had done
 Singly by me against their Conquerours
 Acknowledg'd not, or not at all consider'd
 Deliverance offer'd : I on the other side
 Us'd no ambition to commend my deeds,
 The deeds themselves, though mute, spoke loud the doer ;
 But they persisted deaf, and would not seem
 To count them things worth notice, till at length
 Their Lords the *Philistines* with gather'd powers
 Enter'd *Judea* seeking me, who then
 Safe to the rock of *Etham* was retir'd,

Not

Not flying, but fore-casting in what place
 To set upon them what advantag'd best ;
 Mean while the men of *Judah* to prevent
 The harrafs of their Land beset me round ;
 I willingly on some conditions came
 Into their hands, and they as gladly yield me
 To the uncircumcis'd a welcom prey,
 Bound with two cords ; but cords to me were threds
 Toucht with the flame : on their whole Hoast I flew
 Unarm'd, and with a trivial weapon fell'd
 Their choicest youth ; they onely liv'd who fled.
 Had *Judah* that day join'd, or one whole Tribe,
 They had by this possess'd the Towers of *Gath*,
 And lorded over them whom now they serve ;
 But what more oft in Nations grown corrupt,
 And by their vices brought to servitude,
 Than to love Bondage more than Liberty,
 Bondage with ease than strenuous liberty ;
 And to despise, or envy, or suspect
 Whom God hath of his special favour rais'd
 As their Deliverer ; if he aught begin,
 How frequent to desert him, and at last
 To heap ingratitude on worthiest deeds ?

Cho. Thy words to my remembrance bring
 How *Succoth* and the Fort of *Penueh*
 Their great Deliverer contemn'd,
 The matchless *Gideon* in pursuit
 Of *Madian* and her vanquisht Kings :
 And how ingratfull *Ephraim*
 Had dealt with *Jephtha*, who by argument,
 Not worse than by his shield and spear
 Defended *Israel* from the *Ammonite*,
 Had not his prowess quell'd their pride

In

In that fore battel when so many dy'd
Without Reprieve adjudg'd to death,
For want of well pronouncing *Shibboleth*.

Samf. Of such examples add me to the roul,
Me easily indeed mine may neglect,
But God's propos'd deliverance not so.

Chor. Just are the ways of God,
And justifiable to Men;
Unless there be who think not God at all,
If any be, they walk obscure;
For of such Doctrine never was there School,
But the heart of the Fool,
And no man therein Doctour but himself.

Yet more there be who doubt his ways not just,
As to his own edicts, found contradicting,
Then give the reins to wandring thought,
Regardless of his Glory's diminution;
Till by their own perplexities involv'd
They ravel more, still less resolv'd,

But never find self-satisfying solution,
As if they would confine th' interminable,
And tie him to his own prescript,
Who made our Laws to bind us, not himself,

And hath full right to exempt
Whom so it pleases him by choice
From National obstriction, without taint
Of sin, or legal debt;
For with his own Laws he can best dispense.

He would not else who never wanted means,
Nor in respect of the enemy just cause
To set his people free,
Have prompted this Heroick *Nazarite*

Against

Against his vow of strictest purity,
To seek in marriage that fallacious Bride,
Unclean, unchaste.

Down Reason then, at least vain reasonings down,
Though Reason here aver
That moral verdict quits her of unclean:
Unchaste was subsequent, her stain not his.

But see here comes thy reverend Sire
With carefull step, Locks white as down,
Old *Manoah*: advise
Forthwith how thou oughtst to receive him.

Samf. Ay me, another inward grief awak'd
With mention of that name renews th' assault.

Man. Brethren and men of *Dan*, for such ye seem,
Though in this uncouth place; if old respect,
As I suppose, toward your once gloryed friend,
My Son now Captive, hither hath inform'd
Your younger feet, while mine cast back with age
Came lagging after; say if he be here.

Chor. As signal now in low dejected state,
As earst in highest, behold him where he lies.

Man. O miserable change! is this the man,
That invincible *Samson*, far renown'd
The dread of *Israel's* foes, who with a strength
Equivalent to Angels walk'd their streets,
None offering fight; who single combatant
Duell'd their Armies rank'd in proud array,
Himself an Army, now unequal match
To save himself against a coward arm'd
At one spears length. O ever failing trust

C

In

In mortal strength ! and oh what not in man
 Deceivable and vain ? Nay what thing good
 Pray'd for, but often proves our woe, our bane ?
 I pray'd for Children, and thought barrenness
 In wedlock a reproach ; I gain'd a Son,
 Such a Son as all men hail'd me happy ;
 Who would be now a Father in my stead ?
 O wherefore did God grant me my request,
 And as a blessing with such pomp adorn'd ?
 Why are his gifts desirable, to tempt
 Our earnest Prayers, then given with solemn hand
 As Graces, draw a Scorpions tail behind ?
 For this did th' Angel twice descend ? for this
 Ordain'd thy nurture holy, as of a Plant ;
 Select and Sacred, Glorious for a while,
 The miracle of men ; then in an hour
 Ensnar'd, assaulted, overcome, led bound,
 Thy Foes derision, Captive, Poor and Blind,
 Into a Dungeon thrust, to work with Slaves ?
 Alas methinks whom God hath chosen once
 To worthiest deeds, if he through frailty err,
 He should not so o'erwhelm, and as a thrall
 Subject him to so foul indignities,
 Be it but for honours sake of former deeds.

Samf. Appoint not heavenly disposition, Father,
 Nothing of all these evils hath befall'n me
 But justly ; I my self have brought them on,
 Sole Authour, I, sole cause ; if ought seem vile,
 As vile hath been my folly, who have profan'd
 The mystery of God giv'n me under pledge
 Of vow, and have betray'd it to a woman,
 A *Canaanite*, my faithless enemy.
 This well I knew, nor was at all surpris'd,

But

But warn'd by oft experience : did not she
 Of *Timna* first betray me, and reveal
 The secret wrested from me in her height
 Of Nuptial love profest, carrying it straight
 To them who had corrupted her, my Spies,
 And Rivals ? In this other was there found
 More Faith ? who also in her prime of love,
 Spousal embraces, vitiated with Gold,
 Though offer'd onely, by the scent conceiv'd
 Her spurious first-born ; Treason against me ?
 Thrice she assay'd with flattering prayers and sighs,
 And amorous reproaches to win from me
 My capital secret, in what part my strength
 Lay stor'd, in what part summ'd, that she might know ;
 Thrice I deluded her, and turn'd to sport
 Her importunity, each time perceiving
 How openly, and with what impudence
 She purpos'd to betray me, and (which was worse
 Than undissembl'd hate) with what contempt
 She sought to make me Traitour to my self ;
 Yet the fourth time, when mustering all her wiles,
 With blandish'd parlies, feminine assaults,
 Tongue-batteries, she surceas'd not day nor night
 To storm me over-watch'd, and wearied out.
 At times when men seek most repose and rest,
 I yielded, and unlock'd her all my heart,
 Who with a grain of manhood well resolv'd
 Might easily have shook off all her snares :
 But foul effeminacy held me yok'd
 Her bond-slave ; O indignity, O blot
 To Honour and Religion ! servile mind
 Rewarded well with servile punishment !
 The base degree to which I now am fall'n,
 These raggs, this grinding, is not yet so base

C 2

As

As was my former fervitude, ignoble,
Unmanly, ignominious, infamous,
True slavery, and that blindness worse than this,
That saw not how degenerately I serv'd.

Man. I cannot praise thy Marriage choices, Son,
Rather approv'd them not; but thou didst plead
Divine impulsion prompting how thou might'st
Find some occasion to infect our Foes.
I state not that; this I am sure our Foes
Found soon occasion thereby to make thee
Their Captive, and their Triumph; thou the sooner
Temptation found'st, or over-potent charms
To violate the sacred trust of silence
Deposited within thee; which to have kept
Tacit, was in thy power: true; and thou bear'st
Enough, and more the burthen of that fault;
Bitterly hast thou paid, and still art paying
That rigid score. A worse thing yet remains,
This day the *Philistines* a popular Feast
Here celebrate in *Gaza*; and proclaim
Great Pomp, and Sacrifice, and Praises loud
To *Dagon*, as their God who hath deliver'd
Thee, *Samson*, bound and blind into their hands,
Them out of thine, who slew'st them many a slain.
So *Dagon* shall be magnifi'd, and God,
Besides whom is no God, compar'd with Idols,
Disglorifi'd, blasphem'd, and had in scorn
By the Idolatrous rout amidst their wine;
Which to have come to pass by means of thee,
Samson, of all thy sufferings think the heaviest,
Of all reproach the most with shame that ever
Could have befall'n thee and thy Father's house.

Samf. Father, I do acknowledge and confess
That I this honour, I this pomp have brought
To *Dagon*, and advanc'd his praises high
Among the Heathen round; to God have brought
Dishonour, obloquy, and op't the mouths
Of Idolists, and Atheists; have brought scandal
To *Israel*, diffidence of God, and doubt
In feeble hearts, propense enough before
To waver, or fall off and joyn with idols;
Which is my chief affliction, shame and sorrow,
The anguish of my Soul, that suffers not
Mine eye to harbour sleep, or thoughts to rest.
This only hope relieves me, that the strife
With me hath end; all the contest is now
'Twixt God and *Dagon*; *Dagon* hath presum'd,
Me overthrown, to enter lists with God,
His Deity comparing and preferring
Before the God of *Abraham*. He, be sure,
Will not connive, or linger, thus provok'd,
But will arise and his great name assert
Dagon must stoop, and shall e'er long receive
Such a discomfit, as shall quite despoil him
Of all these boasted Trophies won on me,
And with confusion blank his Worshipers.

Man. With cause this hope relieves thee, and these words
I as a Prophecy receive: for God, that lov'st thy people,
Nothing more certain, will not long defer
To vindicate the glory of his Name
Against all competition; nor will long
Endure it, doubtfull whether God be Lord,
Or *Dagon*. But for thee what shall be done?
Thou must not in the mean while here forget

Lie

Lie in this miserable loathsome plight
Neglected. I already have made way
To some *Philistian* Lords, with whom to treat
About thy ranfome: well they may by this
Have satisf'd their utmost of revenge
By pains and slaveries, worfe than death inflicted
On thee who now no more canst doe them harm.

Samf. Spare that propofal, Father, spare the trouble
Of that folicitation; let me here,
As I deserve, pay on my punishment;
And expiate, if poffible, my crime,
Shamefull garrulity. To have reveal'd
Secrets of men, the fecrets of a friend,
How heinous had the fact been, how deferving
Contempt, and fcorn of all, to be excluded
All friendship and avoided as a blab,
The mark of fool fet on his front?
But I God's counfell have not kept, his holy fecret
Prefumptuously have publish'd, impioufly,
Weakly at leaft, and shamefully: A fin
That *Gentiles* in their Parables condemn
To their abyfs and horrid pains confin'd.

Man. Be penitent and for thy fault contrite,
But act not in thy own affliction, Son;
Repent the fin, but if the punishment
Thou canst avoid, felf prefervation-bids;
Or th' execution leave to high difpofal,
And let another hand, not thine, exact
Thy penal forfeit from thy felf; perhaps
God will relent, and quit thee all his debt;
Who ever more approves and more accepts
(Beft pleas'd with humble and filial fubmiffion)

Him who imploring mercy fues for life,
Than who felf-rigorous chufes death as due;
Which argues over-juft, and felf-difpleas'd
For felf-offence, more than for God offended.
Reject not then what offer'd means, who knows
But God hath fet before us, to return thee
Home to thy countrey and his Sacred houfe,
Where thou mayft bring thy off'rings, to avert
His farther ire, with prayers and vows renew'd.

Samf. His pardon I implore, but as for life,
To what end fhould I feek it? when in ftrength
All mortals I excell'd, and great in hopes
With youthfull courage and magnanimous thoughts
Of birth from Heav'n foretold and high exploits,
Full of divine inftinct, after fome proof
Of Acts indeed heroick, far beyond
The Sons of *Anack*, famous now and blaz'd,
Fearlefs of danger, like a petty God
I walk'd about admir'd of all and dreaded
On hostile ground, none daring my affront.
Then fwell'n with pride into the fnare I fell
Of fair fallacious looks, venereal trains,
Softn'd with pleafure and voluptuous life;
At length to lay my head and hollow pledge
Of all my ftrength in the lascivious lap
Of a deceitfull Concubine who thore me
Like a tame Weither, all my pretious fleece,
Then turn'd me out ridiculous, defpoil'd,
Shaven, and difarm'd among mine enemies.

Chor.

Chor. Desire of wine and all delicious drinks
Which many a famous Warriour overturns,
Thou couldst repress, nor did the dancing Ruby
Sparkling, out-pour'd, the flavour or the smell,
Or taste that cheers the hearts of Gods or Men,
Allure thee from the cool Crystalline stream.

Samf. Wherever fountain or fresh current flow'd
Against the Eastern ray, translucent, pure,
With touch aetherial of Heav'n's fiery rod
I drank, from the clear milky juice allaying
Thirst, and refresh'd; nor envy'd them the grape
Whose heads that turbulent liquor fills with fumes.

Chor. O madness, to think use of strongest wines
And strongest drinks our chief support of health,
When God with these forbidd'n made choice to rear
His mighty Champion, strong above compare,
Whose drink was only from the liquid brook.

Sam. But what avail'd this temperance, not complete
Against another object more enticing?
What boots it at one gate to make defence,
And at another, to let in the Foe
Effeminately vanquish'd; by which means,
Now blind, disheartn'd, sham'd, dishonour'd, quell'd,
To what can I be us'd, wherein serve
My Nation, and the work from Heav'n impos'd,
But to sit idle on the household hearth,
A burdenous drone; to visitants a gaze,
Or pitied object, these redundant locks
Robustious to no purpose clustring down,
Vain monument of strength; till length of years

And

And sedentary numness craze my limbs
To a contemptible old age obscure:
Here rather let me drudge and earn my bread,
Till vermin or the draff of servile food
Consume me, and oft invocated death
Hast'n the welcome end of all my pains.

Man. Wilt thou then serve the *Philistines* with that gift
Which was expressly giv'n thee to annoy them?
Better at home lie Bed-rid, not onely idle,
Inglorious, unemploy'd, with age out-worn.
But God who caus'd a Fountain at thy prayer
From the dry ground to spring, thy thirst to allay
After the brunt of Battel, can as easie
Cause light again within thy eyes to spring,
Wherewith to serve him better than thou hast;
And I perswade me so; why else this strength
Miraculous yet remaining in those locks?
His might continues in thee not for naught,
Nor shall his wondrous gifts be frustrate thus.

Sam. All otherwise to me my thoughts portend,
That these dark Orbs no more shall treat with light;
Nor th' other light of life continue long,
But yield to double darkness nigh at hand:
So much I feel my genial Spirits droop,
My hopes all flat, Nature within me seems
In all her functions weary of her self;
My Race of Glory run, and race of shame,
And I shall shortly be with them that rest.

Man. Believe not these suggestions which proceed
From anguish of the mind and humours black,
That mingle with thy fancy. I however

D

Must

Must not omit a Father's timely care
To prosecute the means of thy deliverance
By ransom, or how else: mean while be calm,
And healing words from these thy friends admit.

Sam. O that torment should not be confin'd
To the bodies wounds and sores,
With maladies innumerable
In heart, head, breast and reins;
But must secret passage find
To th' inmost mind,
There exercise all his fierce accidents,
And on her purest spirits prey,
As on entrails, joints and limbs
With answerable pains, but more intense,
Though void of corporal sense.

My griefs not onely pain me
As a lingring disease,
But finding no redress, ferment and rage,
Nor less than wounds immedicable
Rankle, and fester, and gangrene,
To black mortification.
Thoughts my Tormenters arm'd with deadly stings
Mangle my apprehensive tenderest parts,
Exasperate, exulcerate, and raise
Dire inflammation which no cooling herb
Or medicinal liquor can assuage,
Nor breath of Vernal Air from snowy *Alp.*
Sleep hath forsook and giv'n me o'er
To death's benumbing Opium as my onely cure:
Thence faintings, swoonings of despair,
And sense of Heav'n's desertion.

I was his nursling once, and choice delight,
His destin'd from the womb,

Promis'd by Heavenly message twice descending,
Under his special eye
Abstemious I grew up and thriv'd amain;
He led me on to mightiest deeds
Above the nerve of mortal arm
Against the uncircumcis'd, our enemies.
But now hath cast me off as never known,
And to those cruel enemies,
Whom I by his appointment had provok'd,
Left me all helpless with th' irreparable loss
Of sight, reserv'd alive to be repeated
The subject of their cruelty or scorn.
Nor am I in the list of them that hope;
Hopeless are all my evils, all remediless;
This one Prayer yet remains, might I be heard,
No long petition, speedy death,
The close of all my miseries, and the balm.

Chor. Many are the Sayings of the Wise
In ancient and in modern books enroll'd;
Extolling Patience as the truest fortitude;
And to the bearing well of all calamities,
All chances incident to man's frail life.
Consolatories writ
With studied argument, and much persuasion sought
Lenient of grief and anxious thought,
But to th' afflicted in his pangs their sound
Little prevails, or rather seems a tune,
Harsh, and of dissonant mood from his complaint,
Unless he feel within
Some source of consolation from above;
Secret refreshings, that repair his strength,
And fainting spirits uphold.

God of our Fathers, what is man!
 That thou towards him with hand so various,
 Or might I say contrarious,
 Temper'st thy providence through his short course,
 Not ev'nly, as thou rul'st
 The Angelick orders and inferiour creatures mute,
 Irrational and brute.
 Nor do I name of men the common rout,
 That wandering loose about,
 Grow up and perish, as the summer flie,
 Heads without name no more remembred,
 But such as thou hast solemnly elected,
 With gifts and graces eminently adorn'd,
 To some great work, thy glory,
 And peoples safety, which in part they effect:
 Yet toward these thus dignifi'd, thou oft
 Amidst their height of noon,
 Change'st thy countenance, and thy hand with no regard
 Of highest favours past
 From thee on them, or them to thee of service.

Nor onely dost degrade them, or remit
 To life obscur'd, which were a fair dismissal,
 But throw'st them lower than thou didst exalt them high,
 Unseemly falls in humane eye,
 Too grievous for the trespass or omission,
 Oft leav'st them to the hostile sword
 Of Heathen and prophane, their Carcasses
 To dogs and fowls a prey, or else captiv'd:
 Or to the unjust tribunals, under change of times,
 And condemnation of the ingratefull multitude.
 If these they scape, perhaps in poverty
 With sickness and disease thou bow'st them down,
 Painfull diseases and deform'd,
 In crude old age:

Though

Though not disordinate, yet causless suff'ring
 The punishment of dissolute days, in fine,
 Just or unjust, alike seem miserable,
 For oft alike, both come to evil end.

So deal not with this once thy glorious Champion,
 The Image of thy strength and mighty Minister.
 What do I beg? how hast thou dealt already?
 Behold him in his state calamitous, and turn
 His labours, for thou canst, to peacefull end.

But who is this, what thing of Sea or Land?
 Female of sex it seems,
 That so bedeckt, ornate, and gay,
 Comes this way sailing
 Like a stately Ship
 Of *Tarsus*, bound for th' Isles
 Of *Javan* or *Gadier*
 With all her bravery on, and tackle trim,
 Sails fill'd, and streamers waving,
 Courted by all the winds that hold them play,
 An Amber scent of odorous perfume
 Her harbinger, a damsel train behind;
 Some rich *Philistian* Matron she may seem,
 And now at nearer view, no other certain
 Than *Dalila* thy Wife.

Samf. My Wife, my Trayt'refs, let her not come near me.

Cho. Yet on she moves, now stands and eyes thee fix'd,
 About t' have spoke, but now, with head declin'd,
 Like a fair flower surcharg'd with dew, she weeps
 And words addrest seem into tears dissolv'd,
 Wetting the borders of her silk'n veil:
 But now again she makes addrest to speak.

Dal,

Dal. With doubtfull feet and wavering resolution
I came, still dreading thy displeasure, *Samson*,
Which to have merited, without excuse,
I cannot but acknowledge; yet if tears
May expiate (though the fact more evil drew
In the perverse event than I foresaw)
My penance hath not slackn'd, though my pardon
No way assur'd. But conjugal affection
Prevailing over fear, and timorous doubt
Hath lead me on desirous to behold
Once more thy face, and know of thy estate.
If aught in my ability may serve
To light'n what thou suffer'st, and appease
Thy mind with what amends is in my power,
Though late, yet in some part to recompense
My rash, but more unfortunate misdeed.

Samf. Out, out *Hyæna*; these are thy wonted arts,
And arts of every woman false like thee,
To break all faith, all vows, deceive, betray,
Then as repentant to submit, beseech,
And reconciliation move with feign'd remorse,
Confess, and promise wonders in her change,
Not truly penitent, but chief to try
Her husband, how far urg'd his patience bears,
His virtue or weakness which way to assail:
Then with more cautious and instructed skill
Again transgresses, and again submits;
That wisest and best men full oft beguil'd,
With goodness principl'd not to reject
The penitent, but ever to forgive,
Are drawn to wear out miserable days,
Entangl'd with a poysonous bosome snake,

If not by quick destruction soon cut off
As I by thee, to Ages an example.

Dal. Yet hear me, *Samson*; not that I endeavour
To lessen or extenuate my offence,
But that on th' other side if it be weigh'd
By it self, with aggravations not surcharg'd,
Or else with just allowance counterpois'd,
I may, if possible, thy pardon find
The easier towards me, or thy hatred less.
First granting, as I do, it was a weakness
In me, but incident to all our sex,
Curiosity, inquisitive, importune
Of secrets, then with like infirmity
To publish them, both common female faults:
Was it not weakness also to make known
For importunity, that is, for naught,
Wherein consisted all thy strength and safety?
To what I did thou shew'd'st me first the way.
But I to enemies reveal'd, and should not.
Nor should'st thou have trusted that to woman's frailty
E'er I to thee, thou to thy self wast cruel.
Let weakness then with weakness come to part
So near related, or the same of kind,
Thine forgive mine; that men may censure thine
The gentler, if severely thou exact not
More strength from me, than in thy self was found.
And what if Love, which thou interpret'st hate,
The jealousy of Love, powerfull of sway
In humane hearts, nor less in mine towards thee,
Caus'd what I did? I saw thee mutable
Of fancy, fear'd lest one day thou would'st leave me
As her at *Timna*, fought by all means therefore
How to endear, and hold thee to me firmest:

No

No better way I saw than by importuning
 To learn thy secrets, get into my power
 Thy key of strength and safety: thou wilt say,
 Why then reveal'd? I was assur'd by those
 Who tempted me, that nothing was design'd
 Against thee but safe custody, and hold:
 That made for me, I knew that liberty
 Would draw thee forth to perilous enterprises,
 While I at home sat full of cares and fears
 Wailing thy absence in my widow'd bed;
 Here I should still enjoy thee day and night
 Mine and Love's prisoner, not the *Philistines*,
 Whole to my self, unhazarded abroad,
 Fearless at home of partners in my love.
 These reasons in Love's law have pass'd for good,
 Though fond and reasonless to some perhaps,
 And Love hath oft, well meaning, wrought much wo,
 Yet always pity or pardon hath obtain'd.
 Be not unlike all others, not austere
 As thou art strong, inflexible as steel.
 If thou in strength all mortals dost exceed,
 In uncompassionate anger do not so.

Sam. How cunningly the Sorcerers displays
 Her own transgressions, to upbraid me mine?
 That malice not repentance brought thee hither,
 By this appears: I gave, thou say'st, th' example,
 I led the way, bitter reproach, but true,
 I to my self was false e'er thou to me,
 Such pardon therefore as I give my folly,
 Take to thy wicked deed: which when thou seest
 Impartial, self-severe, inexorable,
 Thou wilt renounce thy seeking, and much rather
 Confess it feign'd, weakness is thy excuse,

And

And I believe it, weakness to resist
Philistian gold: if weakness may excuse,
 What Murderer, what Traytor, Paricide,
 Incestuous, Sacrilegious, but may plead it?
 All wickedness is weakness: that plea therefore
 With God or Man will gain thee no remission.
 But Love constrain'd thee; call it furious rage
 To satisfy thy lust: Love seeks to have Love;
 My love how couldst thou hope, who took'st the way
 To raise in me inexorable hate,
 Knowing, as needs I must, by thee betray'd?
 In vain thou striv'st to cover shame with shame,
 Or by evasions thy crime uncover'st more.

Dal. Since thou determin'st weakness for no plea
 In man or woman, though to thy own condemning,
 Hear what assaults I had, what snares besides,
 What sieges girt me round, e'er I consented;
 Which might have aw'd the best resolv'd of Men,
 The constantest, to have yielded without blame.
 It was not Gold, as to my charge thou lay'st,
 That wrought with me: thou know'st the Magistrates
 And Princes of my countrey came in person,
 Solicited, commanded, threatn'd, urg'd,
 Adjur'd by all the bonds of civil Duty
 And of Religion, press'd how just it was
 How honourable, how glorious to entrap
 A common enemy, who had destroy'd
 Such numbers of our Nation: and the Priest
 Was not behind, but ever at my ear,
 Preaching how meritorious with the Gods
 It would be to ensnare an irreligious
 Dishonourer of *Dagon*: what had I
 To oppose against such powerfull Arguments?

E

Only

Onely my love of thee held long debate ;
 And combated in silence all these reasons
 With hard contest : at length that ground'd maxim
 So rise and celebrated in the mouths
 Of wisest men ; that to the publick good
 Private respects must yield ; with grave authority
 Took full possession of me and prevail'd ;
 Vertue, as I thought, truth, duty so enjoyning.

Samf. I thought where all thy circling wiles would end ;
 In feign'd Religion, smooth hypocrisie.
 But had thy love, still odiously pretended,
 Been, as it ought, sincere, it would have taught thee
 Far other reasonings, brought forth other deeds.
 I before all the daughters of my Tribe
 And of my Nation chose thee from among
 My enemies, lov'd thee, as too well thou knew'st,
 Too well, unbosom'd all my secrets to thee,
 Not out of levity, but over-powr'd
 By thy request, who could deny thee nothing ;
 Yet now am judg'd an enemy. Why then
 Didst thou at first receive me for thy Husband ?
 Then, as since then, thy countries foe profest :
 Being once a Wife, for me thou wast to leave
 Parents and countrey ; nor was I their subject,
 Nor under their protection but my own,
 Thou mine, not theirs : if aught against my life
 Thy Countrey sought of thee, it sought unjustly,
 Against the law of nature, law of nations,
 No more thy Countrey, but an impious crew
 Of men conspiring to uphold their state
 By worse than hostile deeds, violating the ends
 For which our Countrey is a name so dear ;
 Not therefore to be obey'd. But zeal mov'd thee ;

To

To please thy Gods thou didst it ; Gods unable
 To acquit themselves and prosecute their Foes
 But by ungodly deeds, the contradiction
 Of their own Deity, Gods cannot be :
 Less therefore to be pleas'd, obey'd, or fear'd,
 These false pretexts and varnish'd colours failing,
 Bare in thy guilt how foul must thou appear ?

Dal. In argument with Men a Woman ever
 Goes by the worse, whatever be her cause.

Samf. For want of words no doubt, or lack of breath,
 Witness when I was worried with thy peals.

Dal. I was a fool, too rash, and quite mistaken
 In what I thought would have succeeded best.
 Let me obtain forgiveness of thee, *Samson*,
 Afford me place to shew what recompence
 Towards thee I intend for what I have misdone,
 Misguided ; onely what remains past cure
 Bear not too sensibly, nor still insist
 To afflict thy self in vain : though sight be lost,
 Life yet hath many solaces, enjoy'd
 Where other senses want not their delights
 At home in leisure and domestick ease,
 Exempt from many a care and chance to which
 Eye-sight exposes daily men abroad.
 I to the Lords will intercede, not doubting
 Their favourable ear, that I may fetch thee
 From forth this loathsome prison-house, to abide
 With me, where my redoubl'd love and care
 With nursing diligence, to me glad office,
 May ever tend about thee to old age
 With all things gratefull chear'd, and so supply'd,

E 2

That

That what by me thou hast lost thou least shalt miss.

Samf. No, no, of my condition take no care ;
It fits not ; thou and I long since are twain ;
Nor think me so unwary or accurst
To bring my feet again into the snare
Where once I have been caught ; I know thy trains
Though dearly to my cost, thy ginns, and toyls ;
Thy fair enchanted cup, and warbling charms
No more on me have power, their force is null'd,
So much of Adders wisdom I have learnt
To fence my ear against thy Sorceries.
If in my flower of youth and strength, when all men
Lov'd, honour'd, fear'd me, thou alone couldst hate me
Thy Husband, slight me, sell me, and forgo me ;
How wouldst thou use me now, blind, and thereby
Deceivable, in most things as a child
Helpless, thence easily contemn'd, and scorn'd,
And last neglected ? How wouldst thou insult
When I must live uxorious to thy will
In perfect thralldom, how again betray me,
Bearing my words and doings to the Lords
To gloss upon, and censuring, frown or smile ?
This Gaol I count the House of Liberty
To thine, whose doors my feet shall never enter.

Dal. Let me approach at least, and touch thy hand.

Samf. Not for thy life, lest fierce remembrance wake
My sudden rage to tear thee joint by joint.
At distance I forgive thee, go with that ;
Bewail thy falshood, and the pious works
It hath brought forth to make thee memorable
Among illustrious Women, faithfull Wives :

Cherish

Cherish thy hastn'd widowhood with the gold
Of Matrimonial treason : so farewell.

Dal. Hee thou art implacable, more deaf
To prayers than winds and seas, yet winds to seas
Are reconcil'd at length, and sea to shore :
Thy anger unappeasable, still rages,
Eternal Tempest never to be calm'd.
Why do I humble thus my self, and suing
For peace, reap nothing but repulse and hate ?
Bid go with evil omen and the brand
Of infamy upon my name denounc'd ?
To mix with thy concernments I desist
Henceforth, nor too much disapprove my own.
Fame if not double-fac'd is double-mouth'd,
And with contrary blast proclaims most deeds,
On both his Wings, one black, th' other white,
Bears greatest names in his wild aerie flight.
My name perhaps among the Circumcis'd
In *Dan*, in *Judah*, and the bordering Tribes,
To all posterity may stand defam'd,
VVith malediction mention'd, and the blot
Of falshood most unconjugal traduc'd.
But in my countrey where I most desire,
In *Ecron*, *Gaza*, *Asdod*, and in *Gath*
I shall be nam'd among the famoussest
Of Women, sung at solemn festivals,
Living and dead recorded, who to save
Her countrey from a fierce destroyer, chose
Above the faith of wedlock-bands, my tomb
VVith odours visited and annual flowers,
Nor less renown'd than in Mount *Ephraim*,
Jael, who with inhospitable guile
Smote *Sisera* sleeping through the Temples nail'd.

Nor

Nor shall I count it heinous to enjoy
The publick marks of honour and reward
Confer'd upon me, for the piety
Which to my countrey I was judg'd to have shewn.
At this who ever envies or repines
I leave him to his lot, and like my own.

Chor. She's gone, a manifest Serpent by her sting
Discover'd in the end, till now conceal'd.

Samf. So let her go, God sent her to debase me,
And aggravate my folly, who committed
To such a viper his most sacred trust
Of secrecie, my safety, and my life.

Chor. Yet beauty, though injurious, hath strange power,
After offence returning, to regain
Love once possess'd, nor can be easily
Repulst, without much inward passion felt
And secret sting of amorous remorse.

Samf. Love quarrels oft in pleasing concord end.
Not wedlock-treachery endangering life.

Chor. It is not vertue, wisdom, valour, wit,
Strength, comeliness of shape, or amplest merit
That Woman's love can win or long inherit;
But what it is, hard is to say,
Harder to hit,
(Which way soever Men refer it)
Much like thy riddle, *Samson*, in one day
Or seven, though one should musing sit;
If any of these or all, the *Tinnian* bride
Had not so soon preferr'd

Thy Paranymp, worthless to thee compar'd
Successour in thy Bed,
Nor both so loosely disally'd
Their nuptials, nor this last so treacherously
Had shorn the fatal Harveft of thy Head.
Is it for that such outward ornament
Was lavish'd on their Sex, that inward gifts
Were left for haste unfinish'd, judgment scant,
Capacity not rais'd to apprehend
Or value what is best
In choice, but ofttest to affect the wrong?
Or was too much of self-love mixt,
Of constancy no root infix'd,
That either they love nothing, or not long?

What e'er it be, to wisest Men and best
Seeming at first all heavenly under virgin Veil,
Soft, modest, meek, demure,
Once joyn'd, the contrary she proves, a Thorn
Intestine, far within defensive arms
A cleaving mischief, in his way to vertue
Adverse and turbulent, or by her charms
Draws him awry enslav'd
With dotage, and his sense deprav'd
To folly and shamefull deeds which ruine ends.
What Pilot so expert but needs must wreck
Embarqu'd with such a Stears-mate at the Helm?

Favour'd of Heav'n who finds
One vertuous rarely found,
That in domestick good combines:
Happy that house! his way to peace is smooth:
But Vertue which breaks through all opposition,
And all temptation can remove,
Most shines and most is acceptable above.

Therefore Gods universal Law
Gave to the Man despotick power
Over his Female in due awe,
Nor from that right to part an hour;
Smile she or lowre:
So shall he least confusion draw
On his whole life, not sway'd
By female usurpation, or dismay'd.
But had we best retire, I see a storm?

Samf. Fair days have oft contracted wind and rain.

Chor. But this another kind of tempest brings.

Samf. Be less abstruse, my riddling days are past.

Chor. Look now for no enchanting voice, nor fear
The bait of honied words; a rougher tongue
Draws hitherward, I know him by his stride,
The Giant *Harapha* of *Gath*, his look
Haughty as is his pile high-built and proud.
Comes he in peace? what wind hath blown him hither
I less conjecture than when first I saw
The sumptuous *Dalila* floating this way:
His habit carries peace, his brow defiance.

Samf. Or peace or not, alike to me he comes.

Chor. His fraught we soon shall know, he now arrives.

Har. I come not, *Samson*, to condole thy chance,
As these perhaps, yet wish it had not been,
Though for no friendly intent. I am of *Gath*,
Men call me *Harapha*, of stock renown'd

As *Og* or *Anak* and the *Emims* old
That *Kariatbaim* held, thou know'st me now
If thou at all art known. Much I have heard
Of thy prodigious might and feats perform'd
Incredible to me, in this displeas'd,
That I was never present on the place
Of those encounters, where we might have try'd
Each others force in camp or list'd field:
And now am come to see of whom such noise
Hath walk'd about, and each limb to survey,
If thy appearance answer loud report.

Samf. The way to know were not to see but taste.

Har. Dost thou already single me? I thought
Gieves and the Mill had tam'd thee. O that fortune
Had brought me to the field where thou art fam'd
To have wrought such wonders with an Asses Jaw;
I should have forc'd thee soon with other arms,
Or left thy carcass where the Ass lay thrown:
So had the glory of Prowess been recover'd
To *Palestine*, won by a *Philistine*
From the unforeskin'd race, of whom thou bear'st
The highest name for valiant Acts, that honour
Certain to have won by mortal duel from thee,
I lose, prevented by thy eyes put out.

Samf. Boast not of what thou wouldst have done, but do
What then thou wouldst, thou seest it in thy hand.

Har. To combat with a blind Man I disdain,
And thou hast need much washing to be touch'd.

Samf. Such usage as your honourable Lords
Afford me assassinated and betray'd,

Who durst not with their whole united powers
In fight withstand me single and unarm'd,
Nor in the house with chamber Ambushes
Close-banded durst attack me; no not sleeping,
Till they had hir'd a woman with their gold
Breaking her Marriage Faith to circumvent me,
Therefore without feign'd shifts let be assign'd
Some narrow place enclos'd, where fight may give thee,
Or rather flight, no great advantage on me;
Then put on all thy gorgeous arms, thy Helmet
And Brigandine of brasse, thy broad Habergeon,
Vant-brass and Greves, and Gauntlet, and thy Spear
A Weavers beam, and seven-times-folded shield,
I onely with an Oak'n-staff will meet thee,
And raise such out-cries on thy clatter'd Iron,
Which long shall not with-hold me from thy head,
That in a little time while breath remains thee,
Thou oft shalt wish thy self at Gath to boast
Again in safety what thou wouldst have done
To Samson, but shalt never see Gath more.

Har. Thou durst not thus disparage glorious arms
Which greatest Heroes have in battel worn,
Their ornament and safety, had not spells
And black enchantments, some Magicians Art
Arm'd thee or charm'd thee strong, which thou from Heaven
Feign'dst at thy Birth was given thee in thy Hair,
Where strength can least abide, though all thy Hairs
Were bristles rang'd like those that ridge the back
Of chaf'd wild Boars, or ruff'd Porcupines.

Samf. I know no Spells, use no forbidden Arts;
My trust is in the living God who gave me

At my Nativity this strength, diffus'd
No less through all my sinews, joints and bones,
Than thine, while I preserv'd these locks unshorn,
The pledge of my unviolated vow.
For proof hereof, if Dagon be thy god,
Go to his Temple, invoke his aid
With solemnest devotion, spread before him
How highly it concerns his glory now
To frustrate and dissolve these Magick spells,
Which I to be the power of Israel's God
Avow, and challenge Dagon to the test,
Offering to combat thee his Champion bold,
With th' utmost of his Godhead seconded;
Then thou shalt see, or rather to thy sorrow
Soon feel, whose God is strongest, thine or mine.

Har. Presume not on thy God, what e'er he be,
Thee he regards not, owns not, hath cut off
Quite from his people, and delivered up
Into thy Enemies hand, permitted them
To put out both thine eyes, and fetter'd send thee
Into the common Prison, there to grind
Among the Slaves and Asses thy comrades,
As good for nothing else, no better service
With those thy boystrous locks, no worthy match
For valour to assail, nor by the sword
Of noble Warriour, so to stain his honour,
But by the Barbers razor best subdu'd.

Samf. All these indignities, for such they are
From thine, these evils I deserve and more,
Acknowledge them from God inflicted on me
Justly, yet despair not of his final pardon
Whose ear is ever open; and his eye

Gracious to re-admit the suppliant ;
In confidence whereof I once again
Defie thee to the trial of mortal fight,
By combat to decide whose God is God,
Thine or whom I with *Israel's* Sons adore.

Har. Fair honour that thou dost thy God, in trusting
He will accept thee to defend his cause,
A Murtherer, a Revolter, and a Robber.

Sam. Tongue-doughty Giant, how dost thou prove me these?

Har. Is not thy Nation subject to our Lords?
Their Magistrates confest it, when they took thee
As a League-breaker and deliver'd bound
Into our hands: for hadst thou not committed
Notorious murder on those thirty men
At *Askalon*, who never did thee harm,
Then like a Robber strip'dst them of their robes?
The *Philistines*, when thou hadst broke the league,
Went up with armed powers thee onely seeking,
To others did no violence nor spoil.

Samf. Among the Daughters of the *Philistines*
I chose a Wife, which argu'd me no foe;
And in your City held my Nuptial Feast:
But your ill-meaning Politician Lords,
Under pretence of Bridal friends and guests,
Appointed to await me thirty Spies,
Who threatning cruel death constrain'd the Bride
To wring from me and tell to them my secret,
That solv'd the riddle which I had propos'd.
When I perceiv'd all set on enmity,
As on my enemies, where ever chanc'd,

I us'd

I us'd hostility, and took their spoil
To pay my underminers in their coin.
My Nation was subjected to your Lords.
It was the force of Conquest; force with force
Is well ejected when the Conquer'd can.
But I a private person, whom my Countrey
As a league-breaker gave up bound, presum'd
Single Rebellion and did hostile Acts.
I was no private but a person rais'd
With strength sufficient and command from Heav'n
To free my Countrey; if their servile minds
Me their deliverer sent would not receive,
But to their Masters gave me up for nought,
Th' unworthier they; whence to this day they serve.
I was to doe my part from Heav'n assign'd,
And had perform'd it if thy known offence
Had not disabl'd me, not all your force:
These shifts refuted, answer my appellant
Though by his blindness main'd for high attempts,
Who now defies thee thrice to single fight,
As a petty enterprize of small enforce.

Har. With thee a man condemn'd, a Slave enrol'd,
Due by the Law to capital punishment?
To fight with thee no man of arms will dign.

Samf. Cam'st thou for this, vain boaster, to survey me,
To descant on my strength, and give thy verdict?
Come nearer, part not hence so slight inform'd;
But take good heed my hand survey not thee.

Har. O *Baal-zebub*! can my ears unus'd
Hear these dishonours, and not render death?

Samf.

Samf. No man withholds thee, nothing from thy hand
Fear I incurable; bring up thy van,
My heels are fetter'd, but my fist is free.

Har. This insolence other kind of answer fits.

Samf. Go baff'd coward, lest I run upon thee,
Though in these chains, bulk without spirit vast,
And with one buffet lay thy structure low,
Or swing thee in the Air, then dash thee down
To th' hazard of thy brains and shatter'd sides.

Har. By *Astaroth* e'er long thou shalt lament
These braveries in Irons loaden on thee.

Chor. His Giantship is gone somewhat crest-fall'n,
Stalking with less unconscionable strides,
And lower looks, but in a sultrier chafe.

Samf. I dread him not, nor all his Giant-brood,
Though fame divulg'd him Father of five Sons
All of Gigantick size, *Goliath* chief.

Chor. He will directly to the Lords, I fear,
And with malicious counsel stir them up
Some way or other farther to afflict thee.

Samf. He must alledge some cause, and offer'd fight
Will not dare mention, lest a question rise
Whether he durst accept the offer or not,
And that he durst not plain enough appear'd.
Much more affliction than already felt
They cannot well impose, nor I sustain;
If they intend advantage of my labours

The work of many hands, which earns my keeping
With no small profit daily to my owners.
But come what will, my deadliest foe will prove
My speediest friend, by death to rid me hence,
The worst that he can give, to me the best.
Yet so it may fall out, because their end
Is hate, not help to me, it may with mine
Draw their own ruine who attempt the deed

Chor. Oh how comely it is and how reviving
To the Spirits of just men long oppress'd!
When God into the hands of their deliverer
Puts invincible might
To quell the mighty of the Earth, th' oppressour,
The brute and boisterous force of violent men
Hardy and industrious to support
Tyrannick power, but raging to pursue
The righteous and all such as honour Truth;
He all their Ammunition
And feats of War defeats
With plain Heroick magnitude of mind
And celestial vigour arm'd,
Their Armories and Magazines contemns,
Renders them useless, while
With winged expedition
Swift as the lightning glance he executes
His errand on the wicked, who surpriz'd
Lose their defence distracted and amaz'd.

But patience is more oft the exercise
Of Saints, the trial of their fortitude,
Making them each his own Deliverer,
And Victor over all
That tyranny or fortune can inflict;
Either of these is in thy lot,

Samson, with might endu'd
Above the Sons of men; but fight bereav'd
May chance to number thee with those
Whom Patience finally must crown.
This Idols day hath been to thee no day of rest,

Labouring thy mind
More than the working day thy hands,
And yet perhaps more trouble is behind.
For I descry this way
Some other tending, in his hand
A Sceptre or quaint Staff he bears,
Comes on amain, speed in his look
By his habit I discern him now
A Publick Officer, and now at hand,
His message will be short and voluble.

Off. Hebrews the Pris'ner *Samson* here I seek.

Chor. His manacles remark him, there he sits.

Off. *Samson*, to thee our Lords thus bid me say;
This day to *Dagon* is a solemn Feast,
With Sacrifices, Triumph, Pomp and Games;
Thy strength they know surpassing humane race,
And now some publick proof thereof require
To honour this great Feast, and great Assembly;
Rise therefore with all speed and come along,
Where I will see thee heartn'd and fresh clad
To appear as fits before th' illustrious Lords.

Samf. Thou know'st I am an Hebrew, therefore tell them,
Our Law forbids at their Religious Rites
My presence; for that cause I cannot come.

Off. This answer be assur'd, will not content them.

Samf. Have they not sword-players, and ev'ry sort
Of Gymnick Artists, Wrestlers, Riders, Runners,
Juglers and Dancers, Anticks, Mummers, Mimirs,
But they must pick me out with shackles tir'd,
And over-labour'd at their publick Mill,
To make them sport with blind activity?
Do they not seek occasion of new quarrels
On my refusal to distress me more,
Or make a game of my calamities?
Return the way thou cam'st, I will not come.

Off. Regard thy self, this will offend them highly.

Samf. My self? my conscience and internal peace.
Can they think me so broken, so debas'd
With corporal servitude, that my mind ever
Will condescend to such absurd commands?
Although their drudge, to be their fool or jester,
And in my midst of sorrow and heart-grief
To shew them feats, and play before their god,
The worst of all indignities, yet on me
Joyn'd with extreme contempt? I will not come.

Off. My message was impos'd on me with speed,
Brooks no delay: is this thy resolution?

Samf. So take it with what speed thy message needs.

Off. I am sorry what this stoutness will produce.

Samf. Perhaps thou shalt have cause to sorrow indeed.

G

Chor.

Chor. Consider, *Samson*; matters now are strain'd
Up to the height, whether to hold or break;
He's gone, and who knows how he may report
Thy words by adding fuel to the flame?
Expect another message more imperious,
More Lordly thund'ring than thou wilt bear.

Samf. Shall I abuse this Consecrated gift
Of strength, again returning with my hair
After my great transgression, so requite
Favour renew'd, and add a greater sin
By prostituting holy things to Idols;
A *Nazarite* in place abominable
Vaunting my strength in honour to their *Dagon*?
Besides, how vile, contemptible, ridiculous,
What act more execrably unclean, prophane?

Chor. Yet with this strength thou serv'st the *Philistines*,
Idolatrous, uncircumcis'd, unclean.

Samf. Not in their Idol-worship, but by labour
Honest and lawfull to deserve my food
Of those who have me in their civil power.

Chor. Where the heart joins not, outward acts defile not.

Samf. Where outward force constrains, the sentence holds
But who constrains me to the Temple of *Dagon*,
Not dragging? the *Philistian* Lords command.
Commands are no constraints. If I obey them,
I doe it freely, ventring to displease
God for the fear of Man and Man prefer,
Set God behind: which in his jealousy

Shall

Shall never, unrepented, find forgiveness,
Yet that he may dispense with me or thee
Present in Temples at Idolatrous Rites
For some important cause, thou needst not doubt.

Chor. How thou wilt here come off surmounts my reach.

Samf. Be of good courage, I begin to feel
Some rousing motions in me which dispose
To something extraordinary my thoughts.
I with this Messenger will go along,
Nothing to do, be sure, that may dishonour
Our Law, or stain my vow of *Nazarite*.
If there be ought of presage in the mind,
This day will be remarkable in my life
By some great act, or of my days the last.

Chor. In time thou hast resolv'd, the man returns.

Off. *Samson*, this second message from our Lords
To thee I am bid say. Art thou our Slave,
Our Captive, at the publick Mill our drudge,
And dar'st thou at our sending and command
Dispute thy coming? come without delay;
Or we shall find such Engines to assail
And hamper thee, as thou shalt come of force,
Though thou art firmler fastn'd than a Rock.

Samf. I could be well content to try their Art,
Which to no few of them would prove pernicious.
Yet knowing their advantages too many,
Because they shall not trail me through their streets
Like a wild Beast, I am content to go.
Masters commands come with a power resistless

G 2

To

To such as owe them absolute subjection;
And for a life who will not change his purpose?
(So mutable are all the ways of men)
Yet this be sure, in nothing to comply
Scandalous or forbidden in our Law.

Off. I praise thy resolution, doff these links:
By this compliance thou wilt win the Lords
To favour, and perhaps to set thee free.

Saml. Brethren farewell, your company along
I will not wish, lest it perhaps offend them
To see me girt with Friends; and how the sight
Of me as of a common Enemy,
So dreaded once, may now exasperate them
I know not: Lords are Lordliest in their wine;
And the well-feasted Priest then soonest fir'd
With zeal, if aught Religion seem concern'd:
No less the People on their Holy-days
Impetuous, insolent, unquenchable;
Happ'n what may, of me expect to hear
Nothing dishonourable, impure, unworthy
Our God, our Law; my Nation or my self,
The last of me or no I cannot warrant.

Chor. Go, and the Holy One
Of Israel be thy guide
To what may serve his glory best, and spread his name
Great among the Heathen round:
Send the Angel of thy Birth to stand
Fast by thy side, who from thy Father's field
Rode up in flames after his message told
Of thy conception, and be now a shield
Of fire; that Spirit that first rusht on thee

In the Camp of Dan
Be efficacious in thee now at need.
For never was from Heaven imparted
Measure of strength so great to mortal feed;
As in thy wondrous actions hath been seen.
But wherefore comes old *Manoa* in such haste
With youthfull steps? much livelier than e'er while
He seems: supposing here to find his Son,
Or of him bringing to us some glad news?

Man. Peace with you, Brethren; my inducement hither
Was not at present here to find my Son,
By order of the Lords new parted hence
To come and play before them at their Feast.
I heard all as I came, the City rings
And numbers thither flock, I had no will,
Lest I should see him forc'd to things unseemly.
But that which mov'd my coming now, was chiefly
To give you part with me what hope I have
With good success to work his liberty.

Chor. That hope would much rejoyce us to partake
With thee; say, reverend Sire, We thirst to hear.

Man. I have attempted one by one the Lords
Either at home, or through the high street passing,
With supplication prone and Fathers tears
To accept of ranfome for my Son their pris'oner,
Some much averse I found and wondrous harsh,
Contemptuous, proud, set on revenge and spite;
That part most reverenc'd *Dagon* and his priests,
Others more moderate seeming, but their aim
Private reward, for which both God and State
They easily would set to sale, a third

More

More generous far and civil, who confess'd
They had enough reveng'd, having reduc'd
Their foe to misery beneath their fears,
The rest was magnanimity to remit,
If some convenient ransom were propos'd.
What noise or shout was that? it tore the Skie.

Chor. Doubtless the people shouting to behold
Their once great dread, captive, and blind before them,
Or at some proof of strength before them shown.

Man. His ransom, if my whole inheritance
May compass it, shall willingly be paid
And number'd down: much rather I shall chuse
To live the poorest in my Tribe, than richest,
And he in that calamitous prison left.
No, I am fixt not to part hence without him.
For his redemption all my Patrimony,
If need be, I am ready to forgo
And quit: not wanting him, I shall want nothing.

Chor. Fathers are wont to lay up for their Sons,
Thou for thy Son art bent to lay out all;
Sons wont to nurse their Parents in old age,
Thou in old age can'st how to nurse thy Son
Made older than thy age through eye-sight lost.

Man. It shall be my delight to tend his eyes,
And view him sitting in the house, enobl'd
With all those high exploits by him achiev'd,
And on his shoulders waving down those locks,
That of a Nation arm'd the strength contain'd:
And I persuade me God hath not permitted
His strength again to grow up with his hair

Garrison'd

Garrison'd round about him like a Camp
Of faithfull Souldiery, were not his purpose
To use him farther yet in some great service,
Not to sit idle with so great a gift
Useless, and thence ridiculous about him.
And since his strength with eye-sight was not lost,
God will restore him eye-sight to his strength.

Chor. Thy hopes are not ill founded nor seem vain
Of his delivery, and thy joy thereon
Conceiv'd, agreeable to a Father's love,
In both which we, as next, participate.

Man. I know your friendly minds and—O what noise!
Mercy of Heav'n what hideous noise was that!
Horribly loud unlike the former shout.

Chor. Noise call you it or universal groan
As if the whole inhabitation perish'd,
Bloud, death, and deathfull deeds are in that noise,
Ruine, destruction at the utmost point.

Man. Of ruine indeed me-thought I heard the noise,
Oh it continues, they have slain my Son.

Chor. Thy Son is rather slaying them, that outcry
From slaughter of one Foe could not ascend.

Man. Some dismal accident it needs must be;
What shall we do, stay here or run and see?

Chor. Best keep together here, lest running thither
We unawares run into danger's mouth.
This evil on the *Philistines* is fall'n,

From

From whom could else a general cry be heard?
The sufferers then will scarce molest us here,
From other hands we need not much to fear.
What if his eye-sight (for to *Israel's* God
Nothing is hard) by miracle restor'd,
He now be dealing dole among his foes,
And over heaps of slaughter'd walk his way?

Man. That were a joy presumptuous to be thought.

Chor. Yet God hath wrought things as incredible
For his people of old; what hinders now?

Man. He can I know, but doubt to think he will;
Yet Hope would fain subscribe and tempts Belief.
A little stay will bring some notice hither.

Chor. Of good or bad so great, of bad the sooner;
For evil news rides post, while good news baits.
And to our wish I see one hither speeding,
An *Hebrew*, as I guess, and of our Tribe.

Meff. O whither shall I run, or which way flee
The sight of this so horrid spectacle
Which erst my eyes beheld and yet behold?
For dire imagination still pursues me.
But providence or instinct of nature seems,
Or reason though disturb'd, and scarce consulted
To have guided me aright, I know not how,
To the first reverend *Manoa*, and to these
My Countreymen, whom here I knew remaining,
As at some distance from the place of horror,
So in the sad event too much concern'd.

Man. The accident was loud, and heard before thee
With ruefull cry, yet what it was we hear not,
No Preface needs, thou seest we long to know.

Meff. It would burst forth, but I recover breath
And sense distract, to know well what I utter.

Man. Tell us the sum, the circumstance defer.

Meff. *Gaza* yet stands, but all her Sons are fall'n,
All in a moment overwhelm'd and fall'n.

Man. Sad, but thou know'st to *Israelites* not saddest
The desolation of a Hostile City.

Meff. Feed on that first, there may in grief be surfeit.

Ma. Relate by whom. *Meff.* By *Samson*. *Ma.* That still lessens
The sorrow, and converts it nigh to joy.

Meff. Ah *Manoa*, I refrain, too suddenly
To utter what will come at last too soon;
Lest evil tidings with too rude irruption
Hitting thy aged ear should pierce too deep.

Man. Suspense in news is torture, speak them out.

Meff. Then take the worst in brief, *Samson* is dead.

Man. The worst indeed, O all my hope's defeated
To free him hence! but death who sets all free
Hath paid his ransom now and full discharge.
What windy joy this day had I conceiv'd

H

Hopefull

Hopefull of his Delivery, which now proves
Abortive as the first-born bloom of spring
Nipt with the lagging reere of winters frost.
Yet e'er I give the reins to grief, say first,
How dy'd he? death to life is crown or shame.
All by him fell thou say'st, by whom fell he,
What glorious hand gave *Samson* his deaths wound?

Meff. Unwounded of his enemies he fell.

Man. Wearied with slaughter then or how? explain.

Meff. By his own hands.

Man. Self-violence? what cause
Brought him so soon at variance with himself
Among his Foes? *Meff.* Inevitable cause
At once both to destroy and be destroy'd;
The Edifice where all were met to see him
Upon their heads and on his own he pull'd.

Man. O lastly over-strong against thy self!
A dreadfull way thou took'st to thy revenge.
More than enough we know; but while things yet
Are in confusion, give us if thou canst,
Eye-witness of what first or last was done,
Relation more particular and distinct.

Meff. Occasions drew me early to this City,
And as the gates I entr'd with Sun-rise,
The morning Trumpets Festival proclaim'd
Through each high street: little I had dispatch'd,
When all abroad was rumour'd that this day
Samson should be brought forth to shew the people

Proof of his mighty strength in feats and games;
I sorrow'd at his captive state, but minded
Not to be absent at that spectacle.
The building was a specious Theatre
Half-round on two main Pillars vaulted high,
With seats where all the Lords and each degree
Of sort, might sit in order to behold,
The other side was op'n, where the throng
On banks and scaffolds under Skie might stand;
I among those aloof obscurely stood.
The Feast and noon grew high, and Sacrifice
Had fill'd their hearts with mirth, high chear, and wine
When to their sports they turn'd. Immediately
Was *Samson* as a publick servant brought,
In their state Livery clad; before him Pipes
And Timbrels, on each side went armed guards,
Both horse and foot before him and behind
Archers, and Slingers, Cataphracts and Spears.
At sight of him the people with a shout
Rifted the Air clamouring their god with praise,
Who had made their dreadfull enemy their thrall.
He patient but undaunted where they led him,
Came to the place, and what was set before him
Which without help of eye might be assay'd,
To heave, pull, draw, or break, he still perform'd
All with incredible, stupendious force,
None daring to appear Antagonist.
At length for intermission sake they led him
Between the pillars; he his guide requested
(For so from such as nearer stood we heard)
As over-tir'd to let him lean a while
With both his armes on those two massie Pillars
That to the arched roof gave main support.
He unsuspecting led him; which when *Samson*

Felt in his armes, with head a while enclin'd,
 And eyes fast fixt he stood, as one who pray'd,
 Or some great matter in his mind revolv'd.
 At last with head erect thus cry'd aloud,
 Hitherto, Lords, what your commands impos'd
 I have perform'd, as reason was, obeying,
 Nor without wonder or delight beheld.
 Now of my own accord such other tryal
 I mean to shew you of my strength, yet greater;
 As with amaze shall strike all who behold.
 This utter'd, straining all his nerves he bow'd,
 As with the force of winds and waters pent,
 When Mountains tremble, those two massie Pillars
 With horrible convulsion to and fro,
 He tugg'd, he took, till down they came and drew
 The whole roof after them, with burst of thunder
 Upon the heads of all who sat beneath,
 Lords, Ladies, Captains, Councillors, or Priests,
 Their choice Nobility and flower, not onely
 Of this but each *Philistian* City round
 Met from all parts to solemnize this Feast.
Samson with these immixt, inevitably
 Pull'd down the same destruction on himself;
 The vulgar onely scap'd who stood without.

Chor. O dearly-bought revenge, yet glorious!
 Living or dying thou hast fulfill'd
 The work for which thou wast foretold
 To *Israel*, and now ly'st victorious
 Among thy slain self-kill'd
 Not willingly, but tangl'd in the fold,
 Of dire necessity, whose law in death conjoin'd
 Thee with thy slaughter'd foes, in number more
 Than all thy life had slain before.

Semichor.

Semichor. While their hearts were jocond & sublime,
 Drunk with Idolatry, drunk with Wine,
 And fat regorg'd of Bulls and Goats,
 Chaunting their Idol, and preferring
 Before our living Dread who dwells
 In *Silo* his bright Sanctuary:
 Among them he a spirit of phrenzie sent,
 Who hurt their minds,
 And urg'd them on with mad desire
 To call in haste for their destroyer;
 They onely set on sport and play
 Unweetingly importun'd
 Their own destruction to come speedy upon them.
 So fond are mortal men
 Fall'n into wrath divine,
 As their own ruine on themselves to invite,
 Insensate left, or to sense reprobate,
 And with blindness internal struck.

Semichor. But he though blind of sight,
 Despis'd and thought extinguish'd quite,
 With inward eyes illuminated
 His fierie virtue rouz'd
 From under ashes into sudden flame,
 And as an ev'ning Dragon came,
 Assailant on the perched roosts,
 And nests in order rang'd
 Of tame villatick Fowl; but as an Eagle
 His cloudless thunder bolted on their heads.
 So virtue giv'n for lost,
 Deprest, and overthrown, as seem'd,
 Like that self-begott'n Bird
 In the *Arabian* woods embost,

That

That no second knows nor third,
 And lay e'er while a Holocaust,
 From out her ashie womb now teem'd,
 Revives, reffourishes, then vigorous most
 When most unactive deem'd,
 And though her body die, her fame survives,
 A secular Bird ages of lives.

Man. Come, come, no time for lamentation now,
 Nor much more cause, *Samson* hath quit himself
 Like *Samson*, and heroickly hath finish'd
 A life Heroick, on his Enemies
 Fully reveng'd, hath left them years of mourning,
 And lamentation to the Sons of *Chaptor*
 Through all *Philistian* bounds. To *Israel*
 Honour hath left, and freedom, let but them
 Find courage to lay hold on this occasion,
 To himself and Father's house eternal fame;
 And which is best and happiest yet, all this
 With God not parted from him, as was fear'd,
 But favouring and assisting to the end.
 Nothing is here for tears, nothing to wail
 Or knock the breast, no weakness, no contempt,
 Dispraise, or blame, nothing but well and fair,
 And what may quiet us in a death so noble.
 Let us go find the body where it lies
 Sok'd in his enemies bloud, and from the stream
 With lavers pure and cleansing herbs wash off
 The clodded gore. I with what speed the while
 (*Gaza* is not in plight to say us nay)
 Will fend for all my kindred, all my friends
 To fetch him hence and solemnly attend
 With silent obsequie and funeral train
 Home to his Father's house: there will I build him
 A Monument

A Monument, and plant it round with shade
 Of Laurel ever green, and branching Palm,
 With all his Trophies hung, and Acts enroll'd
 In copious Legend, or sweet Lyrick Song.
 Thither shall all the valiant youth resort,
 And from his memory inflame their breasts
 To matchless valour, and adventures high:
 The Virgins also shall on feastfull days
 Visit his Tomb with flowers, onely bewailing
 His lot unfortunate in nuptial choice,
 From whence captivity and loss of eyes.

Chor. All is best, though we oft doubt,
 What th' unsearchable dispose
 Of highest wisdom brings about,
 And ever best found in the close.
 Oft he seems to hide his face,
 But unexpectedly returns
 And to his faithfull Champion hath in place
 Bore witness gloriously; whence *Gaza* mourns
 And all that band them to resist
 His uncontrollable intent,
 His servant he with new acquit
 Of true experience from this great event
 With peace and consolation hath dismiss'd,
 And calm of mind all passion spent.

T H E E N D.

POEMS

UPON

Several Occasions.

Compos'd at several times.

BY

Mr. JOHN MILTON.

The Third Edition.

LONDON:

Printed for Jacob Tonson at the Judge's Head, near the Inner-
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LYCIDAS

POEMS

ON

Several Occaſions.

LYCIDAS.

In this Monody the Author bewails a Learned Friend, unfortunately drown'd in his paſſage from Cheſter on the Irish Seas, 1637. And by occaſion foretells the ruin of our corrupted Clergie, then in their height.

YEt once more, O ye Laurels, and once more
Ye Myrtles brown, with Ivy never ſear,
I come to pluck your Berries haſh and crude,
And with forc'd fingers rude,
Shatter your leaves before the mellowing year,
Bitter constraint, and ſad occaſion dear,
Compels me to diſturb your ſeaſon due:
For Lycidas is dead, dead e're his prime,
Young Lycidas, and hath not left his peer:
Who would not ſing for Lycidas? he knew
Himſelf to ſing, and build the lofty Rhyme.
He muſt not ſtote upon his watry bier
Unwept, and welter to the parching wind,
Without the meed of ſome melodious tear.
Begin then, Siſters of the Sacred well,
That from beneath the Seat of Jove doth ſpring,
Begin, and ſomewhat loudly ſweep the ſtring.
Hence with denial vain, and coy excuſe,
So may ſome gentle Muſe
With lucky words favour my deſtin'd Urn,
And as he paſſes turn,
And bid fair peace be to my ſable ſhroud.
For we were nurſt upon the ſelf ſame Hill,
Fed the ſame flock; by fountain, ſhade, and rill.
Together both, e're the high Lawns appear'd
Under the opening Eye-lids of the morn,
We drove a field, and both together heard
What time the Gray-fly winds her ſultry horn,
Bat'ning our ſlocks with the freſh dews of night,
Oft till the Star that roſe, at Ev'ning, bright,
Toward Heav'n's deſcent had ſlop'd his weſter-
ing wheel.
Mean while the Rural ditties were not mute,

Temper'd to th' Oaten Flute,
Rough Satyrs danc'd, and Fauns with cloy'n
heel,
From the glad ſound would not be abſent long,
And old Dametas lov'd to hear our Song.
But O the heavy change, now thou art gon,
Now thou art gon, and never muſt return!
Thee Shepherd, thee the Woods and deſart
Caves,
With wild Thyme and the gadding Vine o're-
And all their echoes mourn. (grown,
The Willows, and the Hazle Copſes green,
Shall now no more be ſeen,
Fanning their joyous Leaves to thy ſoft layes.
As killing as the Canker to the Roſe,
Or Taint-worm to the weanling Herds that
graze,
Or Froſt to Flowers, that their gay wardrobe
When firſt the white Thorn blows; (wear,
Such, Lycidas, thy loſs to Shepherds ear.
Where were ye, Nymphs, when the re-
morſeleſs deep
Clos'd o're the head of your lov'd Lycidas?
For neither were ye playing on the ſleep,
Where your old Bards, the famous Druids, ly,
Nor on the ſhaggy top of Mona high,
Nor yet where Deſva ſpreads her wiſard ſtream:
Ay me, I fondly dream! (don?
Had ye bin there—for what could that have
What could the Muſe her ſelf that Orpheus bore,
The Muſe her ſelf for her enchanting Son,
Whom Univerſal Nature did lament,
When by the rout that made the hideous roar,
His

His goary visage down the stream was sent,
Down the swift *Hebrus* to the *Lesbian* shore.

Alas! What boots it with incessant care
To end the homely slighted Shepherds trade,
And strictly meditate the thankless Muse,
Were it not better done as others use,
To sport with *Ananyllis* in the shade,
Or with the tangles of *Neera's* hair?

Fame is the spur that the clear spirit doth raise
(That last infirmity of Noble mind)

To scorn delights, and live laborious days;
But the fair Guerdon when we hope to find,

And think to burst out into sudden blaze,
Comes the blind *Fury* with th'abhorred shears,

And sits the thin spun life. But not the praise,
Phæbus repli'd, and touch'd my trembling ears;

Fame is no plant that grows on mortal soil,
Nor in the glittering foil

Set off to th'world, nor in broad rumour lies,
But lives and spreads aloft by those pure eyes,

And perfect witness of all-judging *Jove*;
As he pronounces lastly on each deed,

Of so much fame in *Heav'n* expect thy meed.
O *Fountain Arctus*, and thou honour'd flood,

Smooth-sliding *Mincius*, crown'd with vocal
reeds,

That strain I heard was of a higher mood:
But now my Oat proceeds,

And listens to the Herald of the Sea
That came in *Neptune's* plea,

He ask'd the Waves, and ask'd the Fellon
What hard mishap hath doom'd this gentle

swain?
And question'd every gust of rugged wings
That blows from off each beaked Promontory;

They knew not of his story,
And sage *Hippotades* their answer brings,

That not a blast was from his dungeon stray'd,
The Air was calm, and on the level brine,

Sleek *Panope* with all her Sisters play'd.
It was that fatal and perfidious Bark

Built in th' eclipse, and rigg'd with curses dark,
That sunk so low that Sacred head of thine.

Next *Camus*, reverend Sire, went footing
His Mantle hairy, and his Bonnet sedge, (slow,

Inwrought with figures dim, and on the edge
Like to that sanguine flower inscrib'd with woe.

Ah! Who hath rest (quoth he) my dearest
Last came, and last did go, (pledge?

The Pilot of the *Galilean* lake,
Two massy Keys he bore of metals twain,

(The Golden opens, the Iron shuts amain)
He shook his Miter'd locks, and stern bespake,

How well could I have spar'd for thee, young
Anon of such as for their bellies sake, (swain,

Creep and intrude, and climb into the fold?
Of other care they little reck'ning make,

Than how to scramble at the shearers' feast,
And shove away the worthy bidden guest;

Blind mouths! that scarce themselves know
how to hold

A Sheep-hook, or have learn'd ought else
That to the faithful Herdman's Art belongs!

What recks it them? What need they? They
are sped;

And when they list, their lean and flashy Songs
Grate on their scrannel Pipes of wretched straw;

The hungry Sheep look up, and are not fed,
But swoll'n with wind, and the rank mult they

draw,
Rot inwardly, and foul contagion spread:
Besides what the grim Wolf with privy paw

Daily devours apace, and nothing see,
But that two-handed Engine at the door,

Stands ready to smite once, and smite no more.
Return *Alpheus*, the dread voice is past,

That shrunk thy streams; Return *Sicilian* Mole,
And call the Vales, and bid them hither cast

Their Bells, and Flourets of a thousand hues.
Ye Valleys low where the mild whispers use,

Of shades and wanton winds, and gushing
brooks,

On whose fresh lap the swart Star sparsely looks,
Throw hither all your quaint enamell'd eyes,

That on the green turf suck the honied showers,
And purple all the ground with vernal flowers.

Bring the rathe Primrose that forsaken dies,
The tufted Crow-toe, and pale Gessamine,

The white Pink, and the Panicle freckled with
The glowing Violet.

The Musk-rose, and the well attir'd Woodbine,
With Cowslips wan that hang the pensive head,

And every flower that sad embroidery wears:
Bid *Amarantus* all his beauty shed,

And *Daffadillies* fill their Cups with tears,
To strew the Laureat Herse where *Lynd* lies.

For so to interpose a little ease,
Let our frail thoughts dally with false surmise.

Ay me! Whilst thee the shores, and sounding
Seas

Wash far away, where e're thy bones are hid,
Whether beyond the stormy *Hebrides*,

Where thou perhaps under the whelming tide
Visit'st the bottom of the monstrous World;

Or whether thou to our moist vows deny'st,
Sleep'st by the Fable of *Bellerus* old,

Where the great Vision of the guarded Mount
Looks toward *Naymantor* and *Bojard's* hold;

Look homeward Angel now, and melt with
ruth.

And, O ye *Dolphins*, waft the hapless youth
Weep no more, woful Shepherds weep no

For *Lycidas* your sorrow is not dead, (more,
Sunk though he be beneath the watry *Heav'n*;

So sinks the day-star in the Ocean bed,
And yet anon repairs his drooping head,

And tricks his beams, and with new swarms
Ore,

Flames in the forehead of the morning sky:
So *Lycidas* sunk low, but mounted high,

Through the dear might of him that walk'd
the waves,

Where other groves, and other streams along,
With *Nectar* pure his oozy Locks he laves,

And bears the unexpressive nuptial Song,
In the blest Kingdoms meek of joy and love.

There entertain him all the Saints above,
In solemn troops, and sweet Societies

That sing, and singing in their Glory move,
And wipe the tears for ever from his eyes.

Now, *Lycidas*, the Shepherds weep no more;

Henceforth thou art the Genius of the shore,
In thy large recompence, and shalt be good

To all that wander in that perillous flood, (rills,
Thus sang the uncouth Swain to th' Oakes and

While the still morn went out with Sandals
gray,

He touch'd the tender stops of various Quills,
With eager thought warbling his *Doric* lay:

And now the Sun had stretch'd out all the
Hills,

And now was dropt into the Western Bay;
At last he rose, and twitch'd his Mantle blew:

To morrow to fresh Woods, and Pastures new.

L'Allegro.

Hence loathed Melancholy
Of *Cerberus*, and blackest midnight born,
In *Stygian* Cave forlorn.

Mongst horrid shapes, and shrieks, and sights
Find out some uncouth cell, (unholy,

Where brooding darkness spreads his jealous
And the night-Raven sings; (wings,

There under *Ebon* shades, and low-brow'd
As ragged as thy Locks, (Rocks,

In dark *Cimmerian* desert ever dwell.
But come thou Goddess fair and free,

In *Heav'n* ye leap'd *Euphrasie*,
And by men, heart-easing Mirth,

Whom lovely *Venus* at a birth
With two Sister Graces more

To Ivy-crowned *Bacchus* bore;
Or whether (as some Sager sing)

The frolick Wind that breathes the Spring,
Zephir with *Aurora* playing,

As he met her once a Maying,
There on Beds of Violets blew,

And fresh-blown Roses wash'd in dew,
Fill'd her with thee a daughter fair,

So buxom, blith, and debonair.
Haste thee Nymph, and bring with thee

Jest and Youthful Jollity,
Quips and Cranks, and wanton Wiles,

Nods and Becks, and Wreathed Smiles,
Such as hang on *Hebe's* cheek,

And love to live in dimple sleek;
Sport that wrinkled Care derides,

And Laughter holding both his sides.
Come, and trip it as you go

On the light fantastick toe,
And in thy right hand lead with thee,

The Mountain Nymph, sweet Liberty;

And if I give thee Honour due,
Mirth, admit me of thy crew

To live with her, and live with thee,
In unreprieved pleasures free;

To hear the Lark begin his flight,
And singing startle the dull night,

From his watch-towre in the skies,
Till the dappled dawn doth rise;

Then to come in spight of sorrow,
And at my window bid good morrow,

Through the Sweet-Briar, or the Vine,
Or the twisted Eglantine.

While the Cock with lively din,
Scatters the rear of darkness thin,

And to the stack, or the Barn-door,
Stoutly struts his Dames before,

Of list'ning how the Hounds and Horn
Cheerly rouse the slumbring morn,

From the side of some Hoar Hill,
Through the high wood echoing shrill.

Some time walking not unseen
By Hedge-row Elms, on Hillocks green,

Right against the Eastern gate,
Where the great Sun begins his state,

Roab'd in Flames, and Amber light,
The clouds in thousand Liveries dight,

While the Plow-man near at hand,
Whistles o're the Furrow'd Land,

And the Milkmaid singeth blithe,
And the Mower whets his scythe,

And every Shepherd tells his tale
Under the Hawthorn in the dale.

Streight mine eye hath caught new pleasures
Whilst the Lantskip round it measures,

Rullet Lawns, and Fallows Gray,
Where the nibbling Rocks do stray,

Mountains

Mountains on whose barren breast
The labouring clouds do often rest:
Meadows trim with Daisies pide,
Shallow Brooks, and Rivers wide.
Towers and Battlements it sees
Bosom'd high in tufted Trees,
Where perhaps some beauty lies,
The Cynosure of neighbouring eyes.
Hard by, a Cottage chimney smokes,
From betwixt two aged Oakes,
Where *Corydon* and *Thyrsis* met,
Are at their savoury dinner set
Of Herbs, and other Country Melles,
Which the neat-handed *Phyllis* dresses;
And then in haste her Bower she leaves,
With *Thesylis* to bind the Sheaves;
Or if the earlier season lead
To the tann'd Haycock in the Mead,
Some times with secure delight
The up-land Hamlets will invite,
When the merry Bells ring round,
And the jocond rebecks found
To many a Youth, and many a Maid,
Dancing in the Chequer'd shade;
And young and old come forth to play
On a Sunshine Holy-day,
Till the live-long day-light fail,
Then to the Spicy Nut-brown Ale,
With stories told of many a feat,
How *Fairy Mab* the junkets eat,
She was pinch'd, and pull'd she sed,
And by the Friars Lanthorn led
Tells how the drudging *Goblin* swet,
To ern his Cream-bowle duly set,
When in one night, ere glimps of morn,
His shadowy Flare hath thresh'd the Corn,
That ten day-labourers could not end,
Then lies him down the Lubbar Fend.
And stretch'd out all the Chimney's length,
Basks at the fire his hairy strength;

And Crop-full out of doors he flings,
Ere the first Cock his Mattin rings,
Thus done the Tales, to bed they creep,
By whispering Winds soon lull'd asleep.
Towred Cities please us then,
And the busie humm of men,
Where throngs of Knights and Barons bold,
In weeds of Peace high triumphs hold,
With store of Ladies, whose bright Eyes
Rain influence, and judge the prize,
Of Wit, or Arms, while both contend
To win her Grace, whom all commend,
There let *Hymen* oft appear
In Saffron robe, with Taper clear,
And pomp, and feast, and revelry,
With mask, and antique Pageantry,
Such sights as Youthful Poets dream
On Summer Eves by haunted stream.
Then to the well-trod Stage anon,
If *Johnson's* learned Stock be on,
Or sweetest *Shakespeare's* fancy's child,
Warble his native Wood-notes wild,
And ever against eating Cares,
Lap me in soft *Lydian* Aires,
Married to immortal verse
Such as the meeting Soul may pierce
In notes, with many a winding bout
Of linked sweetness long drawn out,
With wanton heed, and giddy cunning,
The melting voice through mazes running;
Untwisting all the chains that ty
The hidden Soul of harmony.
That *Orpheus* self may heave his head
From Golden slumber on a Bed
Of heapt *Elysian* flowers, and hear
Such strains as would have won the ear
Of *Pluto*, to have quite set free
His half-regain'd *Eurydice*.
These delights, if thou canst give,
Mirth with thee, I mean to live.

Il Penseroso.

Hence vain deluding joyes,
The brood of folly without father bred,
How little you bested,
Or fill the fixed mind with all your toys;
Dwell in some idle brain,
And fancies fond with gaudy shapes possess,
As thick and numberless
As the gay notes that People the Sun Beams,
Or likest hovering dreams
The fickle Penfioners of *Morpheus* train.
But hail thou Goddess, sage and holy,

Hail divinest Melancholy,
Whose Sainly visage is too bright
To hit the Sense of human sight;
And therefore to our weaker view,
O're-laid with black staid Wisdoms hue,
Black, but such as in esteem,
Prince *Memnon's* Sister might beseech,
Or that starr'd *Ethiops* Queen that store
To set her beauties praise above
The Sea Nymphs, and their powers offend;
Yet thou art higher far descended,

These bright-hair'd *Atena* long of yore,
To solitary *Saturn* bore;
His daughter she (in *Saturn's* reign,
Such mixture was not held a stain)
Oft in glimmering Bowers, and glades
He met her, and in secret shades
Of woody *Ida's* inmost grove,
While yet there was no fear of *Jove*.
Come penlive Nun, devout and pure,
Sober, stedfast, and demure,
All in a robe of darkest grain,
Flowing with majestick train,
And sable stole of *Cypres* Lawn,
Over thy decent shoulders drawn.
Come, but keep thy wonted state,
With even step, and musing gait,
And looks commercing with the skies,
Thy rapt Soul sitting in thine eyes:
There held in holy passion still,
Forget thy self to Marble, till
With a sad Leaden downward cast,
Thou fix them on the earth as fast.
And joyn with thee calm Peace, and Quiet,
Spare Fast, that oft with Gods doth diet,
And harts the Muses in a ring,
Ay round about *Jove's* Altar sing,
And adde to these retired leisure,
That in trim Gardens takes his pleasure;
But first, and chiefest, with thee bring,
Him that yon soars on golden wing,
Guiding the fiery-wheeled throne,
The Cherub Contemplation,
And the mute Silence hist along,
'Lels *Philomel* will deign a Song,
In her sweetest, saddest plight,
Smoothing the rugged brow of night,
While *Cynthia* checks her Dragon yoke,
Gently o're th'accustom'd Oke;
Sweet Bird that shunn'st the noise of folly,
Most Musical, most Melancholy!
These Chantres of the Woods among,
I woo to hear thy Even-Song;
And missing thee, I walk unseen
On the dry smooth-shaven Green,
To behold the wandring Moon,
Rising near her highest noon,
Like one that had been led astray
Through the Heav'n's wide pathless way;
And oft, as if her head she bow'd,
Stooping through a fleecy cloud.
Oft on a Plat of rising ground,
I hear the far-off *Cicadas* sound,
Over some wide-water'd shoar,
Swinging slow with fullen roar;
Or if the Air will not permit,
Some still removed place will sit,
Where glowing Embers through the room
Teach light to counterfeit a gloom,
Far from all resort of mirth,
Save the Cricket on the hearth,

Or the Belman's drowlie charm,
To bless the doors from nightly harm:
Or let my Lamp at midnight hour,
Be seen in some high lonely Tower,
Where I may oft out-watch the *Bear*,
With thrice great *Hermes*, or unsphear.
The spirit of *Plato* to unfold
What Worlds, or what vast Regions hold
The immortal mind that hath forsook
Her mansion in this fleshly nook:
And of those *Demons* that are found
In fire, air, flood, or under ground,
Whose power hath a true consent
With Planet, or with Element.
Some time let Gorgeous Tragedy
In Scepter'd Pall come sweeping by,
Presenting *Thebes*, or *Pelops* line,
Or the tale of *Troy* divine.
Or what (though rare) of later age,
Ennobled hath the Buskind stage.
But, O sad Virgin, that thy power
Might raise *Musaeus* from his bower,
Or bid the Soul of *Orpheus* sing
Such notes as warbled to the string,
Drew Iron tears down *Pluto's* cheek,
And made Hell grant what Love did seek.
Or call up him that left half told
The story of *Cambuscan* bold,
Of *Camball*, and of *Algariff*,
And who had *Canace* to wife,
That own'd the vertuous Ring and Glas,
And of the wondrous Horse of Brass,
On which the *Tartar* King did ride;
And if ought else, great *Bards* beside,
In sage and solemn tunes have sung,
Of Turneys and of Trophies hung;
Of Forests, and enchantments drear,
Where more is meant than meets the ear,
Thus night oft see me in thy pale career,
Till civil-suited Morn appear,
Not trickt and frount as she was wont,
With the Attick Boy to hunt,
But Cherche't in a comely Cloud,
While rocking Winds are Piping loud,
Or usher'd with a Shower still,
When the gulf hath blown his fill,
Eading on the rustling Leaves,
With minute drops from off the Eaves.
And when the Sun begins to sing
His flaring beams, me Goddess bring
To arched walks of twilight groves,
And shadows brown that *Sylvan* loves
Of Pine, or monumental Oake,
Where the rude Ax with heaved stroke,
Was never heard the Nymphs to daunt,
Or fright them from their hallow'd haunt.
There in close covert by some Brook,
Where no prophane eye may look,
Hide me from Day's garish eie,
While the Bee with Honied thie,

That at her flowry work doth sing.
And the Waters murmuring
With such comfort as they keep,
Entice the dewy-feather'd Sleep;
And let some strange mysterious dream,
Wave at his wings in Airy stream,
Of lively portraiture display'd,
Softly on my eye-lids laid.
And as I wake, sweet musick breath
Above, about, or underneath,
Sent by some spirit to mortals good,
Or th'unseen Genius of the Wood.
But let my due feet never fail,
To walk the studious Cloysters pale.
And love the high embowed Roof,
With antick Pillars mally proof,
And storied Windows richly dight,

Castling a dim religious light.
There let the pealing Organ blow,
To the full voice'd Quire below,
In Service high, and Anthems clear,
As may with sweetness, through mine ear,
Dissolve me into extasies,
And bring all Heav'n before mine eyes.
And may at last my weary age
Find out the peaceful hermitage,
The Hairy Gown and Mossy Cell,
Where I may sit and rightly spell
Of every Star that Heav'n doth shew,
And every Herb that sips the dew;
Till old experience do attain
To something like Prophetic strain.
These pleasures Melancholy give,
And I with thee will choole to live.

A Mask Presented at Lud-Low-Castle 1634. &c. The first Scene discovers a wild Wood.

The attendant Spirit descends or enters.

BEfore the starry threshold of Jove's Court
My mansion is, where those immortal
Of bright aerial Spirits live inspear'd
In Regions mild of calm and serene Air,
Above the smoak and stirr of this dim spot,
Which men call Earth, and with low thoughted
care
Confin'd, and pester'd in this pin-fold here,
Strive to keep up a frail, and Feverish being
Unmindful of the Crown that Vertue gives
After this mortal change, to her true Servants
Amongst the enthron'd Gods on Sainted seats.
Yet some there be that by due steps aspire
To lay their just hands on that Golden Key
That ope's the Palace of Eternity:
To such my errand is, and but for such,
I would not foil these pure Ambrosial weeds,
With the rank vapours of this Sin-worn mould.
But to my task. Neptune besides the sway
Of every salt Flood, and each ebbing stream,
Took in by lot 'twixt high and neather Jove,
Imperial rule of all the Sea-girt Iles
That like to rich and various Gems inlay
The unadorned boosom of the Deep,
Which he to grace his tributary Gods
By course commits to several Government,
And gives them leave to wear their Saphire
Crowns,
And wield their little Tridents, but this Ile
The greatest, and the best of all the Main
He quarters to his blue-hair'd Deities,
And all this tract that fronts the falling Sun
A noble Peer of mickle trust, and power

Has in his charge, with temper'd awe to guide
An old, and haughty Nation proud in Arms:
Where his fair off-spring nurst in Princely
lore,
Are coming to attend their Father's State,
And new-entrusted Scepter, but their way
Lies through the perplex't paths of this dear
Wood,
The nodding horror of whose shady brows
Threats the forlorn and wandring Passenger.
And here their tender age might suffer peril,
But that by quick command from Sovereign
Jove
I was dispatcht for their defence and guard:
And listen why, for I will tell you now
What never yet was heard in Tale or Song,
From old or modern Bard, in Hall or Bowr.
Bacchus, that first from out the purple Grape,
Crush't the sweet poyson of mis-used Wine,
After the Tuscan Mariners transform'd,
Coasting the Tyrrhene shore, as the winds lulled,
On Circes Iland fell (who knows not Circe
The daughter of the Sun? Whose charmed
Cup
Whoever tasted, lost his upright shape,
And downward fell into a groveling Swine)
This Nymph that gaz'd upon his clustering
locks,
With Ivy Berries wreath'd, and his blithe
Had by him, ere he parted thence, a Son
Much like his Father, but his Mother more,
Whom therefore she brought up and nam'd,
Who ripe, and frolick of his full grown age,
Roaring

Roaring the Celtick, and Iberian fields,
At last betakes him to this ominous Wood,
And in thick shelter of black shades imbower'd,
Excels his Mother at her mighty Art,
Offering to every weary Traveller,
His orient Liquor in a Crystal Glass,
To quench the drouth of Phebus, which as
they taste
(For most do taste through fond intemperate
Soon as the Potion works, their humane
count'nance,
Th'express resemblance of the Gods, is chang'd
Into some brutish form of Woolf, or Bear,
Or Ounce, or Tiger, Hog, or bearded Goat,
All other parts remaining as they were,
And they, so perfect is their misery,
Not once perceive their foul disfigurement,
But boast themselves more comely than before
And all their friends, and native home forget,
To rople with pleasure in a sensual tie.
Therefore when any favour'd of high Jove,
Chances to pass through this adventurous glade,
Swift as the Sparkle of a glancing Star,
I shoot from Heav'n to give him safe convoy,
As now I do: But first I must put off
These my skie robes spun out of Iris Woolf,
And take the Weeds and likeness of a Swain,
That to the service of this house belongs, (Song,
Who with his soft Pipe, and smooth dittied
Well knows to still the wilde winds when they
roar,
And hush the waving Woods, nor of less faith,
And in this office of his Mountain watch,
Likeliest, and nearest to the present aid
Of this occasion. But I hear the tread
Of hateful steps, I must be viewless now.

*Comus enters with a Charming Rod in
one hand, his Glass in the other, with him
a rout of Monsters, headed like sundry
sorts of wilde Beasts, but otherwise like
Men and Women, their Apparel glistering,
they come in making a riotous and un-
ruly noise, with Torches in their hands.*

Comus. The Star that bids the Shepherd fold,
Now the top of Heav'n doth hold,
And the gilded Car of Day,
His glowing Axle doth allay
In the steep Atlantick stream,
And the slope Sun his upward beam
Shoots against the dusky Pole,
Pacing toward the other gale
Of his Chamber in the East.
Mean while welcome Joy, and Feast,
Midnight shout, and revelry,
Tipple dance, and Jollity.
Braid your Locks with rosie Twine
Dropping odours, dropping Wine.
Rigor now is gon to bed,
And Advice with scrupulous head,

Strict Age, and sower Severity,
With their grave Saws in slumber lie.
We that are of purer fire
Imitate the Starry Quire,
Who in their nightly watchful Spears,
Lead in swift round the Months and Years.
The Sounds, and Seas with all their sinny drove,
Now to the Moon in wavering Morrice move,
And on the Tawny Sands and Shelves,
Trip the pert Fairies and the dapper Elves;
By dimpled Brook, and Fountain brim,
The Wood-Nymphs deckt with Dailies trim,
Their merry wakes and pastimes keep:
What hath night to do with sleep?
Night hath better sweets to prove,
Venus now wakes, and wak'ns Love.
Come let us our rights begin,
'Tis only day-light that makes Sin
Which these dun shades will ne're report,
Hail Goddess of Nocturnal sport
Dark vail'd Cottyto, 'whom the secret flame
Of mid-night Torches burns; mysterious
Dame
That ne're art call'd, but when the Dragon
Of Stygian darkness spets her thickest gloom,
And makes one blot of all the air,
Stay thy cloudy Ebon Chair,
Wherein thou rid'st with Heecat, and befriend
Us thy vow'd Priests, till utmost end
Of all thy does be done, and none left out,
E're the blabing Eastern scout,
The nice Morn on th' Indian steep
From her cabin'd loop-hole peep,
And to the tell-tale Sun disery
Our conceal'd Solemnity.
Come, knit hands, and beat the ground,
In a light fantastick round.

The Measure.

Break off, break off, I feel the different pace,
Of some chaff footing near about this ground.
Run to your shrouds, within these Brakes and
Trees,
Our number may affright: Some Virgin sure
(For so I can distinguish by mine Art)
Benighted in these Woods. Now to my charms,
And to my wily trains, I shall ere long
Be well stock't with as fair a heard as graz'd
About my Mother Circe. Thus I hurl
My dazzling Spells into the spongy air,
Of power to cheat the eye with blear illusion,
And give it false presentments, lest the place
And my quaint habits breed astonishment,
And put the Damsel to suspicious flight,
Which must not be, for that's against my course,
I under fair pretence of friendly ends,
And well plac'd words of glozing courtelie,
Baited with reasons not unpleasible,
Wind me into the easie-hearted man,
And hug him into snares. When once her eye
Hath met the virtue of this Magick dust,

I shall appear some harmless Villager,
And harken, if I may, her business here,
But here she comes, I fairly step aside.

The Lady Enters.

This way the noise was, if mine ear be true,
My best guide now, methought it was the
found

Of Riot, and ill manag'd Merriment,
Such as the Jocond Flute, or gamesome Pipe
Stirs up among the loose unletter'd Hinds,
When for their teeming Flocks, and granges full
In wanton dance they praise the bounteous Pan,
And thank the Gods amiss. I should be loath
To meet the rudeness, and swill'd insolence
Of such late Wallailers; yet O where else
Shall I inform my unacquainted feet
In the blind mazes of this tangl'd Wood?
My Brothers when they saw me wearied out
With this long way, resolving here to lodge
Under the spreading favour of these Pines,
Stept as they said to the next Thicket side
To bring me Berries, or such cooling fruit
As the kind hospitable Woods provide.
They left me then, when the gray-hooded
Eev'n

Like a sad Votarist in Palmers weed
Rose from the hindmost wheels of *Phæbus* wain.
But where they are, and why they came not back,
Is now the labour of my thoughts, 'tis likeliest
They had engag'd their wandring steps too far,
And envious darkness, ere they could return,
Had stole them from me, else O theevis Night
Why shouldst thou, but for some felonious end,
In thy dark Lantern thus close up the Stars,
That Nature hung in Heav'n, and fill'd their
Lamps

With everlasting oil, to give due light
To the mistle and lonely Traveller?
This is the place, as well as I may guess,
Whence eev'n now the tumult of loud Mirth
Was rife, and perfect in my list'ning ear,
Yet nought but single darkness do I find.
What might this be? A thousand fantasies
Begin to throng into my memory
Of calling shapes, and beckning shadows dire,
And airy tongues, that syllable mens names
On Sands, and Shoavs, and desert Wildernesses.
These thoughts may startle well, but not
astound

The vertuous mind, that ever walks attended
By a strong siding champion Conscience.—
O welcome pure-ey'd Faith, white-handed
Hope,

Thou hovering Angel girt with golden wings,
And thou unblemish'd form of Chastity,
I see ye visibly, and now believe
That he, the Supreme good, to whom all things
Are but as slavish Officers of vengeance,
Would send a glitt'ring Guardian if need were
To keep my life and honour unassail'd.

Was I deceiv'd, or did a fable cloud
Turn forth her silver lining on the night?
I did not err, there does a fable cloud
Turn forth her silver lining on the night,
And casts a gleam over this tufted Grove,
I cannot hallow to my Brothers, but
Such noise as I can make to be heard farthest
I'll venture, for my new enliv'd spirits
Prompt me; and they perhaps are not far off.

S O N G.

Sweet Echo, sweetest Nymph that liv'st unseen
Within thy airy shell
By slow Meander's margin green,
And in the violet imbroider'd vale
Where the love-lorn Nightingale
Nightly to thee her sad Song mourneth well,
Canst thou not tell me of a gentle Pan
That likest thy Narcissus are?
O if thou have
Hid them in some flow'ry Cave,
Tell me but where

Sweet Queen of Parly, Daughter of the Sphæra,
So may'st thou be translated to the skies,
And give resounding grace to all Heav'n's Har-
monies.

Com. Can any mortal mixture of Earth's
Breath such Divine enchanting ravishment?
Sure something holy lodges in that brest,
And with these raptures moves the vocal air
To testify his hidden residence;
How sweetly did they float upon the wings
Of silence, through the empty-vaulted night
At every fall smoothing the Raven down
Of darkness till it smil'd: I have oft heard
My Mother Circe with the Sirens three,
Amidst the flow'ry-kirtl'd Naiades
Culling their potent herbs, and baleful drugs,
Who as they Sung, would take the prisoner's
Soul,

And lap it in *Elysium*, *Scylla* wept,
And chid her barking waves into attention,
And fell *Charybdis* murmur'd soft applause:
Yet they in pleasing slumber lull'd the Sense,
And in sweet madness rob'd it of itself,
But such a sacred, and home-felt delight,
Such sober certainty of waking bliss
I never heard till now. I'll speak to her,
And she shall be my Queen. Hail foreign wonder
Whom certain these rough shades did never
Unless the Goddess that in rural shrines (breed
Dwell'd here with Pan, or *Silvan*, by black
Song

Forbidding every bleak unkindly Foe (Wood,
To touch the prosperous growth of this call
La. Nay gentle Shepherd ill is lost this praise
That is addrest to unattending Ears,
Not any boast of skill, but extreme thirst
How to regain my sever'd company,
Compell'd me to awake the courteous Echo
To give me answer from her mossy Cave.

Co. What chance, good Lady, hath bereft
you thus?

La. Dim darkness, and this leavie Labyrinth.
Co. Could that divide you from neer-ushering
guides?

La. They left me weary on a grassie turf.
Co. By falshood, or discourtesie, or why?

La. To seek i'th' Vally some cool friendly
Spring.

Co. And left your fair side all unguarded,
Lady?

La. They were but twain, and purpos'd
quick return.

Co. Perhaps fore-stalling night prevented
them.

La. How easie my misfortune is to hit!

Co. Imports their loss, beside the present
need?

La. No less than if I should my Brothers
lose.

Co. Were they of manly prime, or youthful
bloom?

La. As smooth as *Hebe's* their unrazor'd lips.

Co. Two such I saw, what time the labour'd
Oxe

In his loose traces from the furrow came,
And the twink't hedger at his Supper fate;
I saw them under a green mantling Vine
That crawls along the side of yon small hill,
Plucking ripe clusters from the tender shoots,
Their port was more than human, as they stood;
I took it for a Fairy vision

Of some gay creatures of the Element,
That in the colours of the Rainbow live,
And play i'th' plighted clouds. I was aw-
stook,

And as I pass, I worshipt; if those you seek,
It were a journey like the path to Heav'n,
To help you find them. La. Gentle Villager
What readiest way would bring me to that
place?

Co. Due west it rises from this shrubby
point.

La. To find out that, good Shepherd, I
suppose,

In such a scant allowance of Star-light,
Would overtask the best Land-Pilots art,
Without the sure guide of well-practis'd feet.

Co. I know each lane, and every alley green
Dingle, or bushy dell of this wilde Wood,
And every bosky bourn from side to side,
My daily walks and ancient neighbourhood,
And if your stray-attendance be yet lodg'd,
Or shroud within these limits, I shall know
Ere morrow, or the low roosted Lark
From her thatch't pallet rowse, if otherwise
I can conduct you, Lady, to a low
But loyal cottage, where you may be safe
Till further quest. La. Shepherd I take thy
word,

And trust thy honest offer'd courtesie,
Which oft is sooner found in lowly sheds

With smoaky rafters, than in tap'stry Halls
And Courts of Princes, where it first was nam'd,
And yet is most pretended: In a place
Less warranted than this, or less secure
I cannot be, that I should fear to change it;
Eye me, blest Providence, and square my trial
To my proportion'd strength. Shepherd lead
on.

The two Brothers.

Eld. Bro. Unmuffle ye faint Stars, and thou
fair Moon
That won't to love the travellers benizon,
Stoop thy pale visage through an amber cloud,
And disinherit *Chaos*, that reigns here
In double night of darkness, and of shades;
Or if your influence be quite dam'd up
With black usurping mists, some gentle taper,
Though a Rush-Candle from the wicker hole
Of some clay habitation, visit us
With thy long level'd rule of streaming light,
And thou shalt be our star of *Arcady*,
Or *Tyrian* Cynosure. 2. Bro. Or if our eyes
Be barr'd that happiness, might we but hear
The folded flocks pen'd in their watled cotes,
Or found of pastoral reed withoaten stops,
Or whistle from the Lodge, or Village Cock
Count the night watches to his feathery Dames,
'Twould be some solace yet, some little chearing
In this close dungeon of innumerable bows.
But O that hapless Virgin! our lost sister,
Where may she wander now, whither betake
her

From the chill dew, amongst rude burs and
thistles?

Perhaps some cold bank is her Boulster now,
Or 'gainst the rugged bark of some broad Elm
Leans her unpillow'd head, fraught with sad
fears.

What if in wild amazement, and affright,
Or, while we speak, within the direful grasp
Of Savage hunger, or of Savage heat?

Eld. Bro. Peace, Brother, be not over-exqui-
site

To cast the fashion of uncertain evils;
For grant they be so, while they rest unknown,
What need a man forestall his date of grief,
And run to meet what he would most avoid?
Or if they be but false alarms of Fear,
How bitter is such self-delusion?

I do not think my sister so to seek,
Or so unprincip'd in Vertues book,
And the sweet peace that goodness bootoms
ever,

As that the single want of light and noise
(Not being in danger, as I trust she is not)
Could stir the constant mood of her calm
Thoughts,

And put them into mis-becoming plight.
Vertue could see to do what Vertue would
By her own radiant light, though Sun and Moon
D Were

Poems on several Occasions.

Were in the fiat Sea sunk. And Wisdom's self
Oft seeks to sweet retired Solitude,
Where with her best nurse Contemplation
She plumes her feathers and lets grow her
wings,

That in the various bustle of resort
Were all to rust'd, and some times impair'd.
He that has light within his own clear breast
May sit i'th' Center, and enjoy bright day,
But he that hides a dark soul, and foul thoughts,
Benighted walks under the mid-day Sun;
Himself is his own dungeon.

2. Bro. 'Tis most true,
That musing meditation most affects
The pensive secrecy of desert Cell,
Far from the cheerful haunt of men and herds,
And fits as safe as in a Senat House,
For who would rob a Hermit of his Weeds,
His few Books, or his Beads, or Maple Dish,
Or do his gray Hairs any violence?
But Beauty, like the fair Hesperian Tree
Laden with blooming Gold, had need the guard
Of Dragon-watch with uninchant'd eye,
To save her blossoms, and defend her fruit
From the rash hand of bold Incontinence.
You may as well spread out the unfun'd heaps
Of Misers Treasure by an Out-law's den,
And tell me it is safe, as bid me hope
Danger will wink on Opportunity,
And let a single helpless Maiden pass
Uninjur'd in this wilde surrounding wast.
Of night, or loneliness it wrecks me not,
I fear the dread events that dog them both,
Left some ill-greeting touch attempt the person
Of our unowned sister.

Eld. Bro. I do not, Brother,
Infer, as if I thought my Sister's state
Secure without all doubt, or controversy:
Yet where an equal poise of hope and fear,
Does arbitrate th'Event, my Nature is
That I incline to hope, rather than fear,
And gladly banish squint suspicion.
My sister is not so defenceless left
As you imagine, she has a hidden strength
Which you remember not.

2. Bro. What hidden strength, (that?)
Unless the strength of Heav'n, if you mean
Eld. Bro. I mean that too, but yet a hidden
strength,

Which if Heav'n gave it, may be term'd her
own:
'Tis chastity, my Brother, chastity:
She that has that, is clad in compleat steel,
And like a quiver'd Nymph with Arrows keen
May trace huge Forrests, and unharbour'd
Heaths,

Infamous Hills, and sandy perillous wildes,
Where through the sacred rays of Chastity,
No savage fierce Bandite, or Mountaneer
Will dare to soyl her Virgin purity,
Yea there, where very desolation dwells
By grots, and caverns shag'd with horrid shades,

She may pass on with unblench'd majesty,
Be it not done in pride, or in presumption.
Some say no evil thing that walks by night,
In fog, or fire, by lake, or moorish fen,
Blew meager Hag, or stubborn unkind Gen,
That breaks his magick chains at Clossie time,
No Goblin, or swart Faery of the mine,
Hath hurtful power o're true Virginity.
Do ye believe me yet, or shall I call
Antiquity from the old Schools of Greece
To testify the arms of Chastity?
Hence had the huntress Dian her dread bow,
Fair silver-shafted Queen for ever chaste,
Wherewith she tam'd the brinded Lions
And spotted mountain Pard, but set at naught
The frivolous bolt of Cupid, gods and men
Fear'd her stern frown, and she was Queen
o'th' Woods.

What was that snaky-headed Gorgon shield
That wise Minerva wore, unconquer'd Virgin,
Wherewith she freez'd her foes to congeal'd
stone?

But rigid looks of Chast austereity,
And noble grace that dash'd brute violence
With sudden adoration, and blank aw.
So dear to Heav'n is Sainly Chastity,
That when a Soul is found sincerely so,
A thousand liveried Angels lacky her,
Driving far off each thing of sin and guilt,
And in clear dream, and solemn vision,
Tell her of things that no gross ear can hear,
Till oft converse with Heav'nly habitants
Begin to cast a beam on th' outward shape,
The unpolluted Temple of the mind,
And turns it by degrees to the Soul's essence,
Till all be made immortal: but when Lust,
By unchaste looks, loose gestures, and foul talk,
But most by leud and lavish set of sin,
Lets in defilement to the inward parts,
The Soul grows clotted by contagion,
Imbodies, and imbrutes, till she quite lose
The divine property of her first being.
Such are those thick and gloomy shadows
damp.

Oft seen in Charnel Vaults, and Sepulchers,
Lingring, and sitting by a new made grave,
As loath to leave the Body that it lov'd,
And link't it self by carnal sensuality
To a degenerate and degraded state.

2. Bro. How charming is divine Philosophy!
Not harsh, and crabbed, as dull fools suppose,
But musical as is Apollo's Lute,
And a perpetual feast of Nectar'd sweets,
Where no crude surfeit reigns. Eld. Bro. Lift
lift, I hear

Some far off bellow break the silent Air.
2. Bro. Methought so too; what should it
be?

Eld. Bro. For certain
Either some one like us night-founder'd her,
Or else some Neighbour Wood-man, or, as
werlt,

Poems on several Occasions.

Some roaving Robber calling to his fellows.
2. Bro. Heav'n keep my sister. Agen, agen,
and near;
Best draw, and stand upon our guard.

Eld. Bro. 'Tis hallow;
If he be friendly he comes well, if not,
Defence is a good cause, and Heav'n be for us.

The attendant Spirit, habited like a Shepherd.

That bellow I should know, what are you?
Speak;
Come not too near, you fall on Iron stake else.
Spir. What voice is that, my yound Lord?
Speak agen.

2. Bro. O brother, 'tis my father's Shepherd,
sure.
Eld. Bro. Thyrsis? Whose artful strains hath
oft delaid

The huddling brook to hear his madrigal,
And sweeten'd every muskrose of the dale?
How cam'st thou here, good Swain? hath any
Ram
Slip'd from the fold, or young Kid lost his dam,
Or straggling Weather the pen't flock forsook?
How could'st thou find this dark sequester'd
nook?

Spir. O my lov'd Master's heir, and his
next joy,
I came not here on such a trivial toy
As stray'd Ewe, or to pursue the stealth
Of pilfering Woolf, not all the fleecy wealth
That doth enrich these Downs, is worth a
thought.

To this my errand, and the care it brought.
But, O my Virgin Lady, where is she?
How chance she is not in your company?

Eld. Bro. To tell thee sadly, Shepherd, with-
out blame,
Or our neglect, we lost her as we came.

Spir. Ay me unhappy! then my fears are
true.
Eld. Bro. What fears, good Thyrsis? Prethee
briefly shew.

Spir. 'Tis tell ye, 'tis not vain or fabulous,
(Though so esteem'd by shallow ignorance)
What the sage Poets taught by th' Heav'nly
Muses.

Story'd of old in high immortal verse,
Of dire Chimera's and enchanted Isles,
And rifted Rocks whose entrance leads to Hell,
For such there be, but unbelief is blind.

'Within the navel of this hideous Wood,
Immur'd in Cypress shades a Sorcerer dwells,
Of Bacchus and of Circe born, great Comus,
Deep skill'd in all his Mother's Witcheries,
And here to every thirsty wanderer,
By sly enticement gives his baneful cup,
With many murmurs mixt, whose pleasing
poison

The village quite transforms of him that drinks,
And the inglorious likeness of a beast.
Fixes instead, unmoulding reason's mintage
Character'd in the face; this have I learn'd
Tending my flocks hard by i'th' hilly crofts,
That brow this bottom glade, whence night
by night

He and his monstrous rout are heard to howl
Like itabl'd Wolves, or Tigers at their prey,
Doing abhorred rites to Hecate
In their obscured haunts of inmost bowers,
Yet have they many baits, and guileful spells,
To inveigle and invite th' unwary sense
Of them that pass unwitting by the way.
This evening late, by then the chewing flocks
Had ta'en their supper on the savoury Herb
Of Knot-grass dew-bespent, and were in fold,
I fate me down to watch upon a bank
With Ivy canopied, and interwove
With flauunting Hony-suckle, and began,
Wrapt in a pleasing fit of melancholy,
To meditate upon my rural minstrelle,
Till fancy had her fill, but e're a close
The wonted roar was up amidst the Woods,
And fill'd the Air with barbarous dissonance,
At which I ceas'd, and listen'd them a while,
Till an unusual stop of sudden silence
Gave respite to the drowsie frighted steeds
That draw the litter of close curtain'd sleep;
At last a soft and solemn breathing sound
Rose like a steam of rich distill'd perfumes,
And stole upon the Air, that even Silence
Was took e're she was ware, and wisht she
might

Deny her Nature, and be never more
Still to be so displac'd. I was all ear,
And took in strains that might create a Soul
Under the ribs of Death, but O e're long
Too well I did perceive it was the voice
Of my most honour'd Lady, your dear sister.
Amaz'd I stood, harrow'd with grief and fear,
And, O poor hapless Nightingale thought I,
How sweet thou sing'st, how near the deadly
snare!

Then down the Lawns I ran with headlong
haste,

Through paths and turnings oft'n trod by day,
Till guided by mine ear I found the place
Where that damn'd wifard hid in sly disguise
(For so by certain signs I knew) had met
Already, e're my best speed could prevent,
The sildes innocent Lady his wisht prey,
Who gently ask'd if he had seen such two,
Supposing him some neighbour villager;
Longer I durst not stay, but soon I guess'd
Ye were the two she meant, with that I sprung
Into swift flight, till I had found you here.
But further know I not. 2. Bro. O night and
shades,

How are ye join'd with Hell in tripple knot,
Against th' unarmed weakness of one Virgin
Alone, and helpless! is this the confidence

You

You gave me, Brother? *Eld. Bro.* Yes, and keep it still,

Lean on it safely, not a period
Shall be unpaid for me: against the threats
Of malice or of sorcery, or that power
Which erring men call Chance, this I hold

firm,
Vertue may be assail'd, but never hurt,
Surpriz'd by unjust force, but not intrall'd,
Yea even that which mischief meant most

harm,
Shall in the happy trial prove most glory.
But evil on it self shall back recoil,
And mix no more with goodness, when at

last
Gather'd like scum, and set'd to it self,
It shall be in eternal restless change
Self-fed, and self-consum'd, if this fail,
The pillar'd firmament is rott'nness,
And earth's base built on stubble. But come,

let's on.
Against th'opposing will and arm of Heav'n
May never this just sword be lifted up,
But for that damn'd Magician, let him be girt
With all the grisly legions that troop
Under the footy flag of *Acheron*,
Harpies and *Hydra's*, or all the monstrous

forms
Twixt *Africa* and *Inde*, I'll find him out,
And force him to restore his purchase back,
Or drag him by the curls, to a foul death,
Curs'd as his life.

Spir. Alas! good vent'rous Youth,
I love thy courage yet, and bold Emprise,
But here thy sword can do thee little stead,
Far other arms, and other weapons must
Be those that quell the might of Hellish

charms,
He with his bare wand can unthred thy joyns,
And crumble all thy sinews.

Eld. Bro. Why prettice, Shepherd,
How durst thou then thy self approach so
near,

As to make this Relation?
Spir. Care and utmost shifts
How to secure the Lady from surprisal,
Brought to my mind a certain Shepherd Lad,
Of small regard to see to, yet well skill'd
In every vertuous plant and healing Herb
That spreads her verdant leaf to morning

ray,
He lov'd me well, and oft would beg me

sing,
Which when I did, he on the tender grass
Would sit, and hearken even to extasie,
And in requital ope his leathern scrip,
And shew me simples of a thousand names,
Telling their strange and vigorous faculties;
Amongst the rest a small unsightly root,
But of divine effect, he call'd me out;
The leaf was darkish, and had prickles on it,
But in another Country, as he said,

Bore a bright Golden flowre, but not in the
foyl:
Unknown, and like esteem'd, and the dole
Swain

Treads on it daily with his clouted shoon,
And yet more med'cinal is it than that *Adonis*
That *Hermes* once to wife *Pygmalion* gave;
He call'd it *Hamony*, and gave it me;
And bad me keep it, as of *Soy'raign* use
Gainst all inchantments, mildew, blast or

damp,
Or gally *Furies* apparition;
I purs'd it up, but little reck'ning made,
Till now that this extremity compell'd,
But now I find it true; for by this means
I knew the foul Inchanter, though disguis'd,
Enter'd the very lime-twigs of his spells,
And yet came off; if you have this about

you
(As I will give you when we go) you may
Boldly assault the Necromancer's Hall;
Where if he be, with dauntless hardihood,
And brandish't blade rush on him, break his

glass,
And shed the luscious liquor on the ground,
But seise his wand, though he and his curd
crew

Fierce sign of Battail make, and menace
high,

Or like the Sons of *Vulcan* vomit smoke,
Yet will they soon retire, if he but shrink.

Eld. Bro. Thyrsis lead on apace, I'll follow
thee,

And some good Angel bear a shield before us.

*The Scene changes to a stately Palace, set
out with all manner of deliciousness: soft
Musick, Tables spread with all dainties.
Comus appears with his rattle, and the
Lady set in an enchanted Chair, to whom
he offers his Glass, which she puts by, and
goes about to rise.*

Comus. Nay, Lady, sit; if I but wave this
wand,

Your nerves are all chain'd up in *Abolition*,
And you a Statue, or as *Daphne* was,
Root-bound, that fled *Apollo*.

La. Fool, do not boast,
Thou canst not touch the freedom of my
mind

With all thy Charms, although this corpse
rind

Thou haste immanac'd, while Heav'n's
good.

Co. Why are you vext, Lady? why do you
frown?

Here dwell no frowns, nor anger, from these
gates

Sorrow flies far: See here be all the pleasures
That fancy can beget on Youthful thoughts,
When the fresh blood grows lively, and returns
Brisk as the *April* buds in Primrose-season.
And first behold this cordial Julep here
That flames, and dances in his crystal bounds
With spirits of balm, and fragrant Syrops
mixt.

Not that *Nepenthes* which the wife of *Thone*,
In *Egypt* gave to *Jove-born Helena*
Is of such power to stir up joy as this,
To live so friendly, or so cool to thirst.
Why should you be so cruel to your self,
And to those dainty limms which Nature lent
For gentle usage, and soft delicacy?

But you invert the Cov'nants of her trust,
And harshly deal like an ill borrower
With that which you receiv'd on other terms,
Scorning the unexempt condition

By which all mortal frailty must subsist,
Refreshment after toil, ease after pain,
That have been tir'd all day without repast,
And timely rest have wanted, but fair Virgin
This will restore all soon.

La. 'Twill not, false traitor,
'Twill not restore the truth and honesty
That thou hast banish't from thy tongue with
lies.

Was this the cottage, and the safe abode
Thou told'st me of? What grim aspects are
these,

These ugly-headed Monsters? Mercy guard
me!

Hence with thy brew'd enchantments, foul de-
ceiver,

Hast thou betray'd my credulous innocence
With visor'd falsehood, and base forgery?

And would'st thou seek again to trap me here
With ticklish baits fit to insnare a brute?

Were it a draft for *Juno* when she banquets,
I would not taste thy treasonous offer; none
But such as are good men can give good things,
And that which is not good, is not delicious

To a well-govern'd and wise appetite.
Co. O foolishness of men! that lend their
ears

To those budge Doctors of the *Stoick* Furr,
And fetch their precepts from the *Cynick* Tub,
Praising the lean and fallow Abstinence.

Wherefore did Nature pour her bounties
forth,

With such a full and unwithdrawing hand,
Covering the earth with odours, fruits, and
stocks,

Thronging the Seas with spawn innumerable,
But all to please, and sate the curious taste?

And set to work millions of spinning Worms,
That in their green shops weave the smooth-
hair'd silks

To deck her Sons, and that no corner might
Be vacant of her plenty, in her own loyns

She hutch't th' all-worshipt Ore, and precious
Gems

To store her children with; if all the world
Should in a pet of temperance feed on Pulse,
Drink the clear stream, and nothing wear but

Freize,
Th' all-giver would be anthank't, would be un-
prais'd,

Not half his riches known, and yet despis'd,
And we should serve him as a grudging Master,
As a penurious niggard of his wealth,

And live like Nature's bastards, not her Sons,
Who would be quite furcharg'd with her own

weight,
And strangl'd with her waste fertility;

Th' earth cumber'd, and the wing'd air dark't
with plumes,

The herds would over-multitude their Lords,
The Sea o'refraught would swell, and th'un-
sought Diamonds

Would so emblaze the forehead of the Deep,
And so bestudd with Stars, that they below
Would grow inur'd to light, and come at last

To gaze upon the Sun with shameless brows.
Lift Lady, be not coy, and be not cozen'd
With that same vaunted name Virginity,

Beauty is Nature's coyn, must not be hoorded,
But must be currant, and the good thereof
Consists in mutual and partak'n blifs,

Unfavoury in th' enjoyment of it self;
If you let slip time, like a neglected rose
It withers on the stalk with languish't head.

Beauty is Nature's brag, and must be shown
In Courts, at Feasts, and high Solemnities,
Where most may wonder at the workmanship;

It is for homely features to keep home,
They had their name thence; coarse complexi-
ons

And cheeks of sorry grain will serve to ply
The sampler, and to teize the hufwifes wooll.

What need a vermil-tinctur'd lip for that,
Love-darting eyes, or trelles like the Morn?
There was another meaning in these gifts,
Think what, and be adviz'd, you are but young

yet.
La. I had not thought to have unlockt my
lips

In this unhallow'd air, but that this Jugler
Would think to charm my judgement, as mine
eyes,

Obtruding false Rules, pranc't in Reason's garb.
I hate when vice can bolt her arguments,
And vertue has no tongue to check her pride:

Impostor, do not charge most innocent Nature,
As if she would her children should be riotous;
With her abundance she good caters,

Means her provision only to the good,
That live according to her sober laws,
And holy dictate of spare Temperance:

If every just man, that now pines with want,
Had but a moderate and befitting share
Of that which lewdly-pamper'd Luxury
Now heaps upon some few with vast excess,

† D Nature's

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Shall be unpaid for me: against the threats
Of malice or of sorcery, or that power
Which erring men call Chance, this I hold
firm,

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Surpriz'd by unjust force, but not inthrall'd,
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Shall in the happy trial prove most glory.
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Bore a bright Golden flowre, but not in this
soyl:
Unknown, and like esteem'd, and the dail
Swain

Treads on it daily with his clouted shoon,
And yet more med'cinal is it than that *Adly*
That *Hermes* once to wife *Olysses* gave;
He call'd it *Hemony*, and gave it me;
And had me keep it, as of *Sov'rain* use
'Gainst all inchantments, mildew, blast or
damp,

Or gasty Furies apparition;
I purs't it up, but little reck'ning made,
Till now that this extremity compell'd,
But now I find it true; for by this means
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Enter'd the very lime-twigs of his spells,
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(As I will give you when we go) you may
Boldly assault the Necromancer's Hall;
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ceiver,

Hast thou betray'd my credulous innocence
With visor'd falshood, and base forgery?
And would'st thou seek again to trap me here
With lickerish baits fit to insnare a brute?

Were it a draft for *Juno* when she banquets,
I would not taste thy treasonous offer; none
But such as are good men can give good things,
And that which is not good, is not delicious
To a well-govern'd and wise appetite.

Co. O foolishness of men! that lend their
cars

To those budge Doctors of the *Stoick* Furr,
And fetch their precepts from the *Cynick* Tub,
Praising the lean and fallow Abstinence.
Wherefore did Nature pour her bounties
forth,

With such a full and unwithdrawing hand,
Covering the earth with odours, fruits, and
flocks,

Thronging the Seas with spawn innumerable,
But all to please, and sate the curious taste?
And set to work millions of spinning Worms,
That in their green shops weave the smooth-
hair'd sils

To deck her Sons, and that no corner might
Be vacant of her plenty, in her own loyns

She hutch't th' all-worshipt Ore, and precious
Gems

To store her children with; if all the world
Should in a pet of temperance feed on Pulse,
Drink the clear stream, and nothing wear but

Freize,
Th' all-giver would be unthank't, would be un-
prais'd,

Not half his riches known, and yet despis'd,
And we should serve him as a grudging Master,
As a penurious niggard of his wealth,
And live like Nature's bastards, not her Sons,
Who would be quite furcharg'd with her own
weight,

And strangl'd with her waste fertility;
Th' earth cumber'd, and the wing'd air dark't
with plumes,

The herds would over-multitude their Lords,
The Sea o'refraught would swell, and th'un-
sought Diamonds

Would so emblaze the forehead of the Deep,
And so bestudd with Stars, that they below
Would grow inur'd to light, and come at last
To gaze upon the Sun with shameless brows.

Lift Lady, be not coy, and be not cozen'd
With that same vaunted name Virginity,
Beauty is Nature's coyn, must not be hoorded,
But must be current, and the good thereof

Consists in mutual and partak'n blifs,
Unfavoury in th' enjoyment of it self;
If you let slip time, like a neglected rose

It withers on the stalk with languish't head.
Beauty is Nature's brag, and must be shown
In Courts, at Feasts, and high Solemnities,
Where most may wonder at the workmanship;

It is for homely features to keep home,
They had their name thence; course complexi-
ons

And cheeks of sorry grain will serve to ply
The sampler, and to teize the huswives wooll.
What need a vermil-tinctur'd lip for that,
Love-darting eyes, or tresses like the Morn?

There was another meaning in these gifts,
Think what, and be adviz'd, you are but young
yet.

La. I had not thought to have unlockt my
lips

In this unhallow'd air, but that this Jugler
Would think to charm my judgement, as mine
eyes,

Obruding false Rules, pranckt in Reason's garb.
I hate when vice can bolt her arguments,
And vertue has no tongue to check her pride:

Impostor, do not charge most innocent Nature,
As if she would her children should be riotous;
With her abundance she good caters,

Means her provision only to the good,
That live according to her sober laws,
And holy dictate of spare Temperance:

If every just man, that now pines with want,
Had but a moderate and baseming share
Of that which lewdly-pamper'd Luxury
Now heaps upon some few with vast excess,

† D

Nature's

Poems on several Occasions.

Nature's full blessings would be well dispenc'd,
In unsuperfluous even proportion,
And the no whit encomber'd with her store,
And then the giver will be better thank't,
His praise due paid; for I winish gluttony
Ne're looks to Heav'n amidst his gorgeous feast,
But with besotted base ingratitude
Gramms, and blasphemous his feeder. Shall I
go on?
Or have I said enough? To him that dares
Arm his profane tongue with contemptuous
words
Against the Sun-clad power of Chastity;
Fain would I something say, yet to what end?
Thou hast nor Ear, nor Soul to apprehend
The sublime notion, and high mystery
That must be utter'd to unfold the sage
And serious doctrine of Virginity,
And thou art worthy that thou should'st not
know
More happiness than this thy present lot.
Enjoy your dear Wit, and gay Rhetorick
That hath so well been taught her dazling fence,
Thou art not fit to hear thy self convinc't;
Yet should I try, the uncontrold worth
Of this pure cause would kindle my rap't
spirits
To such a flame of sacred vehemence,
That dumb things would be mov'd to sym-
patize,
And the brute Earth would lend her nerves,
and shake,
Till all thy magick structures rear'd so high,
Were shatter'd into heaps o're thy false head.
Co. She fables not, I feel that I do fear
Her words set off by some superior power;
And though not mortal, yet a cold shudd'ring
dew
Dips me all o're, as when the wrath of Jove
Speaks thunder, and the chains of Erebus
To some of Saturn's crew. I must dissemble,
And try her yet more strongly. Come, no
more,
This is meer moral babble, and direct
Against the Canon Laws of our Foundation;
I must not suffer this, yet 'tis but the lees
And settlings of a melancholy blood;
But this will cure all streight, one sip of this
Will bathe the drooping spirits in delight,
Beyond the bliss of dreams. Be wise, and
taste.

The Brothers rush in with Swords drawn,
nrest his Glass out of his hand, and break
it against the ground; his rout make
sign of resistance, but are all driven in;
The attendant Spirit comes in.

Spir. What, have you let the false Enchanter
scape?

O ye mistook, ye should have smatcht his
wand
And bound him fast; without his rod rever'd,
And backward mutters of dissembling power,
We cannot free the Lady that sits here
In stony fetters fixt, and motionless;
Yet stay, be not disturb'd, now I bethink me,
Some other means I have which may be us'd,
Which once of *Melibæus* old I learnt, (plains,
The soothest Shepherd that e're pipet on
That there is a gentle Nymph not far from hence,
That with moist curb fways the smooth *Savon*
stream,
Sabrina is her name, a Virgin pure,
Whilom she was the daughter of *Locrine*,
That had the Scepter from his Father *Brute*.
The guiltless damsel flying the mad pursuit
Of her enraged Stepdame *Guendolen*,
Commended her fair innocence to the flood
That stay'd her flight with his cross-flowing
course,
The water Nymphs that in the bottom plaid,
Held up their pearly wrists and took her in,
Bearing her straight to aged *Nereus* Hall,
Whopiteous of her woes, rear'd her bank head,
And gave her to his daughters to imbath
In nectar'd lavers strew'd with *Asphodil*,
And through the porch and inlet of each sense
Dropt in Ambrosial Oyls till she reviv'd,
And underwent a quick immortal change,
Made Goddess of the River; still she retains
Her Maid'n gentleness, and oft at Eve
Visits the herds along the twilight meadows,
Helping all Urchin blasts, and ill-luck signs
That the shrew'd meddling Elfe delights to
make,
Which she with precious viold liquors heals.
For which the Shepherds at their Festivals
Carrol her goodness lowd in rustick lays,
And throw sweet garland wreaths into her
stream
Of Pancies, Pinks and gaudy *Daffodils*.
And, as the old Swain said, she can unlock
The clasping charm, and thaw the numming
spell,
If she be right invoc't in warbled Song,
For maid'nhood she loves, and will be swift
To aid a Virgin, such as was her self,
In hard-besetting need; this will I try,
And add the power of some adjuring verse.

SONG.

Sabrina fair,
Listen where thou art sitting
Under the glassie, cool, translucent Wave,
In twisted Braids of Lillies knitting
The loose train of thy Amber-dropping Hair
Listen for dear *Honour's* sake,
Goddess of the Silver Lake,
Listen and save.

Poems on several Occasions.

Listen and appear to us,
In name of great *Oceanus*,
By the earth-shaking *Neptune's* mace,
And *Tethys* grave majestic pace,
By hoary *Nereus* wrinkled look,
And the *Carpathian* wifard's hook,
By scaly *Triton's* winding shell,
And old sooth-saying *Glaucus* spell,
By *Leucothea's* lovely hands,
And her Son that rules the strands,
By *Tethys* tinsel-slipper'd feet,
And the Songs of *Sirens* sweet,
By dead *Partenope's* dear tomb,
Wherewith she sits on Diamond rocks
Sleeeking her soft alluring locks,
By all the Nymphs that nightly dance
Upon thy streams with wily glance,
Rise, rise, and heave thy rosie head
From thy coral-pav'n bed,
And bridle in thy headlong wave,
Till thou our summons answer'd have.
Listen and save.

Sabrina rises, attended by Water-Nymphs,
and Sings.

By the rusky-fringed bank,
Where grows the Willow and the *Osier* dank,
My sliding Chariot stays,
Thick set with *Agat*, and the azure sheen
Of *Turkis* blew, and *Emrauld* green
That in the channel strays,
Whilst from off the waters fleet
Thus I set my printless feet
O're the *Conspires* *Felvet* head,
That bends not as I tread,
Gentle swains at thy request
I am here.

Spir. Goddess dear
We implore thy powerful hand
To undo the charmed band
Of true *Virgia* here distrest,
Through the force, and through the wile
Of unblest *Inchanter* vile.
Sab. Shepherd, 'tis my office best
To help insnared chastity;
Brightest Lady look on me,
Thus I sprinkle on thy breast
Drops that from my Fountain pure,
I have kept of precious cure,
Thrice upon thy fingers tip,
Thrice upon thy rubied lip,
Next this marble venom'd seat
Smear'd with gums of glutinous heat
I touch with chaste palms moist and cold,
Now the spell hath lost his hold;
And I must haste e're morning hour
To wait in *Amphitrite's* bow'r.

Sabrina descends, and the Lady rises out of
her Seat.

Spir. Virgin, daughter of *Locrine*,
Sprung of old *Anchises* line,
May thy brimmed waves for this
Their full tribute never miss
From a thousand petty rills,
That tumbled down thy snowy hills:
Summer drouth, or singed air
Never scorch thy tresses fair,
Nor wet *October's* torrent flood
Thy molten crystal fill with mudd,
May thy billows rowl ashoar
The Beryl, and the golden Oar,
May thy lofty head be crown'd
With many a Tower and Terras round,
And here and there thy banks upon
With Groves of *Myrrhe*, and *Cinnamon*.
Come, Lady, while Heaven lends us grace,
Let us fly this curst place,
Lest the Sorcerer us entice
With some other new device.
Not a waste, or needles found,
Till we come to holier ground,
I shall be your faithful guide
Through this gloomy Covert wide,
And not many furlongs thence
Is your Father's Residence,
Where this night are met in state
Many a friend to gratulate
His with't presence, and beside,
All the Swains that there abide,
With Jiggs, and rural dance resort,
We shall catch them at their sport,
And our sudden coming there
Will double all their mirth and chere;
Come let us haste, the Stars grow high,
But night sits Monarch yet in the mid sky.

The Scene changes, presenting Ludlow Town,
and the President's Castle, then come in
Country Dancers, after them the atten-
dant Spirit, with the two Brothers and
the Lady.

SONG.

Spir. Back, Shepherds, back, enough your play,
Till next Sun-shine holiday,
Here be without duck or nod
Other trippings to be trod
Of lighter toes, and such Court guise
As *Mercury* did first devise
With the mincing Dryades
On the Lawns, and on the Leas.

This

This second Song presents them to their Father and Mother.

Noble Lord, and Lady bright,
I have brought ye new delight,
Here bold so goodly grown
Three fair branches of your own,
Heav'n bath timely tri'd their youth,
Their faith, their patience, and their truth.
And sent them here through hard assays
With a Crown of deathless Praise,
To triumph in victorious dance
O'er sensual Folly, and Intemperance.

The Dances ended, the Spirit Epilogizes.

Spir. To the Ocean now I fly,
And those happy climes that ly
Where day never shuts his eye,
Up in the broad fields of the sky:
There I suck the liquid air
All amidst the Gardens fair
Of Hesperus, and his daughters three
That sing about the golden tree:
Along the crisped shades and bowers
Revels the spruce and jocond Spring,
The Graces, and the rose-bosom'd Hours,
Thither all their bounties bring,
That there eternal Summer dwells,
And West winds, with musky wing
About the cedar'n alleys sing
Nard and Cassia's balmy smells.

ARCADES.

Part of an Entertainment presented to the Countess Dowager of Darby at Harefield, by some Noble Persons of her Family, who appear on the Scene in Pastoral Habit, moving toward the seat of State, with this Song.

I. SONG.

Look Nymphs, and Shepherds look,
What sudden blaze of Majesty
Is that which we from hence descry
Too divine to be mistook:
This this is she
To whom our vows and wishes bend,
Here our solemn search hath end.

Fame, that her high worth to raise,
Seem'd erst so lavish and profuse,
We may justly now accuse
Of detraction from her praise,
Less than half we find express'd,
Envy hid conceal the rest.

Mark what radiant state she spreads,

Iris there with humid bow,
Waters the odorous banks that blow
Flowers of more mingled hew
Than her purf'd scarf can shew,
And drenches with Elysian dew
(Lift mortals if your ears be true)
Beds of Hyacinth, and Roses
Where young Adonis oft reposes,
Waxing well of his deep wound
In slumber soft, and on the ground
Sadly sits th' Assyrian Queen;
But far above in spangled sheen
Celestial Cupid her fam'd Son advanc'd,
Holds his dear Psyche sweet intransc't,
After her wandring labours long,
Till free consent the Gods among
Make her his eternal Bride,
And from her fair unspotted side
Two blissful twins are to be born,
Youth and joy; so Jove hath sworn.
But now my task is smoothly done,
I can fly, or I can run
Quickly to the green earth's end,
Where the bow'd welkin flow doth bend,
And from thence can soar as soon
To the corners of the Moon.
Mortals that would follow me,
Love virtue, she alone is free,
She can teach ye how to clime
Higher than the Sphery chime;
Or if Virtue feeble were,
Heav'n it self would stoop to her.

In circle round her shining throng,
Shooting her beams like Silver throng,
This this is she alone,
Sitting like a Goddess bright,
In the center of her light.

Might she the wise Latona be,
Or the towred Cybele,
Mother of a hundred Gods;
Juno dares not give her odds;
Who had thought this clime had held
A deity so unparallel'd?

As they come forward, the Genius of the Wood
pears, and turning toward them, speaks.

Gen. Stay gentle Swains, for though in disguise,

I see bright honour sparkle through your eyes,
Of famous Arcady ye are, and sprung
Of that renowned flood, so often sung,
Divine Alpheus, who by secret luse,
Stole under Seas to meet his Arethuse;
And ye, the breathing Roses of the Wood,
Fair Silver-buskin'd Nymphs as great and good,
I know this quest of yours, and free intent
Was all in Honour and Devotion ment
To the great Mistress of your princely shrine,
Whom with low reverence I adore as mine,
And with all helpful service will comply
To further this nights glad solemnity;
And lead ye where ye may more near behold
What shallow-searching Fame hath left untold;
Which I full oft amidst these shades alone
Have fate to wonder at, and gaze upon:
For know by lot from Jove I am the pow'r
Of this fair Wood, and live in Oak'n bow'r,
To nurse the Saplings tall, and curl the grove,
With Ringlets quaint; and wanton windings
wove.

And all my Plants I save from nightly ill,
Of noisom winds, and blasting vapours chill.
And from the Boughs brush off the evil dew,
And heal the harms of thwarting thunder blew,
Or what the cross dire-looking Planet smites,
Or hurtful Worm with canker'd venom bites.
When Ev'ning gray doth rise, I fetch my round
Over the moant, and all this hallow'd ground,
And early ere the odorous breath of morn
Awakes the slumbering leaves, or tassell'd horn
Shakes the high thicket, haste I all about,
Number my ranks, and visit every sprout
With puilant words, and murmurs made to
blefs,
But else in deep of night when drowiness
Hath lock't up mortal Sense, then listen I
To the celestial Sirens harmony,
That sit upon the nine enfolded Sphers,
And sing to those that hold the vital shears,
And turn the Adamantine spindle round,
On which the fate of Gods and men is wound.
Such sweet compulsion doth in musick ly,
To lull the daughters of Necessity,

And keep untiddy Nature to her Law,
And the low World in measur'd motion draw
After the Heavenly tune, which none can hear
Of human mould with gross unpurg'd ear;
And yet such Musick worthiest were to blaze
The peerless height of her immortal praise,
Whole lustre leads us, and for her most fit,
If my inferior hand or voice could hit
Inimitable sounds, yet as we go,
What ere the skill of lesser Gods can show,
I will assay, her worth to celebrate,
And so attend ye toward her glittering state;
Where ye may all that are of noble stem
Approach, and kiss her sacred vestures hemm.

2. SONG.

O'Re the smooth enamel'd green,
Where no print of step hath been,
Follow me as I sing,
And touch the warbled string.
Under the shady roof
Of branching Elm-Star-proof.
Follow me,
I will bring you where she sits
Clad in splendor as befits
Her deity.
Such a rural Queen
All Arcadia hath not seen.

3. SONG.

Nymphs and Shepherds dance no more
By sandy Ladons Lillied banks,
On old Lycæus or Cyllene hoar,
Trip no more in twilight ranks,
Though Erymanth your loss deplore,
A better soyl shall give ye thanks.
From the stony Menalus,
Bring your Flocks, and live with us,
Here ye shall have greater grace,
To serve the Lady of this Place.
Though Syrinx your Pan's Mistress were,
Yet Syrinx well might wait on her.
Such a rural Queen
All Arcadia hath not seen.

On the Morning of Christ's Nativity.

I.

This is the Month, and this the happy
Morn (King,
Wherein the Son of Heav'n's eternal
Of wedded Maid, and Virgin Mother born,
Our great Redemption from above did bring;
For so the holy Sages once did sing,
That he our deadly forfeit should release,
And with his Father work us a perpetual peace.

II.

That glorious Form, that Light unsufferable,
And that far-beaming blaze of Majesty,
Wherewith he wont at Heav'n's high Council-
To sit the midst of Trinal Unity, (Table,
He laid aside; and here with us to be,
Forsook the Courts of everlasting Day,
And chose with us a darksome House of mortal
Clay.

E

III. Say

III.

Say heav'nly Muse, shall not thy Sacred vein
Afford a Present to the Infant God?
Hast thou no Verse, no Hymn, or solemn strain,
To welcome him to this his new abode,
Now while the Heav'n by the Sun's team untrod,
Hath took no print of the approaching light,
And all the spangled host keep watch in squadrons bright?

IV.

See how from far upon the Eastern rode
The Star-led Wifards haste with odours sweet,
O run, prevent them with thy humble ode,
And lay it lowly at his blessed feet;
Have thou the Honour first, thy Lord to greet,
And join thy voice unto the Angel Quire,
From out his secret Altar toucht with hallow'd fire.

The Hymn.

I.

It was the Winter wilde,
While the Heav'n-born-child,
All meanly wrapt in the rude manger lies;
Nature in awe to him
Had doff't her gawdy trim,
With her great Master so to sympathize:
It was no season then for her
To wanton with the Sun her lusty Paramour.

II.

Only with speeches fair
She woo'd the gentle Air
To hide her guilty front with innocent Snow,
And on her naked shame,
Pollute with sinful blame,
The Saintly Veil of Maiden white to throw,
Confounded, that her Makers eyes
Should look so near upon her foul deformities.

III.

But he her fears to cease,
Sent down the meek-ey'd Peace;
She crown'd with Olive green, came softly
Down through the turning sphear
His ready Harbinger,
With Turtle wing the amorous clouds
And waving wide her mirtle wand,
She Strikes an universal Peace through Sea and Land.

IV.

No War, or Battels sound
Was heard the World around

The idle Spear and Shield were high up hung,
The hooked Chariot stood,
Unstain'd with hostile blood,
The Trumpet spake not to the throng,
And Kings sate still with awful Eye,
As if they surely knew their Sovereign Lord was

V.

But peaceful was the night
Wherein the Prince of light
His reign of peace upon the earth began:
The Winds with wonder whist,
Smoothly the waters kist,
Whispering new joys to the mild Ocean,
Who now hath quite forgot to rave,
While Birds of Calm sit brooding on the charmed wave.

VI.

The Stars with deep amaze
Stand fixt in stedfast gaze,
Bending one way their precious influence,
And will not take their flight,
For all the morning light;
Or Lucifer that often warn'd them thence;
But in their glimmering Orbs did glow,
Until their Lord himself bespoke, and bid them

VII.

And though the shady gloom
Had given day her room,
The Sun himself withheld his wonted speed,
And hid his head for shame,
As his inferiour flame,
The new enlightn'd world no more should
He saw a greater Sun appear
Than his bright Throne, or burning Axis-tree.

VIII.

The Shepherds on the Lawn,
Or e're the point of dawn,
Sate simply chatting in a rustick row;
Full little thought they then,
That the mighty Pan
Was kindly come to live with them below;
Perhaps their loves, or else their sheep,
Was all that did their silly thoughts to busy

IX.

When such Musick sweet
Their hearts and ears did greet,
As never was by mortal finger strook,
Divinely-warbl'd voice,
Answering the stringed noise,
As all their Souls in blissful rapture took:
The Air such pleasure loth to lose,
With thousand Echo's still prolongs such
heav'nly close.

X.

Nature that heard such sound
Beneath the hollow round
Of Cynthia's seat, the Airy region thrilling,
Now was almost won
To think her part was done,
And that her reign had here its last fulfilling;
She knew such harmony alone
Could hold all Heav'n and Earth in happier

XI.

At last surrounds their sight
A Globe of circular light,
That with long beams the shame-fac't night
The helmed Cherubim
And sworded Seraphim,
Are seen in glittering ranks with wings dif-
Harping in loud and solemn quire,
With unexpressive notes to Heav'n's new-born

XII.

Such Musick (as 'tis said)
Before was never made,
But when of old the Sons of morning sung,
While the Creator great
His Constellations set,
And the well-balance'd world on hinges hung,
And cast the dark foundations deep,
And bid the weltring waves their oozy channel

XIII.

Ring out ye Crystal sphears,
Once bless our humane ears,
(If ye have power to touch our senses so)
And let your silver chime
Move in melodious time;
And let the Base of Heav'n's deep Organ blow,
And with your ninefold Harmony
Make up full consort to th' Angelick Symphony.

XIV.

For if such holy Song
Enwrap our fancy long,
Time will run back, and fetch the Age of
And speckl'd vanity
Will sicken soon and die,
And leprous sin will melt from earthly mould,
And Hell it self will pass away,
And leave her dolorous mansions to the peering

XV.

Yea Truth, and Justice then
Will down return to men,
Orb'd in a Rain-bow; and like glories wea-
Mercy will sit between,

Thron'd in Celestial sheen,
With radiant feet the tiffed clouds down
And Heav'n, as at some Festival,
Will open wide the Gates of her high Palace

XVI.

But wisest Fate says no,
This must not yet be so,
The Babe lies yet in smiling Infancy,
That on the bitter cross
Must redeem our loss;
So both himself and us to glorifie:
Yet first to those ychain'd in sleep,
The wakeful trump of doom must thunder
through the deep.

XVII.

With such a horrid clang
As on mount Sinai rang,
While the red fire, and smouldring clouds
The aged Earth agast
With terror of that blast,
Shall from the Surface to the Center shake;
When at the Worlds last Session,
The dreadful Judge in middle Air shall spread
(his throne.

XVIII.

And then at last our bliss
Full and perfect is,
But now begins; from this happy day
Th' old Dragon under ground
In straiter limits bound,
Not half so far casts his usurped sway,
And wroth to see his Kingdom fail,
Swindges the scaly Horror of his fouled tail.

XIX.

The Oracles are dum,
No voice or hideous hum
Runs through the arched roof in words
Apollo from his shrine
Can no more divine,
With hollow shriek the steep of Delphos lea-
No nightly trance, or breathed spell,
Inspires the pale-ey'd Priest from the prophe-
(tick cell.

XX.

The lonely mountains o're,
And the resounding shore,
A voice of weeping heard, and loud lament;
From haunted spring, and dale
Edg'd with poplar pale,
The parting Genius is with sighing sent,
With flow'r-inwov'n tresses torn
The Nymphs in twilight shade of tangled
thickets mourn.

XXI. In

XXI.

In consecrated Earth,
And on the holy Hearth,
The Lark, and Lemures moan with midnight
In Urns, and Altars round,
A drear and dying sound
Affrights the *Flamins* at their service quaint;
And the chill Marble seems to sweat, (seat.
While each peculiar power forgoes his wonted

XXII.

Peor, and *Baalim*,
Forfake their Temples dim,
With that twice butter'd god of *Palesfine*,
And mooned *Astartoth*,
Heav'n's Queen and Mother both,
Now sits not girt with Tapers holy shine,
The Libyck *Hammon* shrinks his horn,
In vain the *Tyrian* Maids their wounded *Tha-*
mus mourn.

XXIII.

And follen *Moloch* fled,
Hath left in shadows dred,
His burning Idol all of blackest hue;
In vain with Cymbals ring,
They call the grisly King,
In dismal dance about the furnace blue;
The brutish gods of *Nile* as fast,
Isis and *Orus*, and the Dog *Anubis* hast.

XXIV.

Nor is *Ojiris* seen
In *Memphian* Grove, or Green, (lond:
Trampling the unshorn'd Grass with lowings
Nor can he be at rest
Within his sacred chest, (shroud,
Naught but profoundest Hell can be his
In vain with Timbrel'd Anthems dark (Ark.
The fable-stoed Sorcerers bear his worship

XXV.

He feels from *Juda's* Land
The dreaded Infants hand,
The rays of *Bethlehem* blind his dusky cyn;
Nor all the Gods belide,
Longer dare abide,
Not *Typhon* huge ending in snaky twine:
Our Babe to shew his Godhead true,
Can in his swadling bands controul the damn-
(ed crew.

XXVI.

So when the Sun in bed,
Curtain'd with cloudy red,
Pillows his Chin upon an Orient Wave,

The flocking shadows pale,
Troop to th'infernal Jail,
Each fetter'd Ghost slips to his several grave,
And the yellow-skirted *Fayes*, (lov'd maze,
Fly after the Night-steeds, leaving their Moon-

XXVII.

But see the Virgin blest,
Hath laid her Babe to rest.
Time is our tedious Song should here have
Heav'n's youngest reem'd Star, (ending
Hath fixt her polish'd Car, (attending
Her sleeping Lord with Handmaid Lamp
And all about the Courtly Stable,
Bright-harnest Angels sit in-order servicable.

A Paraphrase on Psal. 114.

This and the following Psalm were done
by the Author at fifteen years old.

When the blest seed of *Terah's* faithful Son,
After long toil their liberty had won,
And past from *Pharian* Fields to *Canaan* Land,
Led by the strength of the Almighty band,
Jehovah's wonders were in *Israel* shown,
His praise and Glory was in *Israel* known.
That saw the troubled Sea, and shivering Bed,
And fought to hide his froth becurled-head
Low in the Earth, *Jordans* clear streams recoil,
As a faint Host that hath receiv'd the foil.
The high, huge-bellied Mountains skip like
Rams
Amongst their Ews, the little Hills like Lambs.
Why fled the Ocean? And why shipt the
Mountains? (Fountains?
Why turned *Jordan* toward his Chrysal
Shake earth, and at the presence be agast
Of him that ever was, and ay shall last,
That glassy floods from rugged rocks can crash,
And make soft rills from fiery flint-stones gush.

Psalm 136.

Let us with a gladfom mind
Praise the Lord, for he is kind,
For his mercies ay endure,
Ever faithful, ever sure.

Let us blaze his Name abroad,
For of gods he is the God;
For his, &c.

O let us his praises tell,
Who doth the wrathful Tyrants quell.
For his, &c.

Who with his miracles doth make
Amazed Heav'n and Earth to shake.
For his, &c.

Who by his Wisdom did create
The painted Heav'n's so full of state.
For his, &c.

Who did the solid Earth ordain
To rise above the watry Plain.
For his, &c.

Who by his all-commanding might,
Did fill the new-made World with light.
For his, &c.

And caus'd the Golden-tress'd Sun,
All the day long his course to run.
For his, &c.

The horned Moon to shine by night,
Amongst her spangled sisters bright.
For his, &c.

He with his thunder-clapping hand,
Smote the first born of *Egypt* Land.
For his, &c.

And in despite of *Pharao* fell,
He brought from thence his *Israel*.
For, &c.

The ruddy waves he cleft in twain,
Of the *Erythrean* main.
For, &c.

The floods stood still like Walls of Glas,
While the Hebrew Bands did pass.
For, &c.

But full soon they did devour
The Tawny King with all his power.
For, &c.

His chosen People he did bless
In the wasteful Wilderness.
For, &c.

In bloody battel he brought down
Kings of prowess and renown.
For, &c.

He foild bold *Seon* and his Host,
That rul'd the *Amorrean* coast.
For, &c.

And large-limb'd *Og* he did subdue,
With all his over-hardy crew.
For, &c.

And to his Servant *Israel*,
He gave their Land therein to dwell.
For, &c.

He hath with a piteous eye
Beheld us in our misery.
For, &c.

And freed us from the slavery
Of the invading enemy.
For, &c.

All living creatures he doth feed,
And with full hand supplies their need.
For, &c.

Let us therefore warble forth
His mighty Majesty and worth.
For, &c.

That his mansion hath on high
Above the reach of mortal eye.
For his mercies ay endure,
Ever faithful, ever sure.

Anno ætatis 17.

On the Death of a fair Infant, dying of a
Cough.

I.

O fairest flower no sooner blown but blast-
ed,
Soft silken Primrose fading timelessly,
Summer's chief Honour if thou hadst out-lasted
Bleak winters force that made thy blossom
drie;
For he being amorous on that lovely die
That did thy cheek evermeil, thought to kiss
But kill'd, alas, and then bewail'd his fatal bliss.

II.

For since grim *Aquilo* his charioteer
By boistrous rape th'Athenian damsel got,
He thought it toucht his Deitie full neer,
If likewise he some fair one wedded not,
Thereby to wipe away th' infamous blot,
Of long-uncoupled bed, and childless eld,
Which 'mongst the wanton Gods a foul re-
proach was held.

III.

So mounting up in icie-pearled carr,
Through middle empire of the freezing air
He wander'd long, till thee he spy'd from farr,
There ended was his quest, there ceast his care.
Down he descended from his Snow-soft chair,
But all unwares with his cold-kind embrace
Unhous'd thy Virgin Soul from her fair biding
place.

F

IV. Yet

IV.

Yet art thou not inglorious in thy fate;
For so *Apollo*, with unweeting hand
Whilome did slay his dearly-loved mate
Young *Hyacinth* born on *Eurota's* strand;
Young *Hyacinth* the pride of *Spartan* land;
But then transform'd him to a purple flower,
Alack that so to change thee winter had no
power.

V.

Yet can I not persuade me thou art dead,
Or that thy coarse corrupts in earth's dark
womb,
Or that thy beauties lie in wormie bed,
Hid from the World in a low delved tomb;
Could Heav'n for pitie thee so strictly doom?
Oh no? for something in thy face did shine
Above mortalitie, that shew'd thou wast divine.

IV.

Resolve me then, oh Soul most surely blest,
(If so it be that thou these plaints dost hear)
Tell me bright Spirit where e're thou hoverest
Whether above that high first-moving Sphere,
Or in the *Elisian* fields (if such there were.)
O say me true, if thou wert mortal wight,
And why from us so quickly thou didst take thy
flight.

VII.

Wert thou some Starr which from the ruin'd
Of shak't *Olympus* by mischance didst fall;
Which careful *Jove* in Nature's true behoof
Took up, and in fit place did reinstall?
Or did of late earth's Sons besiege the wall
Of *Heenie* Heav'n, and thou some goddess fled
Amongst us here below to hide thy nectar'd
head.

VIII.

Or wert thou that just Maid who once before
Forsook the hated earth, O tell me sooth,
And can't again to visit us once more?
Or wert thou that sweet smiling Youth!
Or that crown'd Matron sage white-robed
truth?
Or any other of that Heav'nly brood
Let down in clowdie throne to do the World
some good.

IX.

Or wert thou of the golden-winged hoast,
Who having clad thy self in humane weed,
To earth from thy praefixed seat didst poast,
And after short abode fled back with speed,

As if to shew what creatures Heav'n doth breed,
Thereby to set the hearts of men on fire,
To scorn the sordid world, and unto Heav'n
aspire.

X.

But oh why didst thou not stay here below
To bless us with thy Heav'n-lov'd innocence,
To slake his wrath whom sin hath made our foe,
To turn swift-rushing black perdition hence,
Or drive away the slaughtering pestilence,
To stand 'twixt us and our deserved smart;
But thou canst best perform that office where
thou art.

XI.

Then thou the Mother of so sweet a Child
Her false imagin'd loss cease to lament,
And wisely learn to curb thy sorrows wild;
Think what a present thou to God hast sent,
And render him with patience what he lent;
This if thou do, he will an off-spring give,
That till the World's last-end shall make thy
name to live.

The Passion.

I.

Re-while of Musick, and Ethereal mirth,
Wherewith the stage of Air and Earth
did ring,
And joyous news of Heav'nly Infants birth,
My muse with Angels did divide to sing;
But headlong joy is ever on the wing,
In wintry solstice like the short'd night
Soon swallow'd up in dark and long out-living
night.

II.

For now to sorrow must I tune my song,
And set my Harp to notes of saddell wo,
Which on our dearest Lord did seize ere long,
Dangers, and snares, and wrongs, and worse
than so,
Which he for us did freely undergo.
Most perfect *Heroe*, try'd in heav'nliest plight
Of labours huge and hard, too hard for human
wight.

III.

He sov'ran Priest stooping his regal head
That dropt with odorous oil down his fair eye,
Poor fleshly Tabernacle entered,
His starry front low-roof beneath the skies,
O what a mask was there, what a disguise!
Yet more; the stroke of death he must abide
Then lies him meekly down fast by his
threns side.

IV. The

IV.

These latest scenes confine my roving verse,
To this Horizon is my *Phæbus* bound,
His Godlike acts; and his temptations fierce,
And former sufferings other where are found;
Loud o're the rest *Cremona's* Trump doth
sound;
Me softer airs beset, and softer strings
Of Lute, or Viol still, more apt for mournful
things.

V.

Befriend me night, best Patroness of grief,
Over the Pole thy thickest mantle throw,
And work my flatter'd fancy to belief, (wo;
That Heav'n and Earth are colour'd with my
My sorrows are too dark for day to know:
The leaves should all be black whereon I
write,
And letters where my tears have waft a wan-
nish white.

VI.

See, see the Chariot, and those rushing wheels,
That whirl'd the Prophet up at *Chebar* flood,
My spirit some transporting *Cherub* feels,
To bear me where the Towers of *Salem* stood,

Once glorious Towers, now sunk in guiltless
There doth my soul in holy vision sit (blood;
In pensivetrance, and anguish, and ecstasick fit.

VII.

Mine eye hath found that sad Sepulchral rock
That was the Casket of Heav'n's richest store,
And here though grief my feeble hands uplock,
Yet on the softned Quarry would I score
My plaining verse as lively as before;
For sure so well instructed are my tears,
That they would fitly fall in order'd Characters.

VIII.

Or should I thence hurried on viewless wing,
Take up a weeping on the Mountains wilde,
The gentle neighbourhood of grove and spring
Would soon unbosom all their Echoes milde,
And I (for grief is easily buguil'd) (loud,
Might think th' infection of my sorrows
Had got a race of mourners on some pregnant
cloud.

This Subject the Author finding to be above the
years he had, when he wrote it, and nothing
satisfi'd with what was begun, left it unfinished.

On Time.

Fly envious Time, till thou run out thy race,
Call on the lazy leaden-stepping hours,
Whose speed is but the heavy Plummet's pace;
And glut thy self with what thy womb devours;
Which is no more than what is false and vain,
And merely mortal dross;
So little is our loss,
So little is thy gain.
For when as each thing bad thou hast entomb'd,
And last of all thy greedy self consum'd,
Then long Eternity shall greet our bliss
With an individual kiss;

And Joy shall overtake us as a flood,
When every thing that is sincerely good
And perfectly divine,
With Truth, and Peace, and Love shall ever
About the supreme Throne (shine
Of him, whose happy-making light alone,
When once our Heav'nly-guided soul shall
Then all this Earthy grossness quit, (clime,
Attir'd with Stars, we shall for ever sit,
Triumphing over Death, and Chance, and
thee, O Time.

Upon the Circumcision.

YE flaming Powers, and winged Warriours
bright,
That erst with Musick, and triumphant song
First heard by happy watchful Shepherds ear,
So sweetly sung your Joy the Clouds along
Through the soft silence of the list'ning night;

Now mourn, and if sad share with us to bear
Your fiery essence can distil no tear,
Burn in your sighs, and borrow
Seas wept from our deep sorrow,
He who with all Heav'n's heraldry whilear
Enter'd the World, now bleeds to give us ease;
Alas,

Alas, how soon our sin
Sore doth begin

His Infancy to sease!

O more exceeding love or law more just?

Just law indeed, but more exceeding love!

For we by rightful doom remediless

Were lost in death, till he that dwelt above

High thron'd in secret bliss, for us frail dust

Emptied his glory, ev'n to nakedness;

And that great Cov'nant which we still trans-
gress
Intirely satisfi'd,
And the full wrath beside

Of vengeful Justice bore for our excess,
And seals obedience first with wounding smart

This day, but O e're long

Huge pangs and strong

Will pierce more near his heart.

At a solemn Musick.

Blest pair of *Sirens* pledges of Heav'n's joy,
Sphear-born harmonious Sisters, Voice,
and Verse,

Wed your divine sounds, and mixt power
employ

Dead things with inbreath'd sense able to pierce,
And to our high-raisd phantasia present,

That undisturbed Song of pure consent,

As sung before the saphire-colour'd throne

To him that sits thereon

With Sainly shout, and solemn Joliby,

Where the bright Seraphim in burning row

Their loud up-lifted Angel trumpets blow,

And the Cherubick host in thousand quires

Touch their immortal Harps of golden wires,

With those just Spirits that wear victorious
Hymns devout and holy Psalms (Palmes,
Singing everlastingly;

That we on Earth with undiscording voice
May rightly answer that melodious noise;

As once we did, till disproportion'd sin (din
Jarr'd against natures chime, and with harsh

Broke the fair Musick that all creatures made
To their great Lord, whose love their motion

In perfect Diapason, whilst they stood (sway'd
In first obedience, and their state of good.

O may we soon again renew that Song, (long
And keep in tune with Heav'n, till God ere

To his celestial comfort us unite, (of light,
To live with him, and sing in endless morn

An Epitaph on the Marchioness of Winchester.

This rich Marble doth enterr
The honour'd Wife of *Winchester*,

A Viscounts daughter, an Earls heir,

Besides what her vertues fair

Added to her noble birth,

More than she could own from Earth.

Summers three times eight save one

She had told, alas too soon,

After so short time of breath,

To house with darkness, and with death.

Yet had the number of her days

Bin as compleat as was her praise,

Nature and fate had had no strife

In giving limit to her life.

Her high birth, and her graces sweet,

Quickly found a lover meet;

The Virgin quire for her request

The God that sits at marriage feast;

He at their invoking came

But with a scarce-well-lighted flame;

And in his Garland as he stood,

Ye might discern a Cypress bud.

Once had the early Matrons run

To greet her of a lovely Son,

And now with second hope she goes,

And calls *Lucina* to her throws;

But whether by mischance or blame

Arepos for *Lucina* came;

And with remorseless cruelty,
Spoil'd at once both fruit and tree:

The hapless Babe before his birth

Had burial, yet not laid in earth,

And the languisht Mothers Womb

Was not long a living Tomb.

So have I seen some tender slip,

Sav'd with care from Winter's nip,

The pride of her carnation train,

Pluck't up by some unheedy swain,

Who only thought to crop the flow'r;

New shot up from vernal show'r;

But the fair blossom hangs the head

Side-ways, as on a dying bed,

And those Pearls of dew she wears,

Prove to be prefiging tears

Which the sad morn had let fall

On her hast'ning-Funeral:

Gentle Lady may thy grave

Peace and quiet ever have;

After this thy travel sore

Sweet rest seize thee evermore,

That to give the World encrease,

Shortned hast thy own lives lease;

Here, besides the sorrowing

That thy noble House doth bring,

Here be tears of perfect moan

Weept for thee in *Helicon*,

And some Flowers, and some Bays,
For thy *Hersé*, to strew the ways,
Sent thee from the banks of *Came*,
Devoted to thy vertuous name;

Whilst thou, bright Saint, high sit'st in glory,
Next her much like to thee in story,

That fair *Syrian* Shepherdess,
Who after years of barrenness,

The highly favour'd *Joseph* bore
To him that serv'd for her before,

And at her next birth much like thee,
Through pangs fled to felicity,
Far within the bosom bright,
Of blazing Majesty and Light,

There with thee, new welcom Saint,
Like fortunes may her soul acquaint,

With thee there clad in radiant sheen,
No Marchioness, but now a Queen.

SONG. On May Morning.

Now the bright morning Star, Day's har-
binger, (her
Comes dancing from the East, and leads with
The Flowry *May*, who from her green lap
throws
The yellow Cowslip, and the pale Primrose.

Hail bounteous *May* that dost inspire
Mirth and Youth and warm desire,
Woods and Groves are of thy dressing,
Hill and Dale doth boast thy blessing.
Thus we salute thee with our early Song,
And welcom thee, and wish thee long.

On Shakespear. 1630

What needs my *Shakespear* for his
honour'd Bones,
The labour of an age in piled Stones,
Or that his hallow'd reliques should be hid
Under a Star-ypointing Pyramid?

Dear Son of memory, great heir of Fame,
What need'st thou such weak witness of thy
Thou in our wonder and astonishment (name?
Hast built thy self a live-long Monument.

For whilst to th'shame of slow-endeavouring art,
Thy easie numbers flow, and that each heart
Hath from the leaves of thy unvalu'd Book,
Those Delphick lines with deep impression
took,
Then thou our fancy of it self bereaving,
Dost make us Marble with too much conceiving;
And so Sepulcher'd in such pomp dost lie,
That Kings for such a Tomb would wish to die.

On the University Carrier, who sickn'd in the time of his vacancy, being forbid to go to London, by reason of the Plague.

Here lies old *Hobson*, Death hath broke
his girt,
And here, alas! hath laid him in the dirt,
Or else the ways being foul, twenty to one,
He's here stuck in a slough, and overthrow'n.
'Twas such a shifter, that if truth were known,
Death was half glad when he had got him down;
For he had any time this ten years full,
Dodg'd with him, betwixt Cambridge and the
Bull.

And surely, Death could never have prevail'd,
Had not his weekly course of carriage fail'd;
But lately finding him so long at home,
And thinking now his journeys end was come,
And that he had ta'ne up his latest Inn,
In the kind Office of a Chamberlin (night,
Shew'd him his room where he must lodge that
Poll'd off his Boots, and took away the light:
If any ask for him, it shall be fed,
Hobson has slept, and's newly gon to bed.

Another on the same.

Here lieth one who did most truly prove,
That he could never die while he could
move,
So hung his destiny, never to rot
While he might still jogg on and keep his trot,
Made of sphear-metal, never to decay
Until his revolution was at stay.

Time numbers motion, yet (without a crime
'Gainst old truth) motion number'd out his
time:
And like an Engine mov'd with wheel and
His principles being ceast, he ended strait,
Rest that gives all men life, gave him his death,
And too much breathing put him out of breath;
G Nor

Nor were it contradiction to affirm
Too long vacation hastned on his term.
Meerly to drive the time away he sickn'd,
Fainted, and died, nor would with Ale be
quicken'd. (stretch'd,
Nay, quoth he, on his swooning bed out-
If I may not carry, sure Ple ne're be fetch'd,
But vow, though the cross Doctors all stood
hearers,
For one Carrier put down to make six bearers.
Ease was his chief disease, and to judge right,
He did for heaviness that his Cart went light,

His leisure told him that his time was come,
And lack of load, made his life burdensome,
That even to his last breath (there be that say't)
As he were prest to death, he cry'd more
waight;
But had his doings lasted as they were,
He had been an immortal Carrier,
Obedient to the Moon he spent his date
In course reciprocal, and had his fate
Linkt to the mutual flowing of the Sea,
Yet (strange to think) his wain was his increase:
His Letters are deliver'd all and gon,
Only remains this Supercription.

Anno Aetatis 19. At a Vacation Exercise in the Colledge, part Latin, part English.
The Latin Speeches ended, the English thus began.

Hail native Language, that by sinews weak
Didst move my first endeavouring tongue
to speak,
And mad'st imperfect words with childish
Half unpronounc'd slide through my infant-lips,
Driving dumb silence from the portal door,
Where he had mutely sat two years before:
Here I salute thee, and thy pardon ask,
That now I use thee in my latter task:
Small loss it is that thence can come unto thee,
I know my tongue but little Grace can do thee:
Thou need'st not be ambitious to be first,
Believe me I have thither packt the worst:
And, if it happen as I did forecast,
The daintiest dishes shall be serv'd up last.
I pray thee then deny me not thy aid
For this same small neglect that I have made:
But haste thee straight to do me once a Pleasure,
And from thy wardrobe bring thy chiefest
treasure;
Not those new fangled toys, and trimmings slight
Which takes our late fantasticks with delight,
But call those richest Robes, and gay'st attire
Which deepest Spirits, and choicest Wits
desire:
I have some naked thoughts that rove about
And loudly knock to have their passage out;
And weary of their place do only stay
Till thou hast deck't them in thy best array;
That so they may without suspect or fears
Fly swiftly to this fair Assembly's ears;
Yet I had rather, if I were to chuse,
Thy service in some graver subject use,
Such as may make thee search thy coffers round,
Before thou cloath my fancy in fit sound: (fear
Such where the deep transported mind may
Above thee wheeling poles, and at Heav'n's
Look in, and see each blissful Deity (door
How he before the thunderous throne doth lie,
Listening to what unshorn Apollo sings
To th'touch of golden wires, while Hebe brings
Immortal Nectar to her Kingly Sire: (fire
Then passing through the Spheres of watchful

And mistie Regions of wide air next under,
And hills of Snow and lofts of piled Thunder,
May tell at length how green-ey'd Neptune raves,
In Heav'n's defiance mustering all his waves;
Then sing of secret things that came to pals
When Beldam Nature in her cradle was;
And last of Kings and Queens and Hero's old,
Such as the wise Demadocus once told
In solemn Songs at King Alcimus feast,
White sad Ulysses soul and all the rest
Are held with his melodious harmonie
In willing chains and sweet captivitie.
But see, my wandering Muse, how thou dost stray!
Expectance calls thee now another way,
Thou know'st it must be now thy only bent
To keep in compass of thy Predicament:
Then quick about thy purpos'd business come,
That to the next I may resign my Room.

Then Ens is represented as Father of the
Predicaments his ten Sons, whereof the
Eldrest stood for Substance with his Ca-
nons, which Ens, thus speaking, explains.

Good luck befriended thee, Son; for at thy birth
The Faery Ladies danc'd upon the hearth;
Thy drowlie Nurse hath sworn she did them
spie
Come tripping to the Room where thou didst
And sweetly singing round about thy Bed
Strew all their blessings on thy sleeping Head.
She heard them give thee this, that thou should'st
From eyes of mortals walk invisible, (hall
Yet there is something that doth force my ear,
For once it was my dismal hap to hear
A Sybil old, bow-bent with crooked Age,
That far Events full wisely could presage,
And in times long and dark Prospective
Fore-saw what future days should bring
pals,
Your Son, said she, (can you it prove)
Shall subject be to many an Accident.

O're all his Brethren he shall Reiga as King,
Yet every one shall make him underling,
And those that cannot live from him afunder,
Ungratefully shall strive to keep him under,
In worth and excellence he shall out-go them;
Yet being above them, he shall be below them;
From others he shall stand in need of nothing,
Yet on his Brothers shall depend for Cloathing.
To find a Foe it shall not be his hap,
And peace shall lull him in her flow'ry lap;
Yet shall he live in strife, and at his door
Devouring War shall never cease to roar:
Yea it shall be his natural property
To harbour those that are at enmity. (if not
What power, what force, what mighty spell,
Your learned hands, can loose this Gordian
knot?

The next Quantity and Quality, spake in
Prose, then Relation was call'd by his
Name.

Rivers arise; whether thou be the Son,
Of utmost Tweed, or Ouse, or gulphie Don,
Or Trent, who like some earth-born Giant
spreads
His thirty Arms along the indented Meads,
Or sullen Mole that runneth underneath,
Or Severn swift, guilty of Maidens death,
Or Rockie Avon, or of Sedgie Lee,
Or Coaly Tine, or ancient hallowed Dee,
Or Humber loud that keeps the Scythians Name,
Or Medway smooth, or Royal Towred Thame.

The rest was Prose.

On the new forcers of Conscience under the Long PARLIAMENT.

Because you have thrown off your Prelate
Lord,
And with stiff Vows renounc'd his Liturgie,
To seise the widow'd whore Pluralitie
From them whose sin ye envy'd, not abhor'd,
Dare ye for this adjure the Civil Sword
To force our Consciences that Christ set free,
And ride us with a classic Hierarchy
Taught ye by meer A. S. and Roiberford?
Men whose Life, Learning, Faith and pure intent
Would have been held in high esteem with
Paul

Must now be nam'd and printed Hereticks
By shallow Edwards and Scotch what d' ye call:
But we do hope to find out all your tricks,
Your plots and packing worse than those of
Trent,

That so the Parliament
May with their wholsom and preventive Shears
Clip your Phylacteries, though bank your Ears,
And succour our just Fears
When they shall read this clearly in your charge,
New Presbyter is but Old Priest writ Large.

SONNETS.

I.
O Nightingale, that on yon bloomy Spray
Warbl'st at eve, when all the Woods
are still, (fill,
Thou with fresh hope the Lover's heart dost
While the jolly hours lead on propitious
May,
Thy liquid notes that close the eye of Day,
First heard before the shallow Cuckoo's bill
Portend success in love; O if Jove's will
Have linkt that amorous power to thy soft
lay,
Now timely sing, ere the rude Bird of Hate
Foretel my hopeles doom in some Grove ny:
As thou from year to year hast sung too late
For my relief; yet hadst no reason why,
Whether the Muse, or Love call thee his mate,
Both them I serve, and of their train am I.

II.
Donna leggiadra il cui bel nome honora
L'herboja val di Rbeno, e il nobil varco,
Bene e colui d'ogni valore scarso

Qual tuo spirto gentil non innamorà,
Che dolcemente mostra sì di fuora
De sui atti soavi giamai parco,
E i doni, che son d'amor sacette ed arco.
La onde l'alta tua virtù s'infiora.
Quando tu vaga parli, o lieta canti
Che mover possa duro alpestre legno,
Guardi ciascu a gli occhi, ed a gli orecchi
L'entrata, chi di te si truova indegno;
Gratia sola di su gli vaglia, inanti
Che'l disio amoroso al cuor s'invuechi.

III.
Qual in colle aspra, al imbrunir di sera
L'avezza giovinetta pastorella
Va bagnando l'herbetta strana e bella
Che mal si spande a disusata spera
For di sua natia alma primavera,
Così amor meco insu la lingua snello
Destà il fior novo di strana favella,
Mentre io di te, vezzosamente altera,
Canto, dal mio buon popol non inteso
E'l bel Tamigi cangio col bel Arno.

Ames

Amor lo volse, ed io a l'altrui peso
Seppi ch' Amor cosa mai volse indarno.
Deh! fusi il mio cuor lento e'l duro seno
A chi pianta dal ciel sì buon terreno.

Canzone.

Ridonsi donne e giovani amorosi
M' accostandosi attorno, e perche scrivi,
Perche tu scrivi in lingua ignota e strana
Verseggiando d'amor, e come Pusi?
Dimme, se la tua speme sia mai vana,
E de pensieri lo miglior t' arrivi;
Così mi van burlando, altri rivvi
Altri lodi aspettan, e altre onde
Nelle cui verdi sponde
Spuntati ad hor, ad hor a la tua cbionia
L'immortal guiderdon d'eterne frondi
Perche alle spalle tue soverchia soma?
Canzon divotti, e tu per me rispondi
Dice mia Donna, e'l suo dir, e il mio cuore
Questa e lingua di cui si vanta Amore.

IV.

Diodati, e t'el dirò con meraviglia,
Quel ritroso io ch' amor spreggiar solea
E de suoi lacci spesso mi ridea
Già eaddi, or buom dabbem talbor s'impiglia.
Ne treccie d'ore, ne guancia vermiglia
M' abbaglian sì, ma sotto nova idea
Pellegrina bellezza che'l cuor bea,
Portamenti alti honesti, e nelle ciglia
Quel sereno fulgor d' amabil nero,
Parole adorne di lingua piu d'una,
E'l cantar che di mezzo Phemispero
Traviar ben puo la faticosa Luna,
E degli occhi suoi auventa sì gran fuoco
Che l'incerar gli orecchi mi fia poco.

V.

Per certo i bei vostri occhi, Donna mia
Esser non puo che non fian lo mio sole
Sì mi percucion forte, come ei suole
Per l'arene di Libia chi s'invia,
Mentre un caldo vapor (ne senti pria)
Da quel lato si spinge ove mi duole,
Che forse amanti nelle lor parole
Chiaman sospir; io non so che si sia:
Parte rinchiusa, e turbida si cela
Scosso mi il petto, e poi n'uscendo poco
Quirvi d'attorno o s'aggiaccia, o s'ingela;
Ma quanto a gli occhi giunge e trovar loco
Tutte le notti a me suol far piovose
Finche mia Alba rivien colma di rose.

VI.

Giovane piano, e semplicetto amante
Poi che fuggir me stesso indubbio sono,
Madonna a voi del mio cuor Phumit dono
Faro divoto; io certo a prove tante

L'ebbi fedele, intrepido, costante,
De pensieri leggiadro, accorto, e buono;
Quando rugge il gran mondo, e scocca il tuono,
S'arma di se, d'intero diamante,
Tanto del forse, e d'invidia sicuro,
Di timori, e speranze al popol use
Quanto d'ingegno, e d'alto valor vago,
E di cetra sonora, e delle muse:
Sol troverete in tal parte men duro
Ove amor mise l'insanabil ago.

VII.

How soon hath time, the subtle thief of youth,
Stoln on his wing my three and twentieth
year!
My halting days flie on with full career,
But my late spring no bud or blossom shew'th.
Perhaps my semblance might deceive the truth,
That I to manhood am arriv'd so near,
And inward ripeness doth much less appear,
That some more timely happy spirits indo'th.
Yet be it less or more, or soon or slow,
It shall be still in strictest measure ev'n,
To that same lot, however mean or high,
Toward which Time leads me, and the will of
Heav'n;
All is, if I have grace to use it so,
As ever in my great task-Master's eye.

VIII.

Captain or Colonel, or Knight in Arms,
Whose chance on these defenceless doors may
seale,
If deed of honour did thee ever please,
Guard them, and him within protect from
harms,
He can requite thee, for he knows the charms
That call Fame on such gentle acts as these,
And he can spread thy Name o're Lands and
Seas,
What ever clime the Sun's bright circle
Lift not thy spear against the Muses Bowre,
The great Emathian Conqueror bid spare
The house of Pindarus, when Temple and
Towre
Went to the ground: And the repeated air
Of sad Eletra's Poet had the power
To save th' Athenian Walls from ruine bare.

IX.

Lady that in the prime of earliest youth,
Wisely hath shun'd the broad way and the
green,
And with those few art eminently free,
That labour up the Hill of Heav'nly Truth,
The better part with Mary and with Ruth,
Chosen thou hast, and they that overwent,
And at thy growing vertues free their spleen,
No anger find in thee, but pity and ruth.

Thy care is fixt and zealously attends (light,
To fill thy odorous Lamp with deeds of
And Hope that reaps not thame. Therefore
be sure
Thou, when the Bridegroom with his feaftful
friends
Passes to blifs at the mid hour of night,
Hast gain'd thy entrance, Virgin wife and
pure.

X.

Daughter to that good Earl, once President
Of England's Council, and her Treasury,
Who liv'd in both, untain'd with gold or fee,
And left them both, more in himself content,
Till the sad breaking of that Parliament
Broke him, as that dishonest victory
At Cheronia, fatal to Liberty,
Kill'd with report that Old man eloquent,
Though later born, than to have known the
days
Wherein your Father flourish'd, yet by you,
Madam, me thinks I see him living yet;
So well your words his noble vertues praise,
That all both judge you to relate them true,
And to possess them, Honour'd Margaret.

XI.

A Book was writ of late call'd Tetrachordon;
And wor'n close, both matter, form and stile;
The Subject new: it walk'd the Town a
while,
Numb'ring good intellects; now seldom
por'd on.
Cries the stall-reader, blest us! what a word on
A title page is this! and some in file
Stand spelling false, while one might walk to
Mile-
End Green. Why is harder Sirs than Gordon,
Colikto, or Macdonnel, or Galasp?
Those rugged Names to our like mouths
grow sleek
That would have made Quintilian stare and
gasp.
Thy age, like ours, O Soul of Sir John Cheek,
Hated not Learning worse than Toad or
Asp;
When thou taught'st Cambridge, and King
Edward Greek.

XII. On the same.

I did but prompt the Age to quit their clogs
By the known rules of ancient Liberty,
When strait a barbarous noise environs me
Of Owls and Cuckoos, Asses, Apes and
Dogs.
As when those Hinds that were transform'd to
Frogs
Rail'd at Latona's twin-born Progenie
Which after held the Sun and Moon in fee.
But this is got by casting Pearl to Hogs;
That bawle for freedom in their fenceless
mood,
And still revolt when truth would set them
free.

Licence they mean when they cry Liberty;
For who loves that, must first be wife and good;
But from that mark how far they roave we
see
For all this wast of wealth, and loss of blood.

To Mr. H. Lawes on his Ares.

XIII.

Harry whose tuneful and well measur'd Song
First taught our English Musick how to span
Words with just note and accent, not to scan
With Midas Ears, committing short and
long;
Thy worth and skill exempts thee from the
throng,
With praise enough for Envy to look wan;
To after age thou shalt be writ the man,
That with smooth air could'st humour best
our tongue.
Thou honour'st Verse, and Verse must send her
wing
To honour thee, the Priest of Phœbus Quire
That tun'st their happiest lines in Hymn,
or Story,
Dante shall give Fame leave to set thee higher
Than his Casella, whom he woo'd to sing
Met in the milder shades of Purgatory.

XIV.

(never,
When Faith and Love which parted from thee
Had ripen'd thy just Soul to dwell with God,
Meekly thou didst resign this earthly load
Of Death, call'd Life; which us from Life
doth sever.
Thy Works and Alms and all thy good Endeavour
Staid not behind, nor in the Grave were
trod;
But as Faith pointed with her Golden rod,
Follow'd thee up to joy and blifs for ever.
Love led them on, and Faith who knew them
best
Thy hand-maids, clad them o're with purple
beams
And azure wings, that up they flew so drest,
And speak the truth of thee on glorious Theams
Before the Judge, who thenceforth bid thee
rest
And drink thy fill of pure immortal streams.

On the late Massacher in Piemont.

XV.

(bones
Avenge, O Lord, thy slaughter'd Saints, whose
Lie scatter'd on the Alpine mountains cold,
Ev'n them who kept thy truth so pure of old
When all our Fathers worship't Stocks and
Stones,

H

Forget

Forget not: in thy book record their groans
Who were thy Sheep and in their ancient
Fold

Slain by the bloody *Piemontese* that roll'd
Mother with Infant down the Rocks. Their
moans

The Vales redoubl'd to the Hills, and they
To Heav'n. Their martyr'd blood and ashes
fow

O're all th' *Italian* Fields where still doth
sway

The triple Tyrant: that from these may grow
A hunder'd-fold, who having learnt thy way
Early may fly the *Babylonian* wo.

XVI.

When I consider how my light is spent,
E're half my days, in this dark world and
wide,

And that one Talent which is death to hide,
Lodg'd with me useless, though my Soul
more bent

To serve therewith my Maker, and present
My true account, least he returning chide,
Doth God exact day-labour, light deny'd,
I fondly ask; But patience to prevent

That murmur, soon replies, God doth not need
Either man's work or his own gifts, who best
Bear his mild yoke, they serve him best, his
State

Is Kingly. Thousands at his bidding speed
And post o're Land and Ocean without rest:
They also serve who only stand and wait.

XVII.

Lawrence of vertuous Father vertuous Son,
Now that the Fields are dank, and ways are
mire,

Where shall we sometimes meet, and by
the fire

Help wast a fullen day; what may be won
From the hard Season gaining: time will run
On smoother, till *Favonius* re-inspire

The frozen earth; and cloath in fresh attire
The Lillie and Rose, that neither fow'd nor
spun.

What neat repast shall feast us, light and choice,
Of Attick tast, with Wine, whence we may
rise

To hear the Lute well toucht, or artful voice
Warble immortal Notes and *Tuscan* Air?
He who of those delights can judge, and spare
To interpose them oft, is not unwise.

XVIII.

Cyriack, whose Grandfire on the Royal Bench
Of Brittain *Themis*, with no mean applaus
Pronounc't and in his Volumes taught our
Laws,

Which others at their Barr so often wretch;
To day deep thoughts resolve with me to
drench

In mirth, that after no repenting draws;
Let *Euclid* rest and *Archimedes* pause,
And what the *Swede* intend, and what the
French.

To measure life, learn thou betimes, and know
Toward solid good what leads the nearest
way;

For other things mild Heav'n a time ordains,
And disapproves that care, though wise in
show,

That with superfluous burden loads the day,
And when God sends a cheerful hour, re-
frains.

XIX.

Methought I saw my late espoused Saint
Brought to me like *Alcehis* from the grave,
Whom *Jove's* great Son to her glad Husband
gave,

Relc'd from death by force though pale and
faint.

Mine as whom washt from spot of child-bed
taint,

Purification in the old Law did live,
And such, as yet once more I trust to have

Full sight of her in Heaven without restraint,
Came vested all in white, pure as her mind:

Her face was vail'd, yet to my fancied sight,
Love, Sweetness, Goodness, in her Person
shin'd

So clear, as in no face with more delight.
But O as to embrace me she inclin'd

I wak'd, she fled, and day brought back my
night.

The Fifth Ode of Horace, Lib. I.

*Quis multa gracilis te puer in Rosa, Ren-
dred almost word for word without Rhyme,
according to the Latin Measure, as near
as the Language will permit.*

What slender Youth bedew'd with liquid
odours

Courts thee on Roses in some pleasant Cave,
Pyrrha for whom bind'st thou

In wreaths thy golden Hair,
Plain in thy neatness; O how oft shall he

On Faith and changed Gods complain: and Seas
Rough with black winds and storms.

Unwonted shall admire:
Who now enjoys thee credulous, all Gold,
Who always vacant always amiable

Hopes thee; of flattering gales
Unmindful. Hapless they

To whom thou untry'd seem'st fair. Me in
my vow'd

Picture the sacred wall declares t' have hung
My dank and dropping weeds

To the stern God of Sea.

ADPTRHAM. Ode V.

*Horatius ex Pyrrha illecebris tanquam e
naufragio enataverat, cuius amore irre-
titos, affirmat esse miseros.*

*Quis multa gracilis te puer in rosa
Perfusus liquidis urget odoribus,
Grato, Pyrrha, sub antro?
Cui flavam religas comam*

*Simplex munditie? heu quoties fidem
Mutatosque deos flebis, & aspera*

*Nigris aquora ventis
Emrahitur insolens,*

*Qui nunc te sequitur credulus aurea:
Qui semper vacuum, semper amabilem*

*Sperat, nescius aura
Fallacis. Miseri quibus*

*Intentata nites, Me tabula sacer
Potius paries indicat voida*

*Suspendisse potenti
Vestimenta maris deo.*

P S A L. I. Done into Verse, 1653.

Bless'd is the man who hath not walk'd a-
stray

In counsel of the wicked, and i'th' way
Of sinners hath not stood, and in the seat

Of scorners hath not sate. But in the great

Jehovah's Law is ever his delight,
And in his Law he studies day and night.
He shall be as a tree which planted grows
By watry streams, and in his season knows
To yield his fruit, and his leaf shall not fall,
And what he takes in hand shall prosper all.
Not so the wicked, but as chaff which fann'd
The wind drives, so the wicked shall not stand
In judgement, or abide their tryal then,
Nor sinners in th' assembly of just men.
For the Lord knows th' upright way of the just,
And the way of bad men to ruine must.

P S A L. II. Done Aug. 8. 1653. Terzetti.

Why do the Gentiles tumult, and the
Nations

Muse a vain thing, the Kings of th'earth up-
stand

With power, and Princes in their Congrega-
tions

Lay deep their plots together through each
Land,

Against the Lord and his Messiah dear?
Let us break off, say they, by strength of

hand
Their bonds, and cast from us, no more to wear,
Their twisted cords: he who in Heaven doth

dwell
Shall laugh, the Lord shall scoff them, then
severe

Speak to them in his wrath, and in his fell
And fierce ire trouble them; but I, saith hee

Anointed have my King (though ye rebell)
On Sion my holy hill. A firm decree

I will declare; the Lord to me hath said
Thou art my Son, I have begotten thee

This day; ask of me, and the grant is made;
As thy possession I on thee bestow

Th'Heathen, and as thy conquest to be sway'd
Earth's utmost bounds: them shalt thou bring

full low
With Iron Scepter bruis'd, and them disperse
Like to a potters vessel shiver'd so.

And now be wise at length ye Kings averse,
Be taught ye Judges of the earth; with fear

Jehovah serve, and let your joy converse
With trembling; kiss the Son lest he appear

In anger and ye perish in the way,
If once his wrath take fire like fuel sere.

Happy all those who have in him their stay.

P S A L. 3. Aug. 9. 1653.

When he fled from Absalom.

Lord how many are my foes!

How many those

That in arms against me rise!

Many are they

That

That of my life distrustfully thus say,
No help for him in God there lies.
But thou Lord art my shield my glory,
Thou through my story

Th' exalter of my head I count;
Aloud I cry'd

Unto Jehovah, he full soon reply'd
And heard me from his holy mount.
I lay and slept, I wak'd again,
For my sustain

Was the Lord. Of many millions
The populous rout

I fear not, though incamping round about
They pitch against me their Pavillions.
Rise, Lord, save me my God, for thou
Hast smote e're now

On the cheek-bone all my foes,
Of men abhor'd (the Lord;
Hast broke the teeth. This help was from
Thy blessing on thy people flows.

P S A L. IV. Aug. 10. 1653.

Answer me when I call,
God of my righteousness,
In straits and in distress
Thou didst me disenthral
And set at large; now spare,

Now pity me, and hear my earnest pray'r.
Great ones how long will ye
My glory have in scorn,
How long be thus forborn

Still to love vanity,
To love, to seek, to prize (lies?
Things false and vain, and nothing else but
Yet know the Lord hath chose,
Chose to himself apart,
The good and meek of heart
(For whom to chuse he knows)
Jehovah from on high

Will hear my voice what time to him I crie.
Be aw'd, and do not sin,
Speak to your hearts alone,
Upon your beds, each one,
And be at peace within.

Offer the offerings just
Of righteousness, and in Jehovah trust.

Many there be that say
Who yet will shew us good?

Talking like this world's brood;
But, Lord, thus let me pray,

On us lift up the light

Lift up the favour of thy count'nance bright.

Into my heart more joy
And gladness thou hast put,

Than when a year of glut
Their stores doth over-cloy,

And from their plenteous grounds (bounds.
With vast increase their corn and wine a-

In peace at once will I

Both lay me down and sleep,

For thou alone dost keep
Me safe, where e're I lie;
As in a rocky Cell

Thou Lord alone in safety mak'st me dwell.

P S A L. V. Aug. 12. 1653.

Jehovah to my words give ear,
My meditation weigh,
The voice of my complaining hear
My King and God; for unto thee I pray.

Jehovah thou my early voice
Shalt in the morning hear,

Th' morning I to thee with choice
Will rank my Prayers, and watch till thou ap-

pear. For thou art not a God that takes
In wickedness delight,

Evil with thee no biding makes,
Fools or mad men stand not within thy sight.

All workers of iniquity
Thou hat'st; and them unblest

Thou wilt destroy that speak a ly;
The bloody and guileful man God doth detest.

But I will in thy mercies dear
Thy numerous mercies go

Into thy House; I in thy fear
Will towards thy Holy Temple worship low;

Lord lead me in thy righteousness,
Lead me because of those

That do observe if I transgress,
Set thy ways right before, where my step goes.

For in his faltering mouth unstable
No word is firm or sooth

Their inside, troubles miserable; (smooth;
An open grave their throat, their tongue they

God, find them guilty, let them fall
By their own counsels quell'd;

Push them in their rebellions all
Still on; for against thee they have rebell'd;

Then all who trust in thee shall bring
Their joy, while thou from blame

Defend'st them, they shall ever sing
And shall triumph in thee, who love thy name.

For thou Jehovah wilt be found
To blest the just man still,

As with a shield thou wilt surround
Him with thy lasting favour and good will.

P S A L. VI. Aug. 13. 1653.

Lord in thine anger do not reprehend me,
Nor in thy hot displeasure me correct;
Pity me, Lord, for I am much deject,
Am very weak and faint; heal and amend me,

For all my bones, that even with anguish ache,
Are troubled, yea my Soul is troubled sore;

And thou, O Lord, how long? turn Lord,
restore

My soul, O save me for thy goodness sake;

For in death no remembrance is of thee;
Who in the grave can celebrate thy praise?

Wearied I am with sighing-out my days,
Nightly my Couch I make a kind of Sea;

My Bed I water with my tears; mine Eye
Through grief consumes, is waxen old and

dark
Th' mid'st of all mine enemies that mark.

Depart all ye that work iniquity.
Depart from me, for the voice of my weeping

The Lord hath heard, the Lord hath heard
my pray'r,

My supplication with acceptance fair,
The Lord will own, and have me in his

keeping.
Mine enemies shall all be blank and dash't

With much confusion; then grow red with
shame,

They shall return in haste the way they came,
And in a moment shall be quite abash't.

P S A L. VII. Aug. 14. 1653.

Upon the words of Chush the Benjamite
against him.

Lord my God to thee I flee,
Save me and secure me under

Thy protection while I cry,
Lest as a Lion (and no wonder)

He haste to tear my Soul afunder,
Tearing and no rescue nigh.

Lord my God if I have thought
Or done this, if wickedness

Be in my hands, if I have wrought
Ill to him that meant me peace,

Or to him have render'd less,
And not free'd my foe for naught;

Let th' enemy pursue my Soul
And overtake it, let him tread

My life down to the earth, and roul
In the dust my Glory dead,

In the dust and there out spread
Lodge it with dishonour foul.

Rise Jehovah in thine ire,
Rouse thy self amidst the rage

Of my foes that urge like fire;
And wake for me, their fury allwage;

Judgment here thou didst engage
And command which I desire.

So th' assemblies of each Nation
Will surround thee, seeking right,

Thence to thy glorious habitation
Return on high, and in their sight.

Jehovah judgeth most upright
All people from the worlds foundation.

Judge me Lord, be judge in this
According to my righteousness
And the innocence which is
Upon me: cause at length to cease
Of evil men the wickedness
And their power that do amiss.

But the just establish fast,
Since thou art the just God that tries
Hearts and Reins. On God is cast
My defence, and in him lies
In him who both just and wise
Saves th' upright of Heart at last.

God is a just judge and severe,
And God is every day offended;
If th' unjust will not forbear,
His Sword he whets, his Bow hath bended
Already, and for him intended
The tools of death, that waits him near.

(His arrows purposely made he
For them that persecute.) Behold
He travels big with vanity,
Trouble he hath conceav'd of old
As in a womb, and from that mould
Hath at length brought forth a Lie.

He dig'd a pit, and delv'd it deep,
And fell into the pit he made,
His mischief that due course doth keep,
Turns on his head, and his ill trade
Of violence will undelay'd
Fall on his crown with ruine steep.

Then will I Jehovah's praise
According to his justice raise,
And sing the Name and Deity
Of Jehovah the most high.

P S A L. VIII. Aug. 14. 1653.

O Jehovah our Lord! how wondrous great
And glorious is thy name through all the
Earth?

So as above the Heavens thy praise to set
Out of the tender mouths of latest bearth,

Out of the mouths of Babes and Sucklings thou
Hast founded strength because of all thy foes,
To stint th' enemy, and slack th' avengers brow,
That bends his rage thy providence to oppose.

When I behold thy Heavens, thy Fingers art,
The Moon and Stars which thou so bright
hast set,

In the pure firmament, then saith my heart,
O what is man that thou remembrest yet,
And think'st upon him; or of man begot,
That him thou visit'st, and of him art found;

Scarce

Scarce to be less than Gods, thou mad'st his lot,
With honour and with state thou hast him
crown'd.

O're the works of thy hand thou mad'st him
Lord,
Thou hast put all under his Lordly feet,
All Flocks, and Herds, by thy commanding
word,
All beasts that in the field or Forrest meet.

Fowl of the Heavens, and Fish that through the
wet
Sea paths in shoals do slide. And know no
dearth.

O Jehovah our Lord how wondrous great
And glorious is thy name through all the
Earth.

April. 1648. J. M.

Nine of the Psalms done into Metre, where-
in all but what is in a different Chara-
cter, are the very words of the Text, trans-
lated from the Original.

PSAL. LXXX.

- 1 **T**HOU Shepherd that dost Israel keep
Give ear in time of need,
Who leadest like a flock of sheep
Thy loved Joseph's seed,
That sitt'st between the Cherubs bright
Between their wings out-spread
Shine forth, and from thy cloud give light,
And on our foes thy dread.
- 2 In Ephraim's view and Benjamins,
And in Manasse's sight, * *Gnoreria.*
Awake * thy strength, come, and be seen
To save us by thy might.
- 3 Turn us again, thy grace divine
To us O God vouchsafe;
Cause thou thy face on us to shine,
And then we shall be safe.
- 4 Lord God of Hosts, how long wilt thou,
How long wilt thou declare * *Gnasbanta.*
Thy * smoking wrath, and angry brow
Against thy Peoples prayer.
- 5 Thou feed'st them with the bread of tears,
Their bread with tears they eat, * *Sbalish.*
And mak'st them * largely drink the tears
Where with their cheeks are wet.
- 6 A strife thou mak'st us and a prey
To every neighbour foe,
Among themselves they * laugh, they * play,
And * flouts at us they throw. * *Tilgnagu.*
- 7 Return us, and thy grace divine,
O God of Hosts vouchsafe,
Cause thou thy face on us to shine,
And then we shall be safe.

- 8 A Vine from Egypt thou hast brought,
Thy free love made it thine,
And drov'st out Nations proud and haughty,
To plant this lovely Vine.
- 9 Thou did'st prepare for it a place,
And root it deep and fast,
That it began to grow apace,
And fill'd the Land at last.
- 10 With her green shade that cover'd all,
The Hills were over-spread,
Her Bows as high as Cedars tall
Advanc'd their lofty head.
- 11 Her branches on the western side
Down to the Sea she sent,
And upward to that River wide
Her other branches went.
- 12 Why hast thou laid her Hedges low,
And brok'n down her Fence,
That all may pluck her, as they go,
With rudest violence?
- 13 The tusk'd Boar out of the Wood
Upturns it by the roots,
Wild beasts there browse, and make their food
Her Grapes and tender Shoots.
- 14 Return now, God of Hosts, look down
From Heav'n, thy Seat divine,
Behold us, but without a frown,
And visit this thy Vine.
- 15 Visit this Vine, which thy right hand
Hath set, and planted long,
And the young branch, that for thy self
Thou hast made firm and strong.
- 16 But now it is consum'd with fire,
And cut with Axes down,
They perish at thy dreadful ire,
At thy rebuke and frown.
- 17 Upon the man of thy right hand
Let thy good hand be laid,
Upon the Son of Man, whom thou
Strong for thy self hast made.
- 18 So shall we not go back from thee
To ways of sin and shame,
Quick'n us thou, then gladly we
Shall call upon thy Name.
- 19 Return us, and thy grace divine
Lord God of Hosts vouchsafe,
Cause thou thy face on us to shine,
And then we shall be safe.

PSAL. LXXXI.

- 1 **T**O God our strength sing loud, and cheer
Sing loud to God our King,
To Jacob's God, that all may hear
Loud acclamations ring.
- 2 Prepare a Hymn, prepare a Song
The Timbrel hither bring,
The cheerful Psaury bring along,
And harp with pleasant string.
- 3 Blow, as is wont, in the new Moon
With Trumpets lofty sound.

Th'it

PSAL. LXXXII.

- * nagnadarlock*
- 1 **G**OD in the * great * assembly stand
Of Kings and lordly States,
† Among the Gods † on both his hands
He judges and debates. † *Rekerv.*
 - 2 How long will ye * pervert the right
With * judgment false and wrong, * *Tishbetu*
Favouring the wicked by your might, *gnarv.*
Who thence grow bold and strong.
 - 3 * Regard the * weak and fatherless * *Shapbu.*
* Dispatch the * poor man's cause, *dal.*
And † raise the man in deep distress
By † just and equal Laws. † *Hatzdik.*
 - 4 Defend the poor and desolate,
And rescue from the hands
Of wicked men the low estate
Of him that help demands.
 - 5 They know not, nor will understand,
In darkness they walk on,
The earth's foundations all are * mov'd,
And * out of order gon. * *Tommot.*
 - 6 I said that ye were Gods, ye all
The Sons of God most high,
7 But ye shall die like men, and fall
As other Princes.
 - 8 Rise God, * judge thou the earth by right,
This wicked earth * redress, * *Shapbu.*
For thou art he who shalt by right
The Nations all possess.
- * nagnadarlock*
- Th'appointed time, the day whereon
Our solemn Feast comes round.
4 This was a Statute giv'n of old
For Israel to observe,
A Law of Jacob's God, to hold,
From whence they might not swerve.
- 5 This he a Testimony ordain'd
In Joseph, not to change,
When as he pass'd through Egypt Land;
The Tongue I heard was strange.
 - 6 From burden, and from slavish toyle
I set his shoulder free:
His hands from pots, and mirie soyle,
Deliver'd were by me.
 - 7 When trouble did thee fore assail,
On me then didst thou call,
And I to free thee did not fail.
And led thee out of thrall.
- I answer'd thee in * Thunder deep * *Be Sether*
With clouds encompass'd round; *ragnam.*
I try'd thee at the water steep
Of Meriba renown'd.
- 8 Hear, O my People, heark'n well,
I testify to thee,
Thou ancient stock of Israel,
If thou wilt list to mee,
 - 9 Throughout the Land of thy abode
No alien God shall be,
Nor shalt thou to a foreign God
In Honour bend thy knee.
 - 10 I am the Lord thy God which brought
Thee out of Egypt Land,
Ask large enough, and I, besought,
Will grant thy full demand.
 - 11 And yet my people would not hear,
Nor hearken to my voice;
And Israel, whom I lov'd so dear,
Mistak'd me for his choice.
 - 12 Then did I leave them to their will,
And to their wandering mind;
Their own conceits they follow'd still,
Their own devices blind.
 - 13 O that my People would be wise,
To serve me all their days,
And O that Israel would advise
To walk my righteous ways.
 - 14 Then would I soon bring down their foes,
That now so proudly rise,
And turn my hand against all those
That are their enemies.
 - 15 Who hate the Lord should then be fain
To bow to him and bend,
But they, his People, should remain,
Their time should have no end.
 - 16 And we would feed them from the shock
With Flow'r of finest wheat,
And satiate them from the rock
With Honey for their meat.

PSAL. LXXXIII.

- 1 **B**E not thou silent now at length,
O God hold not thy peace,
Sit thou not still O God of strength,
We cry, and do not cease.
- 2 For lo thy furious foes now * swell,
And * storm outrageously, * *Jehemajon.*
And they that hate thee proud and fell
Exalt their heads full high. † *Jagnarima.*
- 3 Against thy People they † contrive
† Their plots and Counsels deep, † *Sod.*
* Them to inhale they chiefly strive,
* *Jubjagatur gual.*
* Whom thou dost hide and keep.
- 4 Come let us cut them off, say they, * *Tjehamers*
Till they no Nation be,
That Israel's name for ever may
Be lost in memory.
- 5 For they consult † with all their might,
And all as one in mind † *Tjehamers.*
Themselves against thee they unite,
And in firm union bind.
- 6 The tents of Edom, and the breed
Of scornful Ishmael,
Moab, with them of Hagars blood,
That in the Desert dwell,

7 Gebal

- 7 Gebal and Ammon there conspire,
And hateful Amalec,
The Philistines, and they of Tyre,
Whose bounds the Sea doth check.
- 8 With them great Ashur also bands
And doth confirm the knot,
All these have lent their armed hands
To aid the Sons of Lot.
- 9 Do to them as to Midian bold,
That wasted all the coast,
To Sifera, and as is told
Thou didst to Jabins boast,
When at the brook of Kishon old
They were repulst and slain,
- 10 At Endor quite cut off, and rowl'd
As dung upon the Plain.
- 11 As Zeb and Oreb evil sped,
So let their Princes speed,
As Zeba, and Zalmunna bled,
So let their Princes bleed.
- 12 For they amidst their pride have said,
By right now shall we seize
Gods Houses, and will now invade
† Their stately Palaces. † Neoth Elohim bears
- 13 My God, oh make them as a wheel, both.
No quiet let them find,
Giddy and restless let them reel
Like stubble from the wind.
- 14 As when an aged wood takes fire
Which in a sudden straits,
The greedy flame runs hier and hier
Till all the Mountains blaze,
- 15 So with thy whirl-wind them pursue,
And with thy tempest chase;
- 16 * And till they * yield thee honour due;
Lord fill with shame their face. * They seek
- 17 Asham'd, and troubl'd let them be, thy Name
Troubl'd, and sham'd for ever, Heb.
Ever confounded, and so die
With shame, and scape it never.
- 18 Then shall they know that thou whose name
Jehovah is alone,
Art the most high, and thou the same
O're all the earth art one.

P S A L. LXXXIV.

- 1 **H**ow lovely are thy dwellings fair!
O Lord of Hosts, how dear
The pleasant Tabernacles are!
Where thou do'st dwell so near.
- 2 My Soul doth long and almost die
Thy Courts O Lord to see,
My heart and flesh aloud do cry,
O living God, for thee.
- 3 There ev'n the Sparrow freed from wrong
Hath found a house of rest,
The Swallow there, to lay her young
Hath built her brooding nest,
Ev'n by thy Altars Lord of Hosts

- They find their safe abode,
And home they fly from round the Coast
Toward thee, My King, my God,
Where thee they ever reside.
- 4 Happy, who in thy house reside,
Where thee they ever praise,
Happy, whose strength in thee doth bide,
And in their hearts thy ways.
- 5 They pass through Baca's thorny Vale,
That dry and barren ground,
As through a fruitful watry Dale
Where Springs and Show'rs abound.
- 7 They journey on from strength to strength
With joy and gladfome cheer,
Till all before our God at length
In Zion do appear.
- 8 Lord God of Hosts hear now my prayer
O Jacob's God give ear.
- 9 Thou God our shield look on the face
Of thy anointed dear.
- 10 For one day in thy Courts to be
Is better, and more blest,
Than in the joyes of Vanity,
A thousand days at ease.
- 11 In the Temple of my God
Had rather keep a door,
Than dwell in Tents, and rich abode,
With Sin for evermore.
- 12 For God the Lord both Sun and Shield
Gives grace and glory bright,
No good from them shall be withheld
Whose ways are just and right.
- 13 Lord God of Hosts that reign'st on high,
That man is truly blest,
Who only on thee doth rely,
And in thee only rest.

P S A L. LXXXV.

- 1 **T**hy Land to favour graciously
Thou hast not Lord been slack,
Thou hast from hard Captivity
Returned Jacob back.
- 2 Th' iniquity thou didst forgive
That wrought thy People woe,
And all their Sin, that did thee grieve,
Hast hid where none shall know.
- 3 Thine anger all thou hadst remov'd,
And calmly didst return
From thy † fierce wrath which we had prov'd,
Far worse than fire to burn. † Heb. The
- 4 God of our saving health and peace, burning heat
Turn us, and us restore,
Thine indignation cease to cease thy wrath
Toward us, and chide no more.
- 5 Wilt thou be angry without end,
For ever angry thus,
Wilt thou thy frowning ire extend
From Age to Age on us? 6 Wilt

- 6 Wilt thou not * turn, and bear our voice,
And us again * revive, * Heb. Turn to
That so the People may rejoice quicken us.
By thee preserv'd alive.
- 7 Cause us to see thy goodness, Lord,
To us thy mercy shew,
Thy saving health to us afford,
And life in us renew.
- 8 And now what God the Lord will speak,
I will go forth and hear,
For to his People he speaks peace,
And to his Saints full dear,
To his dear Saints he will speak peace,
But let them never more
Return to folly, but sin cease
To trespass as before.
- 9 Surely to such as do him fear
Salvation is at hand,
And glory shall e're long appear
To dwell within our Land.
- 10 Mercy and Truth that long were miss'd
Now joyfully are met,
Sweet Peace and Righteousness have kiss'd,
And hand in hand are set.
- 11 Truth from the Earth, like to a Flow'r,
Shall bud and blossom then,
And justice from her Heavenly bow'r
look down on mortal men.
- 12 The Lord will also then bestow
Whatever thing is good,
Our Land shall forth in plenty throw
Her fruits to be our food.
- 13 Before him Righteousness shall go
His Royal Harbinger,
Then * will he come, and not be slow
His footsteps cannot err.
- * Heb. He will set his steps to the way.

P S A L. LXXXVI.

- 1 **T**hy gracious ear, O Lord, encline,
O hear me I thee pray,
For I am poor, and almost pine
With need, and sad decay.
- 2 Preserve my Soul, for † I have trod † Heb. I
Thy wayes, and love the just, am good, lo-
Save thou thy Servant, O my God, wing a door
Who still in thee doth trust. of good and
Pity me, Lord, for daily thee holy things.
- 3 I call; 4. O make rejoice
Thy Servant's Soul; for Lord to thee
I lift my Soul and voice,
- 5 For thou art good, thou Lord art prone
To pardon, thou to all
Art full of mercy, thou alone
To them that on thee call.
- 6 Unto my supplication, Lord,
give ear, and to the cry
Of my incessant prayers afford
Thy hearing graciously.

P S A L. LXXXVII.

- 1 **A**mong the holy Mountains high
Is his foundation fast,
There Seated in his Sanctuary,
His Temple there is plac'd.
- 2 Sions fair Gates the Lord loves more
Than all the dwellings fair
Of Jacob's Land, though there be store,
And all within his care.
- 3 City of God, most glorious things
Of thee abroad are spoke;
- 4 I mention Egypt, where proud Kings
Did our forefathers yoke,
I mention Babel to my friends,
Philistia full of scorn,

And

And Tyre with Ethiops utmost ends,
 Lo this man there was born :
 5 But twice that praise shall in our ear
 Be said of Sion last,
 This and this man was born in her,
 High God shall fix her fast.
 6 The Lord shall write it in a Scrowle
 That ne're shall be out-worn,
 When he the Nations doth enrowle,
 That this man there was born.
 7 Both they who sing, and they who dance
 With sacred Songs are there,
 In thee fresh brooks, and soft streams glance,
 And all my fountains clear.

PSAL. LXXXVIII.

1 Lord God that dost me save and keep,
 All day to thee I cry ;
 And all night long, before thee weep,
 Before thee prostrate lie.
 2 Into thy presence let my prayer
 With sighs devout ascend,
 And to my cries, that ceaseless are,
 Thine ear with favour bend.
 3 For cloy'd with woes and trouble store
 Surcharg'd my Soul doth lie,
 My life at deaths uncheerful door
 Unto the grave draws nigh.
 4 Reck'n'd I am with them that pass
 Down to the dismal pit,
 I am a * man, but weak alas,
 And for that name unfit.
 * Heb. A man without manly strength.
 5 From life discharg'd and parted quite
 Among the dead to sleep,
 And like the slain in bloody fight
 That in the Grave lie deep.
 Whom thou rememberest no more,
 Dost never more regard,
 Them from thy hand deliver'd o're
 Deaths hideous house hath barr'd.
 6 Thou in the lowest Pit profound
 Hast set me all forlorn,
 Where thickest darkness hovers round,
 In horrid deeps to mourn.

7 Thy wrath, from which no shelter saves,
 Full sore doth press on me ;
 * Thou break'st upon me all thy waves,
 * And all thy waves break me.
 * The Hebr. bears but
 8 Thou dost my friends from me estrange,
 And mak'st me odious,
 Me to them odious, for they change,
 And I here pent up thus.
 9 Through sorrow, and affliction great,
 Mine eye grows dim and dead,
 Lord, all the day I thee intreat,
 My hands to thee I spread.
 10 Wilt thou do wonders on the dead,
 Shall the decess'd arise
 And praise thee from their loathsome bed
 With pale and bellow eye ?
 11 Shall they thy loving kindness tell
 On whom the Grave hath hold,
 Or they who in perdition dwell
 Thy faithfulness unfold ?
 12 In darkness can thy mighty hand
 Or wondrous acts be known,
 Thy justice in the gloomy land
 Of dark oblivion ?
 13 But I to thee, O Lord, do cry,
 E're yet my life be spent,
 And up to thee my prayer doth lie
 Each morn, and thee prevent.
 14 Why wilt thou, Lord, my Soul forsake,
 And hide thy face from me,
 15 That am already bruis'd, and shake
 With terror sent from thee ? † Heb. Pra
 Bruis'd, and afflicted, and so low † Heb. Pra
 As ready to expire, † Heb. Pra
 While I thy terrors undergo
 Astonish'd with thine ire.
 16 Thy fierce wrath over me doth flow,
 Thy threatnings cut me through.
 17 All day they round about me go,
 Like waves they me pursue.
 18 Lover and friend thou hast remov'd,
 And sever'd from me far.
 They fly me now whom I have lov'd,
 And as in darkness are.

Joannis

Joannis Miltoni

LONDINENSIS

POEMATATA.

Quorum pleraque intra Annum Ætatis
 Vigefimum Conscripsit.

Hæc quæ sequuntur de Authore testimonium, tametsi ipse intelligebat non tam de se quam supra se esse dicta, eo quod præ claro ingenio viri, nec non amici ita fere solent laudare, ut omnia suis potius virtutibus, quam veritati congruentia nimis cupidè affingant, noluit tamen horum egregiam in se voluntatem non esse notam; Cum alii præsertim ut id faceret magnopere suaderent. Dum enim nimis laudis invidiam totis ab se viribus amolitur, sibi quod plus æquo est non attributum esse mavult, iudicium interim hominum conditorum atque illustrium quin summo sibi honori ducat, negare non potest.

Joannes Baptista Mansus, Marchio Vilensis Neapolitanus, ad Joannem Miltonum Anglum.

Ut mens, forma, decor, facies, mos, si pietas sic,
Non Anglus, verùm hercle Angelus ipse fores.

Ad Joannem Miltonem Anglum triplici poeseos laurea coronandum, Græca nimirum, Latina, atque Hetrusca, Epigramma Joannis Salsilli Romani.

Cede Meles, cedat depressa Mincius urna;
Sebetus Tassum delinat usque loqui;
At Thamesis victor cunctis ferat altior undas,
Nam per te, Milto, par tribus unus erit.

Ad Joannem Miltonum.

Græcia Mæonidem, jactet sibi Roma Maronem,
Anglia Miltonum jactat utrique parem.
Selvaggi.

Al Signior Gio. Miltoni Nobile Inglese.

ODE.

Ergimi all' Etra o Clio
Perche di stelle intrecciero corona
Non pien del Biondo Dio

La Fronde eterna in Pindo, e in Elicon,
Dienfi a merto maggior, maggiori i pregi,
A celeste virtù celesti pregi.

Non puo del tempo edace
Rimaner preda, eterno alto valore
Non puo l'oblio rapace
Furar dalle memorie eccelsso onore,
Su l'arco di mia cetra un dardo forte
Virtù m'addatti, e ferio la morte.

Del Ocean profondo
Cinta dagli ampi gorgi Anglia risiede
Separata dal mondo,
Pero che il suo valor l'umano eccede:
Questa seconda sa produrre Eroi,
Ch' hanno a ragion del sovrumano tra noi.

Alla virtù sbandita
Danno ne i petti lor fido ricetto,
Quella gli e sol gradita,
Perche in lei san trovar gioia, e diletto;
Ridillo tu, Giovanni, e mostra in tanto
Con tua vera virtù, vero il mio Canto.

Lungi dal Patrio Vedo
Spinse Zeus l'industre ardente brama;
Ch' udio d' Helena il grido
Con aurea tromba rimbombò la fama,
E per poterla effigiare al paro
Dalle più belle Idee trasse il più raro.

Così l'Ape Ingegno sa
Trae con industria il suo liquor pregiato
Dal giglio e dalla rosa,
E quanti vaghi fiori ornano il prato;
Formano un dolce suon diverse Chorde,
Fan varie voci melodia concorde.

Di bella gloria amante
Milton dal Ciel natio per varie parti
Le peregrine piante
Volgesti a ricercar scienze, ed arti;
Del Gallo regnator vedesti i Regni,
E dell'Italia ancor gli Eroi più degni.

Fabro quasi divino
Sol virtù rintracciando il tuo pensiero
Vide in ogni consuno
Chi di nobil valor calca il sentiero;
L'ottimo dal miglior dopo scegliea
Per fabbricar d'ogni virtù l'Idèa.

Quanti nacquero in Flora
O in lei del parlar Tosco apprese l'Arte,
La cui memoria onora
Il mondo satira eterna in dotte carte,

Volesti ricercar per tuo tesoro,
E parlasti con lor nell' opre loro.

Nell' altera Babelle
Per te il parlar confuse Giove in vano,
Che per varie favelle
Di se stessa trofeo cadde su'l piano:
Ch' Ode oltr' all' Anglia il suo più degno Idioma
Spagna, Francia, Toscana, e Grecia e Roma.

I più profondi arcani
Ch' occulta la natura e in cielo e in terra
Ch' a Ingegni sovrumani
Troppo avara tal' bor gli chiude, e serra,
Chiaramente conosci, e giungi al fine
Della moral virtude al gran confine.

Non batta il Tempo l'ale,
Fermisi inano, e in un sermone si g' anni,
Che di virtù immortale
Scorron di troppo ingiuriosi i danni;

Che s'opre degne di Poema e storia
Furon già, P' hai presenti alla memoria.

Dammi tua dolce Cetra
Se vuoi ch'io dica del tuo dolce canto,
Ch' inalzandoti all' Etra
Di fatti buono celeste ottiene il vanto,
Il Tamigi il dirà che g' e concesso
Per te suo cigno pareggiar Permesso.

Io che in riva del Arno
Tento spiegar tuo merto alto, e preclaro
So che fatico indarno
E ad ammirar, non a lodarlo imparo;
Freno dunque la lingua, e ascolto il core
Che ti prende a lodar con lo stupore.

Del sig. Antonio Francini gentiluomo
Florentino.

JOANNI

JOANNI MILTONI LONDINENSI.

Juveni Patria, virtutibus eximio.

Viro qui multa peregrinatione, studio cuncta orbis terrarum loca
perspexit, ut novus Ulysses omnia ubique ab omnibus apprehenderet.

Polyglotto, in cujus ore linguae jam deperditae sic reviviscunt, ut idiomata omnia sint in ejus laudibus infacunda; Et jure ea percallet, ut admirationes & plausus populorum ab propria sapientia excitatos, intelligat.

Illi, cujus animi dotes corporisque, sensus ad admirationem commovent, & per ipsam motum cuique auferunt; cujus opera ad plausus hortantur, sed venustate vocem laudatoribus adimunt.

Cui in Memoria totus Orbis: In Intellectu Sapientia: In voluntate ardor gloriae: In ore Eloquentia: Harmonicos caelestium Sphaerarum sonitus Astronomia Duce audienti; Characteres mirabilium naturae per quos Dei magnitudo describitur magistra Philosophia legenti; Antiquitatum latebras, vetustatis excidia, eruditionis ambages comite assidua autorum Lectione.

Exquirenti, restauranti, percurrenti.
At cur nitor in arduum?

Illi in cujus virtutibus evulgandis ora Famae non sufficiant, nec hominum stupor in laudandis satis est. Reverentiae & amoris ergo hoc ejus meritis debitum admirationis tributum offert Carolus Datus Patricius Florentinus.

Tanto homini servus, tantae virtutis amator.

Elegiarum

ELEGIARUM

Liber Primus.

Elegia prima ad Carolum Diodatum.

TAndem, chare, tuæ mihi pervenere
tabellæ,
Pertulit & voces nuncia charta tuas;
Pertulit occidua Devæ Cestrensis ab
ora
Vergivum prono quæ petit amne salum.
Multum crede juvat terras aloisse remotas
Pectus amans nostri, tamque fidele caput,
Quodque mihi lepidum tellus longinqua sodalem
Debet, at unde brevi reddere iussa velit.
Me tenet urbs refusa quam Thamelis alluit undâ,
Meque nec invitum patria dulcis habet.
Jam nec arundiferum mihi cura revifere Ca-
mum,
Nec dudum vetiti me laris angit amor.
Noda nec arva placent, umbræque negantia
molles,
Quam male Phœbicolis convenit ille locus!
Nec duri libet usque minas perferre magistri
Cæteraque ingenio non subeunda meo.
Si sit hoc exilium patrios adiisse penates
Et vacuum curis otia grata sequi,
Non ego vel profugi nomen, sortemve recuso,
Lætus & exilii conditione fruor.
O utinam vates nunquam graviora tulisset
Ille Tomitano siebilis exul agro;
Non tunc Ionio quicquam cecidisset Homero
Neve foret victo laus tibi prima Maro.
Tempora nam licet hic placidis dare libera
Musis,
Et totum rapiant me mea vita libri.
Excipit hinc sellum sinuosi pompa theatri,
Et vocat ad plausus garrula scena suos.
Seu catus auditur senior, seu prodigus hæres,
Seu proci, aut posita casside miles adest,
Sive decennali fœcundus lite patronus
Detonat inculto barbara verba foro,
Sæpe vaser gnato succurrit servus amanti,
Et nasum rigidi fallit ubique patris;
Sæpe novos illic virgo mirata calores
Quid sit amor nescit, dum quoque nescit,
amat.

Sive cruentatum furiosa Tragedia sceptrum
Quassat, & effusus crinibus ora rotat,
Et dolet, & spectro, juvat & spectasse dolendo,
Interdum & lacrymis dulcis amoris inest:
Seu puer infelix indelibata reliquit
Gaudia, & abrupto flendus amore cadit,
Seu ferus & tenebris iterat Stygia criminis ultor
Conscia funereo pectora torre movens,
Seu moeret Pelopeia domus, seu nobilis Ili,
Aut luit incestos aula Creontis avos.
Sed neque sub tecto semper nec in urbe latemus,
Irrita nec nobis tempora veris eunt.
Nos quoque lucus habet vicinâ confitos ulmo,
Atque suburbani nobilis umbra loci.
Sæpius hic blandas spirantia fydera flammæ
Virgineos videas præterisse choros.
Ah quoties dignæ stupor miracula forme
Quæ possit senium vel reparare Jovis!
Ah quoties vidi superantia lumina gemmas,
Atque faces quotquot voluit uterque polus!
Collaque bis vivi Pelopis quæ brachia vincant,
Quæque fuit puro neclare tincta via,
Et decus eximium frontis, tremulosque capillos,
Aurea quæ fallax retia tendit Amor.
Pellacæque genas, ad quas hyacinthum sordet
Purpura, & ipse tui floris, Adoni, rubor.
Cedite laudatæ toties Heroïdes olim,
Et quæcunque vagum cepit amica Jovem.
Cedite Achæmenizæ turratâ fronte poellæ,
Et quot Susa colunt, Memnoniamque Ninon.
Vos etiam Danaæ fasces submitte Nymphæ,
Et vos Iliacæ, Romuleæque natus.
Nec Pompeianas Tarpæia Musæ columnas
Jactet, & Ausoniis plena theatra stolis.
Gloria Virginibus debetur prima Britannis,
Extera sat tibi sit femina posse sequi.
Tuque urbs Dardaniis Londinum strepida colonis
Turrigerum latè conspicienda caput,
Tu nimium felix intra tua moenia claudis
Quicquid formosi pendulus orbis habet.
Non tibi tor cælo scintillant astra sereno
Endymionæ turba ministra deæ,

Quot tibi conspicuæ formæque auræque poellæ
Per medias radiant turba videnda vias,
Creditor huc geminis venisse invecta columbis
Alma pharetrigero milite cincta Venus:
Huc Caidon, & riguas Simoentis flumine valles,
Huc Paphion, & roseam posthabitara Cypron.
Ast ego, dum pueri sunt indulgentia cæci,
Mœnia quam subito linquere faulta paro;
Et vitare pocul malefidæ infamia Circes
Attria, divini Molyos usus ope.
Stat quoque juncos Cami remeare paludes,
Atque iterum rauca murmur adire Scholæ.
Interea fidi parvum cape munus amici,
Paucaeque in alternos verba coacta modos.

Elegia secunda, Anno Ætatis 17.

*In obitum Præconis Academici Can-
tabrigiensis.*

TE, qui conspicuus baculo fulgente solebas
Palladium toties ore ciere gregem,
Ultima præconum præconem te quoque sæva
Mors rapit, officio nec faveat ipsa suo.
Candidior licet fuerint tibi tempora plumis
Sub quibus accipimus delituisse Jovem,
O dignus tamen Hæmonio juvenescere sacco,
Dignus in Æsonios vivere posse dies,
Dignus quem Stygiis medicæ revocaret ab undis
Arte Coronides, sepe rogante dea.
Tu si iussus eras acies accire togatas,
Et celer à Phœbo nuntius ire tuo,
Talis in Iliacâ stabat Cyllenius aula
Alipes, ætherâ missus ab arce Patris.
Talis & Eurybates ante ora furentis Achillei
Rectulic Atridæ iussa severa ducis.
Magna sepulchrorum regina, satellites Averni
Sæva nimis Musis, Palladi sæva nimis,
Quia illos rapias qui pondus inutile terræ,
Turba quidem est telis ista petenda tuis.
Vestibus hunc igitur pulvis Academia luge,
Et madeant lacrymis nigra feretra tuis.
Fundat & ipsa modos querenda Elegia tristes,
Perfonet & totis nania mœsta scholis.

Elegia tertia, Anno Ætatis 17.

In obitum Præfulis Wintoniensis.

Mœstus eram, & tacitus nullo comitante
sedebam,
Hærebantque animo tristitia plura meo,
Protinus en subit funestæ eladis Imago
Fecit in Angliaco quam Libitina solo;

Dum procerum ingressa est splendentes marmo-
re turres.
Dira sepulchrali mors metuenda face;
Pulsavitque auro gravidos & jaspide muros,
Nec metuit satrapum sternere falce greges.
Tunc memini clarique ducis, fratrisque verendi
Intempestivis olla cremata rogis.
Et memini Heroum quos vidit ad æthera
raptos,
Flevit & amissos Belgia tota duces.
At te præcipue luxi dignissime Præful,
Wintoniæque olim gloria magna tuæ;
Delicui fletu, & tristi sic ore querebat,
Mors fera Tartareo diva secunda Jovi,
Nonne satis quod sylva tuas perferant iras,
Et quod in herbosus jus tibi detur agros,
Quodque afflata tuo marcescant lilia tabo,
Et crocus, & pulchræ Cypridi sacra rosa,
Nec sinis ut semper fluvio contermina quercus
Miretur lapsus prætereuntis aque?
Et tibi succumbit liquido quæ plurima cælo
Evehitur pennis quamlibet augur avis,
Et quæ mille nigris errant animalia sylvis,
Et quod alunt nutum Proteos antra pecus.
Invida, tanta tibi cum sit concessa potestas;
Quid juvat humanâ tingere cadæ manus?
Nobileque in pectus certas acuisse sagittas,
Semideamque animam sede fugâle suâ?
Talia dum lacrymans alto sub pectore volvo,
Roscidus occiduis Hesperus exit aquis,
Et Tartelliaco submerserat æquore curram
Phœbus, ab eon littore mensus iter.
Nec mora, membra cavo posui refovenda cubili,
Condiderant oculos noxque soporque meos.
Cum mihi vilis eram lato spatiarier agro,
Heu nequit ingenium vîla referre meum.
Illic puniceâ radiabant omnia luce,
Ut matutino cum juga sole rubent.
Ac veluti cum pandit opes Thanmantia proles,
Vestitu nituit multicolore solum.
Non dea tam variis ornavit floribus hortos
Alcinoi, Zephîro Chloris amata levi.
Flumina vernantes lambunt argentea Campos,
Ditior Hesperio flavet arena Tago.
Serpit odoriferas per opes levis aura Favoni,
Aura sub innumeris humida nata rolis.
Talis in extremis terræ Gangetidis oris
Luciferi regis fingitur esse domus.
Ipse racemiferis dum densas vitibus umbras
Et pellucentes miror ubique locos,
Ecce mihi subito Præful Wintonius astat,
Sydereum nitido fulsit in ore subar;
Vestis ad auratos desinxit candida talos,
Insula divinum cinxerat alba caput.
Dumque senex tali incedit venerandus amico,
Intremuit læto florea terra sono.
Agmina gemmatas plaudunt cælestia pennis,
Pura triumphali personat æthra tubâ.
Quisque novum amplexu comitem castaque sa-
lutat,
Hosque aliquis placido misit ab ore sonos;

Nate veni, & patrii felix cape gaudia regni,
Semper ab hinc duro, nate, labore vaca.
Dixit, & aligeræ tetigerunt nabilia turmæ,
At mihi cum tenebris aurea pulsa quies.
Flebam turbatos Cephaleia pellice somnos,
Talia contingant somnia sæpe mihi.

Elegia quarta. Anno Ætatis 18.

*Ad Thomam Junium Præceptorem suum,
apud Mercatoris Anglicos Hamburgæ
agentes, Pastoris munere fungentem.*

Curre per immensum subito mea littera
pontum,
I, pete Teutonicos læve per æquor agros:
Segnes rumpe moras, & nil, precor, obstat
cuncti,
Et festinantis nil remoretur iter.
Ipse ego Sicaniæ frangentem carcere ventos
Æolon, & virides sollicitabo Deos;
Ceruleamque suis comitatum Dorida Nymphis,
Ut tibi dent placidam per sua regna viam.
At tu, si poteris, celeres tibi sume jugales,
Vecta quibus Colchis fugit ab ore Viri.
Aut quis Triptolemus Scythicas devenit in
oras
Gratus Eleusina missus ab urbe pater.
Atque ubi germanas flavere videbis arenas
Ditis ad Hamburgæ mœnia flecte gradum,
Dicitur occiso quæ ducere nomen ab Hamâ,
Cimbrica quem fertur clava dedisse neci.
Vivit ibi antiquæ clarus pietatis honore
Præsul Chrisilicolas pascere doctus oves;
Ille quidem est animæ plusquam pars altera
nostræ,
Dimidio vitæ vivere cogor ego.
Hei mihi quot pelagi, quot montes interjecti
Me faciunt aliâ parte carere mei!
Charior ille mihi quam in doctissime Graium
Cliniadi, pronepos qui Telamonis erat.
Quamque Stagiritis generoso magnus alumno,
Quem peperit Lybico Chaonis alma Jovi.
Qualis Amyntorides, qualis Philyræus Heros
Myrmidonum regi, talis & ille mihi.
Primus ego Aonios illo præeunte recessus
Lustrabam, & bifidi sacra vireta jugi,
Pieriosque hausi latices, Clioque favente,
Castalio sparsi læta ter ora mero.
Flammeus at signum ter vidit arietis Æthon,
Induxitque auro lænea terga novo,
Bisque novo terram sparsisti Chlorigenilem,
Gramine, bisque tuas abstulit Ausler opes:
Necdum ejus licuit mihi lumina pascere vultu,
Ant lingue dulces aure bibisse sonos.
Vade igitur, cursuque Eurum præverte sonorum,
Quam sit opus monitis res docet, ipsa vides.
Invenies dulci cum conjugis forte sedentem,
Mulcentem gremio pignora chara suo,

Forſitan aut veterum prælargæ volumina
patrum

Verſantem, aut veri biblia ſacra Dei.
Cæleſtine animas ſaturantem rore tenellas,
Grande ſalutiferæ religionis opus.
Utque ſolet, multam, ſit dicere cura ſalutem,
Dicere quam decuit, ſi modo addeſſet, herum,
Hæc quoque paulum oculos in humum deſcenda
modestos,

Verba verecundo ſis memor ore loqui:
Hæc tibi, ſi teneris vacat inter prælia Mula
Mittit ab Angliaco littore ſida manus.
Accipe ſinceram, quamvis ſit ſera, ſalutem;
Fiat & hoc ipſo gravior illa tibi.
Sera quidem, ſed vera fuit, quam caſta recepit
Icaris à lento Penelopeia viro.

Alſt ego quid volui manifeſtum tollere crimen,
Ipſe quod ex omni parte levare neguit,
Arguitur tardus merito, noxamque ſatetur,
Et pudet officium deſerville ſuum.

Tu modò da veniam falſo, veniamque roganti,
Crimina diminui, quæ patere, ſolent,
Non ſerus in pavidos rictus diducit hiantes,
Vulnifico pronos nec rapit ungue Leo.
Sæpe ſariffiferi crudelia pectora Thracis
Supplicis ad mœſas deliquere preces.
Extenſæque manus avertunt fulminis ictus,
Placat & iratos hoſtia parva Deos.

Jamque diu ſcripſiſſe tibi fui impetus illi,
Neve moras ultra ducere paſſus Amor.
Nam vaga Fama refert, heu mœnia vera ma-
lorum!

In tibi finitimis bella timere locis,
Teque tuamque urbem truculento milite cingi,
Et jam Saxonicos arma parafſe daces.

Te circum latè campos populatur Enyo,
Et ſata carne virum jam cruor arva rigat.
Germanique ſuum conceſſit Thracis Martem,
Illac Odryſios Mars pater egit equos.

Perpetuæque comans jam deſoreſcit oliva,
Fugit & æriſonam Diva perofa tubam,
Fugit lo terris, & jam non ultima virgo
Creditor ad ſuperas juſta volaſſe domos.

Te tamen interea belli circumſonat horor,
Vivis & ignoro ſolus inopique ſolo;
Et, tibi quam patrii non exhibere penates
Sede peregrinâ quæris egenus opem.

Patria dura parens, & ſaxis ſæviôr abſis
Spumea quæ pulſat littoris unda tui:
Siccine te decet innocuos exponere ſatus;
Siccine in externam ferrea cogis humum?

Et ſinis ut terris quarant alimenta remotis,
Quos tibi proſpiciens miſerat ipſe Deus,
Et qui læta ſerunt de cælo nuntia, quinque
Quæ via poſt cineres ducat ad altra, decet?

Digna quidem Stygiis quæ vivas clauſa recedat,
Æternæque animæ digna perire ſine!
Haud aliter vates terriæ Theſticide olim
Preſſit inaltueto devia reſſuq; polo.
Deſertaſque Arabum ſalebras, dum rego
Achabi
Effugit atque tuas, Sidoni dira, manas
ſola

Talis & horriſono laceratos membra flagello,
Paulus ab Æmathiâ pellitur urbe Cilix.

Piſcoſæque ipſum Gergelliæ civis Jeſum
Finibus ingratus juſſit abire ſuis.

At tu ſume animos, nec ſpes cadat anxia curis,
Nec tua concutiat decolor olla metus.

Sis etenim quamvis fulgentibus obſitus armis,
Intententque tibi millia tela necem,
At nullis vel inermis latus violabitur armis,
Deque tuo cuſpis nulla cruore bibet.

Namque eris ipſe Dei radiante ſub ægide tutus,
Ille tibi cuſtos, & pugil ille tibi;
Ille Sionæ qui tot ſub mœnibus arcis
Alſyrios fudit nocte ſilente viros;

Inque fugam vertit quos in Samaritidas oras
Miſit ab antiquis præſca Damafcus agris,
Terruit & denſas pavido cum rege cohortes,
Aere dum vacuo buccina clara ſonat,

Cornea Pulverem dum verberat ungula
campum,
Corrus arenofam dum quatit æſus humum,
Auditurque hinnitus equorum ad bella ruentium,
Et ſtrepitus ferri, marmuraque alta viſum.

Et tu (quod ſuperest miſeri) ſperare memento,
Et tua magnanimo pectore vince mala.

Nec dubites quandoque frui melioribus annis,
Atque iterum patrios poſſe videre lares.

Elegia quinta, Anno Ætatis 20.

In adventum Veris.

IN ſe perpetuo Tempus revolubile gyro

Jam revocat Zephyros Vere tepente novos.
Induiturque brevem Tellus reparata juventam,
Jamque ſoluta gelu dulces viſceſcit humus.

Fallor? an & nobis redeunt in carmina vires,
Ingeniumque mihi munere Veris adeſt?

Munere Veris adeſt, iterumque vigefcit ab illo
(Quis putet) atque aliquod jam ſibi poſcit
opus.

Caſtalis ante oculos, biſidumque cacumen
oberrat,
Et mihi Pyrenen ſomnia nocte ferunt.

Concitate arcano fervent mihi pectora motu,
Et foror, & ſonitus me ſacer intus agit.
Delius ipſe venit, video Penæide lauro
Implicito crines, Delius ipſe venit.

Jam mihi mens liquidi raptatur in ardua cæli,
Perque vagas nubes corpore liber eo.

Perque umbras, perque antra feror penetralia
vatum,
Et mihi ſana patent interiora Deûm.

Intuiturque animus toto quid agatur Olympo,
Nec fugiunt oculos Tartara cæca meos.

Quid tam grande ſonat diſſento ſpiritus ore?
Quid parit hæc rabies, quid ſacer ille furor?
Ver mihi, quod dedit ingenium, cantabit illo;
Proſuerunt illo reddita dona modo.

Jam Philomela tuos foliis adopena novellis
Inſtituis modulos, dum ſilet omne nemus!

Urbe ego, tu ſylvâ ſimul incipiamus utrique,
Et ſimul adventum Veris uterque canat.

Veris lo rediere vices, celebremus honores
Veris, & hoc ſubeat Muſa perecniis opus.

Jam ſol Æthiopas fugiens Tithoniaque arva,
Fleſcit ad arctæas aurea lora plagas.

Eſt breve noctis iter, brevis eſt mora noctis
opacæ
Horrida cum tenebris exulat illa ſuis.

Jamque Lycaonius plauſtrum cæleſte Bootes
Non longâ ſequitur feſſus ut ante viſi,
Nunc etiam ſolitas circum Jovis atria toto
Excubias agitant ſydera rara polo.

Nam dolus, & cædes, & viſ cum nocte reſceſcit,
Neve Giganteum Dii timere ſcelus.

Forte aliquis ſcopuli recubans in vertice paſtor,
Roſcida cum primo ſole ruſceſcit humus,

Hæc, ait, hæc certè caruiſti nocte puellâ
Phæbe tuâ, celeres quæ retineret equos.

Læta ſuas repetit ſylvas, pharetramque reſumit
Cynthia, Luciferas ut vidit alta rotas,
Et tenues ponens radios gaudere videtur
Officium fieri tam breve fratris ope.

Deſere, Phœbus ait, thalamos Aurora ſeniles,
Quid juvat effeto procreuiſſe toro?

Te manet Æolides viridi venator in herba,
Surge, tuos ignes altus Hymettus habet.

Flava verecundo dea crimen in ore ſatetur,
Et matutinos ocyus urget equos.

Exiit inviſam Tellus rediviva ſeneſtam,
Et cupit amplexus Phœbe ſubire tuos;

Et cupit, & digna eſt, quid enim formoſius illâ?
Pandit ut omniſeros luxuriola ſinus,

Atque Arabum ſpirat meſſes, & ab ore venuſto
Mitia cum Paphis fundit amoma roſis.

Ecce coronatur ſacro frons ardua luco,
Cingit ut Idæam pinca turris Opim;

Et vario madidos intexit flore capillos
Floribus & viſa eſt poſſe placere ſuis.

Floribus effuſos ut erat redimita capillos,
Tenario placuit diva Sicana Deo.

Aſpice Phœbe tibi faciles hortantur amores,
Mellitaſque movent flamina verna preces.

Cinnamæa Zephyrus leve plaudit odorifer alâ,
Blanditiæque tibi ferre videntur aves.

Nec ſine dote tuos temeraria quærit amores
Terra, nec optatos poſcit egena toros,
Alma ſalutiferum medicos tibi gramen in uſus
Præbet, & hinc tuculos adjuvat ipſa tuos.

Quod ſi te pretium, ſi te fulgentia tangunt
Munera, (muneribus ſæpe coemptus Amor)
Illa tibi oſtentat quæſcunque ſub æquore vaſto,
Et ſuperinjectis montibus abdit opes.

Ah quoties cum tu clivoſo feſſus Olympo
In vespertinas præcipitaris aquas,
Cur te, inquit, curſu languentem Phœbe diurno
Hesperis recipit Cærola mater aquis?

Quid tibi cum Tethy? Quid cum Tartariſſide
lymphâ,
Dia quid immundo perluis ora ſolo?

Frigora

Frigora Phœbe meâ melius captabis in umbrâ,
Huc ades, ardentes imbue rore comas.
Mollior egelidâ veniet tibi somnus in herbâ,
Huc ades, & gremio lumina pone meo.
Quaque jaces circum mulcebit lene susurrans.
Aura per lumentes corpora fusa rosas.
Nec me (crede mihi) terrent Semeleia fata,
Nec Phœronteo fumidus axis equo;
Cum tu Phœbe tuo sapientius uteris igni,
Huc ades & gremio lumina pone meo.
Sic Tellus lasciva suos suspirat amores;
Matris in exemplum cætera turba ruunt.
Nunc etenim toto currit vagus orbe Cupido,
Languentesque fovet solis ab igne faces.
Insonuere novis lethalia cornua nervis,
Triste micant ferro tela corusca novo.
Jamque vel invictam tentat superasse Dianam,
Quæque sedet sacro Vesta pudica foco.
Ipsa senescentem reparat Venus annua formam,
Atque iterum tepido creditur orta mari.
Marmoreas juvenes clamant Hymenæe per ur-
bes,
Litus io Hymen, & cava saxa sonant.
Cultior ille venit tunicæque decentior apta,
Punicum redolet vestis odora crocum.
Egrediturque frequens ad amœni gaudia veris
Virgineos auro cincta puella sinus.
Votum est cuique suum, votum est tamen om-
nibus unum,
Ut sibi quem cupiat, det Cytherea virum.
Nunc quoque septena modulatur arundine pastor,
Et sua quæ jungat carmina Phyllis habet.
Nativæ nocturno placat sua sydera cantu,
Delphinasque leves ad vada summa vocat.
Jupiter ipse alto cum conjuge ludit Olympo,
Convocat & famulos ad sua festa Deos.
Nunc etiam Satyri cum fera crepuscula surgant,
Pervolitant celeri florea rura choro,
Sylvanusque sua Cyparissi fronde revinctus,
Semiperque deus, semideusque caper.
Quæque sub arboribus Dryades latuere vetustis
Per juga, per solos expatiantur agros.
Per fata luxuriat fruticetæque Mænalibus Pan,
Vix Cybele mater, vix sibi tuta Ceres,
Atque aliquam cupidus prædatur Oreada Faunus,
Consultat in trepidos dum sibi Nympha pedes,
Jamque latet, latitantque cupit male tecta videri,
Et fugit, & fugiens pervellit ipsa capi.
Dii quoque non dubitant cælo præponere sylvas,
Et sua quisque sibi numina lucus habet.
Et sua quisque diu sibi numina locus habeto,
Nec vos arborea dii precor ite domo.
Te referant miseris, te Jupiter aurea terris
Sæcla, quid ad nimbos aspera tela redis?
Tu saltem lentè rapidos age Phœbe jugales
Quâ potes, & sensim tempora veris eant.
Brumæque productas tardè ferat hispida noctes,
Ingruat & nostro senior umbra polo.

Elegia sexta.

Ad Carolum Diodatum ruri com-
morantem.

*Qui cum Idibus Decemb. scripseret, & sua
carmina excusari postulasset si solito mi-
nus essent bona, quod inter lautitias quibus
erat ab amicis exceptus, haud satis feli-
cem operam Musis dare se posse effema-
bat, hunc habuit responsum.*

Mitto tibi sanam non pleno ventre satietem,
Qua tu distento fortè carere potes.
At tua quid nostram prolecat Musa cameram,
Nec sinit optatas posse sequi tenebras?
Carmine scire velis quàm te redamnetque co-
lamque,
Crede mihi vix hoc carmine scire queas.
Nam neque noster amor modulis includitur
arctis,
Nec venit ad claudos integer ipse pedes.
Quàm bene solennes epulas, hilaremque Decem-
brim
Festaque colifugam quæ coluere Deum,
Deliciasque refers, hybernæ gaudia roris,
Hautaque per lepidos Gallica multa focos.
Quid queritis refugam vino dapibusque potum?
Carmen amat Bacchum, Carmina Bacchus
amat.
Nec puduit Phœbum virides gestasse corymbos,
Atque hederam lauro præposuisse sinu.
Sæpius Aoniis clamavit collibus Eux:
Mista Thyoneo turba novena choro.
Naso Corallæis mala carmina misit ab agris:
Non illic epulæ non fata vitis erat.
Quid nisi vina, rosasque racemiferumque Ly-
æum
Cantavit brevibus Tela Musa modis,
Pindaricosque inflat numeros Teumachus Evan,
Et redolet sumptum pagina quæque merum?
Dum gravis everso currus crepat axe supinus,
Et volat Eleo pulvere fuscus eques.
Quadrimumque madens Lyricon Romanus Iaccho
Dulce canit Glyceran, flavicomamque Chloen.
Jam quoque laeta tibi generoso mensa parata,
Mentis alit vires, ingeniumque fovet.
Massica fœcondam despumant pocula venam,
Fundis & ex ipso condita metra cado.
Addimus his artes, fufumque per intima Phœ-
bum
Corda, favent uni Bacchus, Apollo, Ceres.
Scilicet haud mirum tam dulcia carmina per te
Numine composito tres peperisse Deos.
Nunc quoque Thressa tibi cælato barbitos auro
Insonat argutè mollior ista mano;
Auditurque chelys suspensa tapetia circum,
Virgineos tremulâ quæ regit arte pedes.

Elegia septima, Anno ætatis
undevigesimo.

Nondum blanda tuas leges Amathulia
nôram,
Et Paphio vacuum pectus ab igne fuit.
Sæpe cupidineas, puerilia tela, sagittas,
Atque tuum sprevi maxime, numen, Amor.
Tu puer imbelles dixi transige columbas,
Conveniunt tenero mollia bella duci.
Aut de passeribus tumidos age, parve, trium-
phos,
Hæc sunt militiæ digna trophæa tuæ:
In genus humanum quid inania dirigis arma?
Non valet in fortes ista pharetra viros.
Non tulit hoc Cyprius, (neque enim Deus ullus
ad iras
Promptior) & duplici jam ferus igne calet.
Ver erat, & summæ radians per culmina villæ
Attulerat primam lux tibi Maie diem:
At mihi adhuc refugam quærebant lumina
noctem
Nec matutinum sustinere Iubar.
Alsat Amor lecto, pictis Amor impiger alis,
Prodidit astantem mota pharetra Deum:
Prodidit & facies, & dulce minantis ocelli,
Et quicquid puero, dignum & Amore fuit.
Talis in æterno juvenis Sigeus Olympo
Miscet amatori pocula plena Jovi;
Aut qui formosas pellexit ad oscula Nymphas
Thiodamantens Naiade raptus Hylas;
Addideratque iras, sed & has decuisse putares,
Addideratque truces, nec sine felle minas.
Et miser exemplo sapiulles tutius, inquit,
Nunc mea quid possit dextera testis eris.
Inter & expertos vires numerabere nostras,
Et faciam vero per tua damna fidem.
Ipse ego si nescis strato Pythone superbum
Edomui Phœbum, cessit & ille mihi;
Et quoties meminet Peneidos, ipse fatetur
Certius & gravius tela nocere mea.
Me nequit adductum curvare peritid. arcum,
Qui post terga solet vincere Parthus eques.
Cydoniusque mihi cedit venator, & ille
Inscius uxori qui necis author erat.
Est etiam nobis ingens quoque victus Orion,
Herculeæque manus, Herculeusque comes.
Jupiter ipse licet sua fulmina torquat in me,
Hærebunt lateri spicula nostra Jovis.
Cætera quæ dubitas melius mea tela docebunt,
Et tua non leviter corda petenda mihi.
Nec te stulte tuæ poterunt defendere Musæ,
Nec tibi Phœbeus porriget anguis opem.
Dixit, & aurato quatiens mucrone sagittam,
Evolat in tepidos Cypridos ille sinus.
At mihi risuro tonuit ieris ore minaci,
Et mihi de puero non metus ullus erat,
Et modò quæ nostri spantur in urbe Quirites
Et modò villarum proxima rura placent.

Turba frequens, facieque simillima turba deorum
Splendida per medias itque reditque vias.

Anteaque luce dies gemino fulgore coruscat,
Fallor? an & radios hinc quoque Phœbus habet.

Hæc ego non fugi spectacula grata severus,
Impetus & quod me fert juvenilis, agor.
Lumina luminibus malè providus obvia misi,
Neve oculos potui continuisse meos.

Unam forte aliis supereminuisse notabam,
Principium nostri lux erat illa mali.
Sic Venus optaret mortalibus ipsa videri,
Sic regina Deum conspicienda fuit.

Hanc memor objecit nobis malus ille Cupido,
Solutus & hos nobis texuit ante dolos.
Nec procul ipse vaser latuit, multæque sagittæ,
Et facis à tergo grande pependit onus.

Nec mora, nunc ciliis hæsit, nunc virginis ori,
Influit hinc labiis, insidet inde genis:
Et quæcunque agilis partes jaculator oberrat,
Hei mihi, mille locis pectus inermis ferit.

Protinus insoliti subierunt corda furores,
Uror amans intus, flammaque totus eram.
Interea misero quæ iam mihi sola placebat,
Ablata est oculis non reditura meis.

Ast ego progredior tacite querebundus, & ex-
cor,
Et dubius volui sæpe referre pedem.

Findor, & hæc remanet, sequitur pars altera
votum,
Raptaque tam subito gaudia flere juvat.

Sic dolet amissam proles Junonia cælum,
Inter Lemniacos præcipitata focos.
Talis & abreptum solem respexit, ad Orcum
Vectus ab attonitis Amphiaræus equis.

Quid faciam infelix, & luctu victus, amores
Nec licet inceptos ponere, neve sequi.
O utinam spectare semel mihi detur amatos
Vultus, & coram tristia verba loqui!

Forſitan & duro non est adamante creata,
Forte nec ad nostras surdeat illa preces.
Crede mihi nullus sic infelicitate arsit,
Ponar in exemplo primus & unus ego.

Parce precor teneri cum sis deus ales amoris,
Pugnent officio nec tua facta tuo.
Jam tuus O certè est mihi formidabilis arcus,
Nate deâ, jaculis nec minus igne potens:

Et tua fumabunt nostris altaria donis,
Solutus & in superis tu mihi summus eris.
Deme meos tandem, verùm nec deme furores,
Nescio cur, miser est suaviter omnis amans:

Tu modo da facilis, posthæc mea siqua futura est,
Culpis amatuos figat ut una duos.

Hæc ego mente olim lavâ, studioque su-
pino
Nequitie posui vana trophæa meæ.
Scilicet abreptum sic me malus impulit error,
Indocilisque ætas prava magistra fuit.

Donec Socraticos umbrosa Academia rivos
Præbuit, admissum dedocuitque jugum.
Protinus extinctis ex illo tempore flammis,
Cincta rigent multo pectora nostra gelu.
Unde suis frigus metuit puer ipse sagittis,
Et Diomedæam vim timet ipsa Venos.

In Proditionem Bombardicam.

Cum simul in regem nuper satrapasque Bri-
tannos
Ausus es infandum perfide Fauxe nefas,
Fallor? an & mitis voluisti ex parte videri,
Et pensare malâ cum pietate scelus;

Scilicet hos alti missurus ad atria cæli,
Sulphureo curru flammivolisque rotis.
Qualiter ille feris caput inviolabile Parcis
Liquit Iordanios turbine raptus agros.

In eandem.

Sicine tentasti cælo donâsse Jacobum
Quæ septemgemino Belua monte latet?
Ni meliora tuum poterit dare munera numen,
Parce precor donis infidiosa tuis.

Ille quidem sine te consortia sævis adivit
Astra, nec inferni pulveris usus ope.
Sic potius fœdos in cælum pelle cucullos,
Et quot habet brutos Roma profana Deos,

Namque hac aut aliâ nisi quemque adjuveris arte,
Crede mihi cæli vix bene scandet iter.

In eandem.

Purgatorem animæ derisist Jacobus ignem,
Et sine quo superbum non adenda domus.
Frendit hoc trinâ monstrum Latiale cornu
Movit & horrificum corona dona miaræ.

Et nec inultus ait temnes mea sacra Britanni,
Supplicium spectâ religione dabis.
Et si stelligeras unquam penetraveris arces,
Non nisi per flammâ triste patebit iter.

O quàm funesto cecinisti proxima vero,
Verbaque ponderibus vix caritura suis!
Nam prope Tartareo sublimis rotatus ab igni
Ibat ad æthereas umbra perusta plagas.

In eandem.

Quem modò Roma suis devoverat impia
diris,
Et Styge damnarât Tanarioque sinu,
Hunc vice mutatâ jam tollere gestit ad astra,
Et cupit ad superos evehere usque Deos.

In inventorem Bombardæ.

Japetionidem laudavit cæca vetustas,
Qui talit ætheream solis ab axe facem;
At mihi major erit, qui lurida creditur arma,
Et trifidam fulmen surripuisse Jovi.

Ad Leonoram Romæ canentem.

Angelas unicuique suos (sic credite gentes)
Obtigit æthereis ales ab ordinibus.
Quid mirum? Leonora tibi si gloria major,
Nam tua præsentem vox sonat ipsa Deum.

Aut Deus, aut vacui certè mens tertia cæli
Per tua secretò guttura serpit agens;
Serpit agens, facilius docet mortalia corda
Sensum immortalis affluere posse sono.

Quòd si cuncta quidem Deus est, per cunctaque
fusos,
In te unâ loquitur, cætera mutus habet.

Ad eandem.

Altera Torquatum cepit Leonora Poëtam,
Cujus ab insano cessit amore furens.

Apologus de Rustico & Hero.

Rusticus ex Malo sapidissima poma
quotannis
Legit, & urbano lecta dedit Domino:
Hinc incredibili fructus dulcedine captus

Malum ipsam in proprias transtulit arcolas.
Hactenus illa ferax, sed longo debilis ævo,
Mota solo assueto, protinus aret iners.

Ah miser ille tuo quantò felicius ævo
Perditus, & propter te Leonora foret?
Et te Pieriâ sensisset voce canentem
Aurea maternæ filia movere lyra,

Quamvis Dirce torisset lumina Pæthæo
Sævior, aut totus dissipasset iners,
Tu tamen errantes cæca vertigine sensus
Voce eadem poteras composuisse tuâ;

Et poteras ægro spirans sub corde quietem
Flexanimo cantu restituisse tibi.

Ad eandem.

Credula quid liquidam Sirena Neapoli
jactas,
Claraque Parthenopes fana Acheloiados,
Littoreamque tuâ defunctam Naiada ripâ

Corpora Chalcidico sacra dedisse rogo?
Illa quidem vivitque, & amcenâ Tiberidis undâ
Mutavit ranci murmura Pausilipi.

Illic Romulidum studiis ornata secundis,
Atque homines cantu detinet atque Deos.

Elegiarum Finis.

SYLVA-

SYLVARUM LIBER.

Anno Ætatis 16.

In Obitum Procancellarii medici.

P Arere fati discite legibus,
Manusque Parca jam date supplices,
Qui pendulum telluris orbem
Læpeti colitis nepotes.
Vos si relicto mors vaga Tænaro
Semel vocarit flebilis, heu moræ
Tentantur incallum dolique;
Per tenebras Stygis ire certum est.
Si destinatum pellere dextera
Mortem valeret, non ferus Hercules
Nessi venenatus cruore
Æmaliâ jacuisset Oetâ.
Nec fraude turpi Palladis invidæ
Vidisset occisum Ilium Hæctora, aut
Quem larva Pelidis peremit
Ense Locro, Jove lacrymante.
Si triste fatum verba Hecateia
Fugare possint, Telegoni parens
Vixisset infamis, potentique
Ægiali soror ulla virgâ.
Numenque trinum fallere si queant
Artes medentum, ignotaque gramina,
Non gnarus herbarum Machaon
Eurypyli cecidisset hastâ.
Læsisset & nec te Philyreie
Sagitta echidnæ perlita sanguine,
Nec tela te fulmenque avitum
Cæse puer genitricis alvo.
Tuque O alumno major Apolline,
Gentis togatæ cui regimen datum,
Frondosâ quem nunc Cirrha luget,
Et mediis Helicon in undis,
Jam præfuisse Palladio gregi
Lætus, superstes, nec sine gloria,
Nec puppe lustralles Charontis
Horribiles barathri recessus.
At siliâ rupit Persephone tua
Irata, cum te viderit artibus
Saccoque pollenti tot atris
Faucibus eripuisse mortis.
Colende Præses, membra precor tua
Molli quiescant cespite, & ex tuo
Crescant rosæ, calthæque bulbo,
Purpureoque hyacinthus ore.

Sit mite de te Iudicium Æaci,
Subrideatque Ætnæa Proserpina,
Interque felices perennis
Elysio spatium campo.

In quintum Novembris, Anno Ætatis 17.

J Am plus extrema veniens Æcobus ab arcto
Teucrigenas populos, latæque patientis regna
Albionum tenuit, jamque inviolabile sedus
Sceptra Caledoniis conjunxerat Anglica
Scotis:
Pacificusque novo felix divelque sedebat
In folio, occultique doli securus & hostis:
Cum ferus ignifluo regnans Acheronte ty-
rannus,
Eumenidum pater, æthereo vâgus exul O-
lympo,
Forte per immeasum terrarum erraverat orbem,
Diminuerans sceleris socios, vernaque fideles,
Participes regni post funera mæsta futuros;
Hic tempestates medio ciet ære diras,
Illic unanimes odium struit inter amicos,
Armat & invictas in mutua viscere gentes;
Regnaque olivifera vertit florentia pace,
Et quoscunque videt puræ virtutis amantes,
Hos cupit adjuvare imperio, fraudumque ma-
gister
Tentat inaccessum sceleri corrumpere pectus,
Insidiasque locat tacitas, callesque latentes
Tendit, ut incautos rapiat, seu Caspia Tigris
Insequitur trepidam deserta per avia prædam
Noctæ sub illuni, & somno nictantibus albis.
Talibus infestat Populos Summanus & urbes
Cinctus cæruleæ fumanti turbine flammæ.
Jamque fluentis albescentis rupibus arva
Apparent, & terra Deo dilecta maris proles
Cui nomen dederat quondam Neptunia proles
Amphitryoniaden qui non dubita vit atrocem
Æquore tranato furiali poscere bello,
Ante expugnatæ crudelia sæcula Troie.

At simul hanc epibusque & festâ pace beatam
Aspicis, & piæque donis Cerealius agros,
Quodque magis doluit, venerantem numina veri
Sancta Dei populum, tandem suspiria rupit
Tartareos ignes & luridum olentia sulphur.
Qualia Teinacria trux ab Jove clausus in Ætna
Efflat rabulico monstruosus ab ore Tiphæus.
Ignescunt oculi, stridetque adamantinus ordo
Dentis, ut armorum fragor, iætæque cuspidis cuspidis.
Atque pererrato solum hoc lacrymabile mundo
Joveni, dedit, gens hæc mihi sola rebellis,
Contentrixque jugi, nostraque potentior arte.
Illa tamen, mea si quicquam tantamina possunt:
Non feret hoc impune diu, non ibit inulta,
Hæcenus; & piceis liquido natat ære pennis;
Qua volat, adversi præcurant agmine venti,
Densantur nubes, & crebra rontitua fulgent.
Jamque pruinosas velox superaverat alpes,
Et tenet Ausoniz fines, à parte sinistra
Nimbifer Appenninus erat, præficusque Sabini,
Dextra venenolis infamis Hetruria, nec non
Te turba Tibris Theidi videt oscula dantem;
Hinc Mavortigenæ consilium in arce Quirini.
Reddiderant dubiam jam sera crepuscula lucem,
Cum circumgreditur totam Tricoronifer urbem,
Panificosque Deos portat, scapulisque virorum
Evellit, præcunt submissa poplite reges,
Et mendicantem series longissima fratrum;
Cæcæque in manibus gellat funalia cœci
Cimmeriis natu in tenebris, vitamque trahentes.
Templa dein multis subeunt lucentia tædis
(Vesper erat sacra ille Petro) fremitusque cinentum
Sæpe tholos implet vacuos, & inane locorum.
Qualiter exultat Bromius, Bromique caterva,
Orgia cantantes in Echionio Anacyntho,
Dum tremat attonitus vitreis Asopus in undis,
Et proci ipse cavâ respondat rupe Cithæron.
His igitur tandem solenni more peractis,
Nox senis amplexus Eribi taciturna reliquit,
Præcipitesque impellit equos stimulante flagello,
Captum oculis Typhlonta, Melanchætemque ferocem,
Atque Acherontico prognatam patre Siopen
Torpidam, & hirsutis horrentem Phrica capillis.
Interea regum domitor, Phlegæontius hæres.
Ingreditur thalamos (neque enim secretus adulter
Producit steriles molli sine pellice noctes)
At vix compositos somnus clauderat ocellos,
Cum niger umbrarum dominus, rectorque silentium,
Prædatorque hominum falsâ sub imagine reclus
Assistit, assumptis micauerunt tempora canis,
Barba sinus promissa tegit, cineracea longo
Syrmate verrit humum vestis, pendetque cucullus
Vertice de naso, & ne quicquam delit ad artes,
Cannabeo lumbos constrinxit fune salaces.
Tarda fenestratâ ligens vestigia calceis.
Talis uti fama est, vasta Franciscus eremo
Tetra vagabatur solus per lustra ferarum,
Sylvæstrique tulit genti pia verba salutis
Impius, atque lupos domuit, Lybicosque leones.
Subdola at tali Serpens velatus amictu
Solvit in has fallax ora execrantia voces;
Dormis nate? Etiamne tuos sopor opprimit artus?

Immemor O fidei, pecorumque oblite tuorum!
Dum cathedram venerande tuam, diademque, triplex
Ridet Hyperboreo gens barbara nata sub axe,
Dumque pharetrati spernunt tua jura Britanni:
Surge, age, surge piger, Latius quem Cæsar adorat.
Cui referata patet convexi janua coeli,
Turgent animos, & fastus frange procaces,
Sacrilegique sciant, tua quid maledictio possit,
Et quid Apostolicæ possit custodia clavis;
Et memor Hesperia disiectam ulciscere classem,
Merisque Iberorum lato vexilla profundo,
Sanctorumque cruci tot corpora fixa probrota,
Thermooontea nuper regnante puella.
At tu si tenero mavis torpescere lecto
Crescentisque negas hosti contundere vires,
Tyrrenum implebit numeroso milite pontum,
Signaque Aventino ponet fulgentia colle:
Reliquias veterum franget, flammisque cremabit,
Sacræque calcabit pedibus tua colla profanis,
Cujus gaudebant soleis dare basia reges,
Nec tamen hunc bellis & aperto Marte lacesces,
Irritus ille labor, tu callidus utere fraude,
Quælibet hæreticis disponere retia fas est;
Jamque ad consilium extremis rex magnus ab oris
Patricios vocat, & procerum de stirpe creatos,
Grandævolve patres trabes, canisque verendos;
Hos tu membratim poteris conspergere in auras,
Atque dare in cineres, nitrati pulveris igne:
Ædibus injecto, quæ convenere, sub imis.
Protinus ipse igitur quoscunque habet Anglia fidos
Propositi, factique mone, quicquamne tuorum
Audebit summi non jussa facessere Papæ.
Perclusosque metu subito, calumque stupentes
Invadat vel Gallus atrox, vel sævus Iberus.
Sæcula sic illic tandem Mariana redibunt,
Tuque in belligeros iterum dominaberis Anglos.
Et nequid timeas, divos divaque secundas
Accipe, quotque tuis celebrantur numina fastis.
Dixit & adscitos ponens malefidus amictus
Fugit ad infandam, regnum illætabile, Lethen.
Jam rosæ Eoas pandens Tithonia portas
Vestit inauratas redeunt lumina terras;
Mæstaque adhuc nigri deplorans funera nati
Irrigat ambrosiis montana cacumina guttis;
Cum somnos pepulit stellatæ janitor aulæ
Nocturnos visus, & somnia grata revolvens.
Est locus æternâ septus caligine noctis
Vasta ruinoli quondam suadamina tecti,
Nunc torvi spelunca Phoni, Prodoræque bilinguis
Effera quos uno peperit Discordia partu.
Hic inter cæmenta jacent præruptæque saxa,
Ossa inhumata virum, & trajecta cadavera ferro;
Hic dolus intortis semper sedet ater ocellis,
Jurgiaque, & stimulis armata Calumnia fauces.
Et furor, atque viæ moriendi mille videntur
Et timor, exanguisque locum circumvolat Horror,
Perpetuoque leves per muta silentia Manes,
Exululat tellus & sanguine coniecta stagnat.
Ipsi etiam pavidi latitant penetralibus antri
Et Phonos, & Prodoræ, nullaque sequente per antrum
Antrum horrens, scopulolum, atrum terribus umbris
Diffugiunt fontes, & retrò lumina vortunt.

Hos pugiles Romæ per sæcula longa fideles
Evocat antistes Babylonius, atque ita fatur.
Finibus occiduis circumfufum incolit æquor
Gens exola mihi, prudens natura negavit
Indignam penitus nostro conjungere mundo:
Illuc, sic jubeo, celeri contendite gressu,
Tartareoque leves diffentur pulvere in auras
Et rex & pariter fætræ, fæclerata propago
Et quotquot fidei caluere cupidine veræ
Confilii socios adhibete, operisque ministros.
Finierat, rigidi cupida parvæ gemelli.

Interea longo flectens curvamine cœlos
Despicit æthereâ dominus qui fulgurat arce,
Vanaque perversæ rider conamina turbæ,
Atque sui causam populi vult ipse tueri.

Esse ferunt spatium, quâ distat ab Aside terra
Fertilis Europe, & spectat Mareotidas undas;
Hic turris polita est Titanidos ardua Famæ
Ærea, lata, sonans, nullis vicinior astris
Quam superimpolitum vel Athos vel Pelion Ossæ
Mille fores aditusque patent, totidemque fenestras,
Amplaque per tenues translucent atria muros;
Excitat hic varios plebs agglomerata susurros;
Qualiter instrepant circum mulctralia bombis
Agmina muscarum, aut texto per ovilia juncos,
Dum Canis ælivum cœli petit ardua culmen
Ipsa quidem summa sedet ultrix matris in arce,
Auribus innumeris cinctum caput eminet olli.
Queis sonitum exiguum trahit, atque levissima captat
Murmura, ab extremis paruli confinibus orbis.
Nec tot Acilioride servator inique juvenca
Idos, immitti volvebas lumina vultu,
Lumina non unquam tacito nutantia somno,
Lumina subjectas late spectantia terras.
Istis illa solet loca luce carentia sæpe
Perulstrare, etiam radiant impervia soli.
Millenique loquax auditaque vilique linguis
Culibet effundit temeraria, veraque mendax
Nunc minuit, modo confectis sermonibus auget.
Sed tamen a postro meruisti carmine laudes
Fama, bonum quo non aliud veracius ullum,
Nobis digna cani, nec te memorasse pigebit
Carminè tam longo, servati scilicet Angli
Officiis vaga diva tuis, tibi reddimus æquum.
Te Deus æternos motu qui temperat ignes,
Fulmine præmissis alloquitur, terræque tremante:
Fama fides? an te latet impia Papistarum
Conjurata cohors in meque meoque Britannos,
Et nova sceptrigero cædes meditata Jacobo:
Nec plura, illa statim sensu mandata Tonantis,
Et satis ante fugax stridentes induit alas,
Induit & variis exilia corpora plumis;
Dextra tubam gestat Temescas ex ære sonoras.
Nec mora jam pennis cedentes remigat auras,
Atque parum est cursu celeres prævertere nubes,
Jam ventos, jam solis equos post terga reliquit:
Et primo Angliacas solito de more per urbes
Ambiguas voces, incertaque murmura spargit,
Mox arguta dolos, & detestabile vulgat
Proditionis opus, nec non facta horrida dictu,
Authoresque addit sceleris, nec garrula cæcis
Insidiis loca strueta silet; stupore relatis,
Et pariter juvenes, pariter tremuere puellæ,

Effæctique senes pariter, tantæque ruinæ
Sensus ad ætatem subito penetraverat omnes.
Attamen interea populi miserecitur alto
Æthereus pater, & crudelibus obliquit aulis
Papicolim; capti pœnas rapantur ad æres;
At pia thura Deo, & grati solvantur honores;
Compita læta focis genialibus omnia fiant;
Turba choros juvenilis agit: Quintoque Novembri
Nulla Dies toto occurrit celebrator anno.

Anno ætatis 17. In obitum.
Præfulis Eliensis.

Adhuc madentes rore squalebant genæ,
Et sicca nondum lumina;
Adhuc liquentis imbre turgebat salis,
Quem nuper effudi pius,
Dum mæsta charo iusta perfolvi rogo
Wintoniensis Præfulis.
Cum centilinguis Fama (proh semper mali
Cladisque vera nuntia)
Spargit per urbes divitis Britannias,
Populolque Neptuneo fatis,
Cessisse morti, & ferreis sororibus
Te generis humani decus,
Qui rex sacrorum illa fuisti insula
Quæ nomen Angulæ tenet.
Tunc inquietum pectus ira protinus
Ebulliebat fervida,
Tumulis potentem sæpe devovens deam:
Nec vota Naso in lida
Concepit alto diriora pectore,
Gratiusque vates parcius
Turpem Lycambis execratus est dolum
Sponsamque Neobolen suam.
At ecce diras ipse dum fundo graves,
Et imprecor neci necem,
Audisse tales videor attonitus sonos
Leni, sub aurâ, flamine:
Cæcos furores pone, pone vitream
Bilemque & irritas minas,
Quid temerè violas non nocenda nuntius,
Subitoque ad iras percita?
Non est, ut arbitraris elusus miser,
Mors atra Noctis filia,
Erebore patre Creta, sive Erianyæ,
Vastove nata sub Chao:
Ast illa cœlo missa stellato, Dei
Messes ubique colligit;
Animasque mole carneâ reconditas
In lucem & auras evocat:
Ut cum fugaces excitant Horæ diem
Themidos Jovisque filia;
Et sempiterni ducit ad vultus patris;
At iusta raptat impios
Sub regna furvi luctuosa Tartari,
Sedisque subterraneas
Hanc ut vocantem lætus audivi, cito
Foedum reliqui carcerem,
Volatilisque faultus inter milites
Ad altra sublimis feror:

Vat

Vates ut olim raptus ad cœlum senex
Auriga curvis ignei,
Non me Bootis terrere lucidi
Sarraca tarda frigore, aut
Formidolosi Scorpionis brachia,
Non entis Orion tutus.
Prærevolavi fulgidi solis globum,
Longæque sub pedibus deam
Vidi triformem, dum coercerat suos
Ærenis dracones aureis.
Erraticorum syderum per ordines,
Per læteas vehor plagas,
Velocitatem sæpe miratus novam,
Donec nitentes ad fores
Ventum est Olympi, & regiam Chrystallinam, &
Stratum smaragdis Atrium.
Sed hic tacebo, nam quis effari queat
Oriundus humano patre
Amœnitates illius loci? mihi
Sat est in æternum frui.

Naturam non pati senium.

Heu quàm perpetuis erroribus acta fatiscit
Avia mens hominum, tenebrisque immerfa pro-
fundis
Oedipodioniam voluit sub pectore noctem:
Quæ vefana suis metiri fæcla deorum
Audet, & incisas leges adamante perenni
Assimilare suis, nulloque solubile sæclo
Consilium fati periculis alligat horis.
Ergone mareefcet fuscantibus oblita rugis
Naturæ facies, & rerum publica mater
Omniparum contracta uterum sterilefecit ab ævo?
Et se falsa senem malè certis passibus ibit
Sidereum tremebunda caput? num tetra vetustas
Annorumque æterna fames, squalorque simulque
Sidera vexabunt? an & insatiabile Tempus
Esuriet Cœlum, rapietque in viscera patrem?
Heu, potuitne suas imprudens Jupiter arces
Hoc contra munisse nefas, & temporis isto
Exemisse malo, gyroque dedisse perennes?
Ergo erit ut quandoque sono dilapsa tremendo
Convexi tabulata ruant, atque obviis iclu
Stridat uterque polus, superaque ut Olympius aula
Decidat, horribilisque relecta Gorgone Pallas.
Qualis in Ægeam proles Junonia Lemnon
Deturbata sacro cecidit de limine cœli.
Tu quoque Phœbe tui casus imitabere nati
Præcipiti curru, subitque ferere ruinâ
Pronus, & extinctâ fumabit lampade Nereus,
Et dabit attonito feralia sibila ponto.
Tunc etiam ærei divulsis sedibus Hæmi
Diffultabit apex, imoque allisa barathro
Terrebunt Stygium dejecta Ceraunia Ditem
In superos quibus usus erat, fraternaue bella.
At pater omnipotens fundatis fortius astris
Consuluit rerum summa, certoque peregit
Pondere fatorum lances, atque ordine summo
Singula perpetuum iussit servare tenorem.
Volvitur hinc lapsu mundi rota prima diurno;

Raptat & ambit os sociâ vertigine cœlos.
Tardior haud solito Saturnus, & acer ut olim
Fulmineum rutilat cristatâ casside Mavors
Floridus æternum Phœbus juvenile coruscet,
Nec sovet efficitas loca per declivia terras
Devexo temone Deus; sed semper amici
Luce potens eadem currit per signa rotarum,
Surgit odoratis pariter formosus ab Indis
Æthereum pecus albescenti qui cogit Olympo
Mane vocans, & serus agens in pascua cœli,
Temporis & gemino disperit regna colore.
Fulget, obitque vices alterno Delia cornu,
Cæruleumque ignem paribus complectitur ulnis.
Nec variant elementa fidem, solitæque fragore
Lurida perculsis jaculantur fulmina rupes.
Nec per inane furit leviori murmure Corus,
Stringit & armiferos æquali horrore Gelonos
Trux Aquilo, spiratque hyemem, nimboque volutat.
Urque solet, Sæculi diverberat ima Pelori
Rex maris, & raucâ circumstrepit æquora conchâ
Oceani Tubicen, nec vastâ mole minorem
Ægeona ferunt dorso Balearica cete.
Sed neque Terra tibi sæcli vigor ille vetusti
Priscus abest, servatque suum Narcissus odorem,
Et puer ille suum tenet & puer ille decorem
Phœbe rursusque & Cypri tuus, nec diolor olim
Terra datum sceleri celavit montibus aurum
Conscia, vel sub aquis gemmas. Sic denique in ævum
Ibit cunctarum series iustissima rerum,
Donec flamma orbem populabitur ultima, latè
Circumplexa polos, & vasti culmina cœli;
Ingentique rogo flagrabit machina mundi.

De Idea Platonica quemadmodum
Aristoteles intellexit.

Dileite sacrorum præfides nemorum dere,
Tuque O noveni perbeata numinis
Memoria mater, quæque in immenso procul
Antro recumbis otiosa Æternitas,
Monumenta servans, & ratas leges Jovis,
Cœlique fastos atque ephemeridas Deum,
Quis ille primus ejus ex imagine
Natura solers finxit humanum genus,
Æternus, incorruptus, æquævus polo,
Unusque & universus, exemplar Dei?
Haud ille Palladis gemellus innubæ
Interna proles insidet menti Jovis;
Sed quamlibet natura sit communior,
Tamen scorsim extat ad morem unius,
Et, mira, certo stringitur spatio loci;
Seu sempiternus ille syderum comes
Cœli pererrat ordines decemplicis,
Citimûve terris incolit Lunæ globum:
Sive inter animas corpus adituras sedens
Obliviosus torpet ad Lethes aquas:
Sive in remotâ sorte terrarum plaga
Incedit ingens hominis archetypus gigas,
Et is tremendus erigit cœli caput

Atlante

Atlante major portitore syderum.
Non cui profundum cæcitas lumen dedit
Dirceus augur vidit hunc alto sinu;
Non hunc silenti nocte Pleiones nepos
Vatum sagaci præpes ostendit choro;
Non hunc sacerdos novit Assyrius, licet
Longos vetusti commemoret atavos Nini,
Priscumque Belon, inclytumque Osiridem,
Non ille trino gloriosus nomine
Ter magnus Hermes (ut sit arcani sciens)
Talem reliquit Iſidis cultoribus.
At tu perenne ruris Academi decus
(Hæc monstra si tu primus inducis scholis)
Jam jam poetas urbis exiles tæ
Revocabis, ipſe fabulator maximus,
Aut institutor ipſe migrabis foras.

Ad Patrem.

Nunc mea Pierios cupiam per pectora
fontes
Irigras torquere vias, totumque per ora
Volvere laxatum gemino de vertice rivum;
Ut tenues oblita sonos audacibus alis
Surgat in Officium venerandi Musa parentis.
Hoc utcumque tibi gratum pater optime car-
men

Exiguam meditatur opus, nec novimus ipsi
Aptius à nobis quæ possint munera donis
Respondere tuis, quamvis nec maxima possint
Respondere tuis, nedum par gratia donis
Esse queat, vacuis quæ redditur arida verbis.
Sed tamen hæc nostros ostendit pagina census.
Et quod habemus opum chartâ numeravimus istâ
Quæ mihi sunt nullæ, nisi quas dedit aurea Clio.
Quas mihi semoto somni peperere sub antro,
Et memoris læreta sacri Parnassides umbræ.

Nec tu vatīs opus divinum despice carmen,
Quo nihil æthereos ortus, & femina cæli,
Nil magis humanam commendat origine men-
tem,
Sancta Promethæe retinens vestigia flammæ.
Carmen amant superi, tremebundaq; Tartara
carmen

Ima cœre valet, divosque ligare profundos,
Et triplici duras Manes adamante coerctet.
Carmine sepositi retegunt arcana futuri
Phœbades, & tremulæ pallantes ora Sibyllæ;
Carmina sacrisq; sollennes pangit ad aras
Aurea seu sternit motantem cornua taurum;
Seu cum fata sagax fumantibus abdita fibris
Consulit, & tepidis Parcæ scrutatur in extis.
Nos etiam patrium tunc cum repetemus O-
lympum,

Aeternae morae stabunt immobilis ævi,
Ibimus auratis per cæli templa coronis,
Dulcia suaviloquo sociantes carmina plectro,
Altra quibus, geminique poli convexa sonabunt.
Spiritus & rapidos qui circumat igneus orbes,
Nunc quoque sydereis intercinit ipse choreis

Immortale melos, & inenarrabile carmen ;
Torrida dum rutilus compefcit fibila ferpens ;
Demifloque ferox gladio manfuefcit Orión ;
Stellarum nec fentit onus Mauriflus Atlas ;
Carmina regales epulas ornare folebant,
Cum nondum luxus, vafteq; immanis vorago
Nota Gulæ, & modico fpumabat coma Lyco.
Tum de more fedens fefta ad convivia vites
Æfculæ intonfol redimittus ab arbore crines,
Heroumque actus, imitandæ gefta canebat,
Et chaos, & pofiti latè fundamina cæleſtæ,
Reptanteſque Deos, & alentes numina mundi,
Et nondum Æthere queſitum fulmen ab antro,
Denique quid vocis modulamen inane juuabit,
Verborum ſenſuſque vacans, numeriq; loquaciſ;
Silveſtres decet iſte chorus, non Orpheu cantus,
Qui tenuit fluvios & quercubus addidit aures
Carminè, non citharâ, ſimulachraque funè
canendo

Compulit in lacrymas; habet has à carmine
laudes.

Nec tu perge precor facras contemnere Mulas.
Nec vanas inopesque puta, quarum ipse peritus
Munere, mille sonos numeros componis ad aptos,
Millibus & vocem modulis variare canorum
Doctus, Arionii meritis si nominis haeres.
Nuac tibi quid mirum, si me genuisse poetam
Contigerit, charo si tam prope lingua iuncti
Cognatas artes, studiumque affine sequamur:
Ipse volens Phœbus de dispartire duobus,
Altera dona mihi, dedit altera dona parenti,
Dividuumq; Deum genitorq; perque tenemus

Tu tamen ut similes teneras odille camænar.
Non odille teor, neque enim, pater, ire iubebis
Quâ via lata patet, quâ promior arca fuerit,
Certaque condendi fulget spes aurea nummi.
Nec rapis ad leges, male custoditque gentis
Jura, nec infulsis damnas clamoribus aures.
Sed magis exultam cupiens discere mentem.
Me procul urbano strepitu, secessibus ætis
Abductum Aoniæ jucunda per odia ripæ
Phœbeo lateri comitem sinis ire beatam.
Officium chari taceo commune parentis,
Me postunt majora, tuo patet optime sumptus
Cum mihi Romuleæ patuit facunda lingæ,
Et Latii veneres, & quæ Jovis ora decebant,
Grandia magniloquis elata vocabula Graiis,
Addere suavis quos jactat Gallia flores,
Et quam degeneri novus Italus ore loquatur
Fundit, Barbaricos testatus voce tumultus,
Quæque Palæstinus loquitur mysteria vates.
Denique quicquid habet cælum, subjectaque coeli
Terra parens, terræque & cælo interitusus
Quicquid & unda tegit, pontique agitab
marmor,

manor,
Per te nosse licet, per te, si velle libebit.
Dimotaque venit spectanda scientia rubi,
Nudaque conspectus inclinat ad oculos ultans,
Ni fugisse velim, ni sit libasse molesto.
I nunc, confer opes quousque mactans arida
Austriaci gazas, Perduaque regna praepra-

Quæ potuit majora pater tribuisse, vel ipse
Jupiter, excepto, donâset ut omnia, cælo?
Non potiora dedit, quamvis & tuta fuissent,
Publica qui jveni commisit lamina nato
Atque Hyperionios curtus, & fræna dei,
Et circum undantem radiatâ hæc tiam.
Ergo ego jam doctæ parsquamlibet ima catervæ
Victrices hederas inter, lanofus sedebø,
Jamque nec obscurus populo miscëbor inertì,
Virabantque oculos vestigia nostra profanos.
Este procul vigilés curæ, procul este querelæ,
Invidiæque acies transverso tortilis hirquo,
Sævæ nec angustiferos extendè calumnia rictus;
In me triste nihil fœdissimà turba potestis,
Nec vestri sum juris ego; securaque tutus
Pectora, vipereo gradiar sublimis ab ictu.

non ostuam non æqua

At tibi, chare pater, postquam non
merenti
Possit referre datur, nec dona rependere factis,
Sic memorasse satis, repetitaque munera grato
Perconsere animo, fideque reponere menti.
Et vos, O nostri, juvenilia carmina, infus,
Si modo perpetuos sperare audebitis annos,
Et domini superesse rogo, lucemque tueri,
Nec spisso rapiant oblivia nigra sub Orco,
Forsitan las laudes, decantatumque parentis
Nomen, ad exemplum, sero servabitis ævo.

PSAL. CXIV.

ΙΣσαλλ' ὅτι πάϊδες, ὅτ' ἀγλαὰ σὺν Ἰολλῶν
 Ἀιγυπτῶν λίσσ' ἤμεν, ἀπαρχία, βαρβαρῶντο;
 Δὴ τότε μῦθεν ἔπ' ὅσον γέθ' ὅγος Ἰωδα.
 Ἐκ δ' οὐδ' ἁλίσσι μίαν κρείον βασιλευν.
 Εἰς δ' ἔκτεσσεν σὺνδ' ἔρρητον Ἀλάσσοι
 Κόμισι αἰωνόβη εἶπεν, τί δ' ἄρ' ἐυσελίχθη
 Ἰεῖς Ἰορδάνη πύθ' ἀργυροειδία ποτὴν.
 Ἐκ δ' ὅρα σκαρβώσιον ἀπαρτίστα κλονέοντο,
 Ὅς καὶ σφαιροῖντες αὐτοεσσεῖν ἐν ἀλῶνι.
 Βούτρεσι δ' ἄμα σάμα ἀνασπάρθον ἑλπεται,
 Ὅσα παρὰ σὺνδ' ἔϊλν' ὑπὸ κούτῃ ἀρρι.
 Τίπ' αὖτ' ἀνὰ Ἀλάσσοι πύλαρ σὺνδ' ἔρρητος;
 Κόμισι αἰωνόβη εἶπεν, τί δ' ἄρ' ἐυσελίχθη
 Ἰεῖς Ἰορδάνη πύθ' ἀργυροειδία ποτὴν.
 Τίπ' ὅρα σφαιροῖντες ἀπαρτίστα κλονέοντο
 Ὅς καὶ σφαιροῖντες αὐτοεσσεῖν ἐν ἀλῶνι;
 Βούτρεσι τί δ' ἄρ' ὕμνος ἀνασπάρθον τ' εἴπεται,
 Ὅσα παρὰ σὺνδ' ἔϊλν' ὑπὸ κούτῃ ἀρρι,
 Σίγῃ γ' αἶα τήντο θείν' ἡγ' αὖτ' ἀπαρτίστα
 Γαῖα θύδ' ἔρην' ὕπατοι σέβας Ἰσσανίδας
 Ὅς τὴν κ' ὅκ' σπλάχνον πεπνυμέν' ἔξ' ἀποκρίνεται,
 Κήνεται ἀνὰ πύργῃ ὑπὸ δακρυόεντι

Philosophus ad regem quendam qui cum ignotum
& infonem inter reos sorte captum in seius
damnauerat in d. Sardis innotuit & hoc
subito misit.

Ὡς αὖ καὶ ὁλέσας με τ' ἔρπονεν, ἔδωκεν πύλας αἰθέρων
 δεινὸν ὅλως διεξάμειπεν, σφραγιστοῖτο ἑλκὺς χαλκῶν
 ἠριδιῶν ἀφ' ἑσέο, τὸ δ' ὕψος αὖθις νοήσεις,
 Μακροδύς δ' ἀρ' ἔπειτα τῶν σπείας θυμῶν ἄνδρῶν,
 τοῖον δ' ἐκ πύλων σφαιρόμενον ἄλλαν ὁλέσας.

In Effigiei Ejus Sculptorem.

Ἀγαθὴ γινέσθαι καὶ τῷδε μὲν ἄνεκα
φαίνεται πᾶσι· ἂν. πρὸς ἑαυτὸν αὐτοῦς βλέπων
τὸν δ' ἐλθόντων ἐκ ὁσίωντες φίλοι
Τελῶντε αὐτοῦ συστήμματα ζογέσθαι.

*Ad Salsillum Poetam Romanum egro-
tantem.*

SCAZONTES.

O Musa gressum quæ volens trahis claudum,
Vulcanique tarda gaudes incessi,
Nec sentis illud in loco minus gratum,
Quam cum decentes flava Deloep furas
Alternat aëreum ante Junonis lectum,
Adesdem & hæc sis verba pauca Salsillo
Refer, càmœna nostra cui tantum est cordi,
Quamque ille magnis prætulit immerito divis.
Hæc ergo alumnus ille Londini Mîlto,
Diebus hisce qui suum linquens nidum
Polique tractum, (pellimus ubi ventorum,
Infanientis impotensque pulmonis
Pernix anihela sub Jove exercet flabra)
Venit feraces Itali foli ad glebas,
Visum superbâ cognitas urbes famâ
Virosq; doctæque indolem juventutis,
Tibi optat idem hic fausta multa Salsille,
Habitumque sesto corpori penitus sanum;
Cui nunc profunda bilis infestat renes,
Præcordiisque fixa damnosum spirat.
Nec id pepercit impia quod tu Romano
Tam cultus ore Lesbium condid melos.
O dulce divum munus, O salus Hebes
Germana! Tuque Phœbe morborum terror
Pythone cæso, sive tu magis Pæan
Libenter audis, hic tuus sacerdos est.
Querecta Fauni, vosque rore vinoso
Colles benigni, mitis Evandri sedes,
Siquis salubre vallibus frondet vestris,
Levamen agro ferte certatim vati.
Sic ille charis redditus rursus Mollis
Vicina dulci prata mulcebit cantu.
Ipse inter atros emirabitur lacos
Numa, ubi beatum degit otium æternum,

SPENT

Suam redivis semper Ageriam spectans.
Tumidulque & ipse Tibris hinc delinitus
Spei favebit annue colonorum:
Nec in sepulchris ibit obsessum reges
Nimium sinistro laxus irruens loro:
Sed fræna melius temperabit undarum,
Adusque enervi fallæ regna Portunni.

Mansus.

Joannes Baptista Mansus Marchio Vellensis, vir ingenii laude, tum literarum studio, nec non & bellica virtute apud Italos clarus in primis est. Ad quem Torquatus Tassi dialogus extat de Amicitia scriptus; erat enim Tassi amicissimus; ab quo etiam inter Campaniæ principes celebratur, in illo poemate cui titulus Gerusalemme conquistata, lib. 20.

Fra cavalier magnanimi, è cortesi
Risplende il Manso—

Is auctorem Neapoli commemorantem summâ benevolentia prosecutus est, multaque ei detulit humanitatis officia. Ad hunc itaque hospes ille antequam ab ea urbe discederet, ut ne ingratum se ostenderet, hoc carmen misit.

Hæc quoque Mansæ tuæ meditantur carmina laudi
Pierides, tibi Mansæ choro notissime Phæbi,
Quandocumque ille alium hand æquo est dignatus honore,
Post galli cineres, & Mæcænatæ Hetrusci.
Tu quoque si nostræ tantum valet aura Cameræ,
Victrices hederas inter, laurosque sedebis.
Te pridem magno felix concordia Tassò
Junxit, & æternis inscripsit nomina chartis.
Mox tibi dulciloquum non infamia Musa Marini
Tradidit, ille tuum dici se gaudet alumnum,
Dum canit Assyrios divum prolixus amores;
Mollis & Aulônias stupefecit carmine nymphas.
Ille itidem moriens tibi soli debita vates
Ossa tibi soli, supremæque vota reliquit.
Nec manes pietas tua chara fefellit amici,
Vidimus ardentem operoso ex ære poetam.
Nec satis hoc visum est in utrumque, & nec pia cessant
Officia in tumulo, cupis integros rapere Orco,
Quâ potes, atque avidas Parcarum eludere leges:
Amborum genus, & varia sub sorte peractam
Describis vitam, moresque, & dona Myervæ;
Æmulos illius Mycalen qui natus ad altam
Rettulit Aëoli vitam facundus Homeri.
Ergo ego te Clidus & magni nomine Phæbi
Mansæ pater, jubeo longum salvere per ævum

Misus Hyperboreo juvenis peregrinus, ab axe.
Nec tu longinquam bonus aspernabare musam,
Quæ nuper gelidâ vix enutrita sub Arcto
Imprudens Italas aula est volitare per urbes.
Nos etiam in nostro modulantes flumine cygnos
Credimus obscuras noctis sensisse per umbras,
Quâ Thamefis late puris argenteus urnis
Oceanî glaucos perfundit gurgite crines.
Quin & in has quondam pervenit Tityros ora,
Sed neque nos genus incultum, nec inutile
Phæbo,
Quâ plaga septeno mundi sulcata Trione
Brumalem patitur longâ sub nocte Bœoten.
Nos etiam colimus Phœbum, nos munera
Phæbo
Flaventes spicas, & lutea mala canistris,
Halantemque crocum (perhibet nisi vana vetustas)
Misimus, & lectas Druidum de gente choreas.
(Gens Druides antiqua sacris operata decorum
Heroum laudes imitandæque gesta canebant)
Hinc quoties festo cingunt altaria cantu
Delo in herbosâ Graiæ de more puellæ
Carminibus lætis memorant Corinetha Loxo,
Fatidicamque Ulin, cum flavicomâ Hecæergæ
Nuda Caledonio variatas pectora furo.
Fortunate senex, ergo quæcumque per orbem
Torquati decus, & nomen celebrabitur ingens,
Claraque perpetui succrescet fama Marini,
Tu quoque in ora frequens venies plausumque
virosum,
Et parili carpes iter immortale volatu.
Dicetur tum sponte tuos habitasse penates
Cynthius, & famulas venisse ad limina Musæ:
At non sponte domum tamen idem, & regis
adivit
Rura Pheretiadæ cælo fugitivus Apollo;
Ille licet magnum Alciden suscepit hospes;
Tantum ubi clamoros placuit vitare bobulcos,
Nobile mansueti cessit Chironis in antrum,
Irriguos inter saltus frondosæque tecta
Peneium prope rivum: ibi sepe sub ilice nigra
Ad citharæ strepitum blandâ prece victus amicus
Exilli duos lenibat voce labores.
Tum neque ripa suo, barathro nix fixa sub imo,
Saxa stetero loco, nutat Trachinia rupes,
Nec sentit solitas, immania pondera, silvas,
Emotæque suis properant de collibus orni,
Mulcenturque novo maculosi carmine lyncei.
Diis dilecte senex, te Jupiter æquus oportet
Nascentem, & miti lustrarit lumine Phœbus,
Atlantisque nepos; neque enim nisi charus ab
ortu
Diis superis poterit magno favisse poetæ.
Hinc longæva tibi lento sub flore senectus
Vernat, & Aësonios lucratur vivida fufos,
Nondum deciduos servans tibi frontis honores,
Ingeniumque vigens, & adultum mentis æumen.
O mihi si mea fors talem concedat amicum
Phœbæos decorasse viros qui tam bene adit,
Si quando indigenas revocabo in carmina reges
Arcturum

Arcturumque etiam sub terris bella moventem;
Aut dicam invictæ sociali fœdere mensæ,
Magnanimos Heroas, & (O modo spiritus ad sit)
Frangam Saxonicas Britonum sub Marte phalanges.
Tandem ubi non tacitæ permensus tempora
vitæ,
Annorumque satur cineri sua jura relinquam,
Ille mihi lecto madidis astaret ocellis,
Astanti sat erit si dicam sim tibi curæ;
Ille meos artus liventi morte solutos
Curaret parva componi molliter urna.

Forſitan & nostros ducat de marmore vultus,
Nectens aut Phaphia myrti aut Parnasside lauri
Fronde comas, at ego secura pace quiescam.
Tum quoque, si qua fides, si præmia certa bonorum,
Ipse ego calicolum semotus in æthera divum,
Quod labor & mens pura vehunt, atque ignea
virtus
Secreti hæc aliqua mundi de parte videbo
(Quantum fata sinunt) & tota mente serenum
Ridens purpureo suffundar lumine vultus
Et simul æthereo plaudam mihi lætus Olympo.

EPITAPHIUM

EPITAPHIUM DAMONIS.

ARGUMENTUM.

Thyrsis & Damon ejusdem viciniae Pastores, eadem studia sequuti à pueritiâ amici erant, ut qui plurimum. Thyrsis animi causa profectus peregrè de obitu Damonis nuncium accepit. Domum postea reversus, & rem ita esse comperto, se, suamque solitudinem hoc carmine deplorat. Damonis autem sub personâ hic intelligitur Carolus Deodatus ex urbe Hetruriæ Luca Paterno genere oriundus, cætera Anglus; ingenio doctrinâ, clarissimisque cæteris virtutibus, dum viveret, juvenis egregius.

EPITAPHI-

PEI TAPHIUM DAMONIS.

Himerides nymphæ (nam vos & Daphnin & Hylan,
Et plorata diu meministis fata Bionis)
Dicite Siceliam Thamelina per oppida carmen:
Quas miser effudit voces, quæ murmura Thyrsis,

Et quibus assiduis exercuit antra querelis,
Fluminaque, fontesque vagos, nemorumque recessus,

Dum sibi præreptum queritur Damona, neque, altam

Luctibus exemit noctem loca sola pererrans.

Et jam bis viridi surgebat culmus arista,

Et totidem flavas numerabant horrea messes,

Ex quo summa dies tulerat Damona sub umbras,

Nec dum aderat Thyrsis; pastorem scilicet illum

Dulcis amor Musæ Thulca retinebat in urbe.

At ubi mens expleta domum, pecorisque relictæ

Cura vocat, simul assæta seditque sub ulmo,

Tum verò amillum tum denique sentit amicum,

Cæpit & immensum sic exonerare dolorem.

Ite domum impasti, domino jam non vacat, agni.

Hei mihi! quæ terris, quæ dicam numina cælo,

Postquam te immiti rapuerunt funere Damon;

Sicine nos linquis, tua sic sine nomine virtus

Ibit, & obscuris numero sociabitur umbris?

At non ille, animas virgâ qui dividit aurea,

Ista velit, dignumque tui te ducat in agmen,

Ignavumque procul pecus arceat omne silentium.

Ite domum impasti, domino jam non vacat, agni.

Quicquid erit, certè nisi me lupo ante videbit,

Indeplorato non comminuere sepulchro,

Constabitque tuus tibi honos, longumque vi-

gebit

Inter pastores: Illi tibi vota secundo

Solvere post Daphnin, post Daphnin dicere

laudes

Gaudebunt, dum rura Pales, dum Faunus ama-

bit:

Si quid id est, præscamque fidem coluisse, plam-

que,

Palladiæque artes, sociatæque habuisse canorum.

Ite domum impasti, domino jam non vacat, agni.

Hæc tibi certa manent, tibi erunt hæc præmia

Damon,

At mihi quid tandem fiet modò? quis mihi fidus

Hærebit lateri comes, ut tu sæpe solebas

Frigoribus duris, & per loca fœta pruinis,

Aut rapido sub sole, siti morientibus herbis?

Sive opus in magnos fuit eminus ire leones

Aut avidos terrere lupos præsepibus altis;

Quis fando sopire diem, cantuque solebit?

Ite domum impasti, domino jam non vacat, agni.

Pectora cui credam? quis me lenire docebit

Mordaces curas, quis longam fallere noctem

Dulcibus alloquiis, grato cum sibilat igni

Molle pyrum, & nucibus strepitat focus, at ma-

lus auster

Miscet cuncta foris, & desuper intonat ulmo.

Ite domum impasti, domino jam non vacat, agni.

Aut ætate, dies medio dum vertitur axe,

Cum Pan æsculeâ somnum capit additus umbra,

Et repetunt sub aquis sibi nota sedilia nymphæ.

Pastoresque latent, stertit sub sepe colonus,

Quis mihi blanditiis tuas, quis tum mihi risus,

Cecropiosque sales referet, cultosque lepores?

Ite domum impasti, domino jam non vacat, agni.

At jam solus agros, jam pascua solus oberro,

Sicubi ramosæ densantur vallibus umbræ,

Hic serum expecto, supra caput imber & Eurus

Triste sonant, fractæque agitata crepuscula silvæ.

Ite domum impasti, domino jam non vacat, agni.

Heu quam culta mihi prius arva procacibus

herbis

Involvuntur, & ipsa situ seges alta fatiscit!

Innuba neglecto marcescit & uva racemo,

Nec myrteta juvant; ovium quoque tædet, at

illæ

Mærent, inque suum convertant ora magistrum.

Ite domum impasti, domino jam non vacat, agni.

Tityrus ad corylos vocat, Alphesibæus ad ornos,

Ad salices Aegon, ad flumina pulcher Amyntas,

Hic gelidi fontes, hic illita gramina musco,

Hic Zephiri, hic placidas interstrepit arbutus

undas;

Ista canunt surdo, frutices ego nactus abibam.

Ite domum impasti, domino jam non vacat, agni.

Mopsus ad hæc, nam me redeuntem forte notarat

Et

(Et collebat avium linguas, & sydera Mopfus)
Thyrsi quid hoc? dixit, quæ te coquit impro-
ba bilis?

Aut te perdit amor, aut te male fascinat astrum,
Saturni grave sæpe fuit pastoribus astrum,
Intimæque obliquo figit præcordia plum. to
Ite domum impasti, domino jam non vacat,
agni.

Mirantur nymphæ, & quid te Thyrsi futurum est?
Quid tibi vis? aiunt, non hæc solet esse juvenatæ
Nubila frons, oculique truces, vultusque severi,
Illa choros, hufque leves, & semper amorem
Jure petit, bis ille miser qui ferus amavit.

Ite domum impasti, domino jam non vacat, agni.
Venit Hyas, Dryosque, & filia Baucidis Aegle
Docta modos, citharæque sciens, sed perditæ fastu,
Venit idumani Chloris vicina fluenti;
Nil me blanditiæ, nil me solantia verba,
Nil me, si quid adest, movet, aut spes ulla futuri.

Ite domum impasti, domino jam non vacat, agni.
Hei mihi quam similes ludunt per prata juveni,
Omnes unanimi secum sibi lege sodales,
Nec magis huic alio quisquam fecernit amicum
De grege, sic densi veniunt ad pabula thoes,
Inque vicem hirsuti paribus junguntur onagri;

Lox eadem pelagi, deserto in littore Proteus
Agmina Phocæarum numerat, villisque volucrum
Passer habet semper quicum sit, & omnia cir-
cum.

Fæta libens volitet, serd sua tecta revisens,
Quem si fors letho objicit, seu milvus adunco
Fata tulit rostro, seu stravit arundine fossor,
Protinus ille alium socio petit inde volatu.
Nos durum genus, & diris exercita fati
Gens homines aliena animis, & pectore discors,

Vix sibi quisque parem de millibus invenit unum,
Aut si fors dederit tandem non aspera votis,
Illum inopina dies quæ non speraveris hora
Surripit, æternum linquens in sæcula damnum.
Ite domum impasti, domino jam non vacat, agni.

Heu quis me ignotas traxit vagus error in oras
Ire per æreas rupes, Alpemque nivofam!
Ecquid erat tanti Romam vidisse sepultam?
Quamvis illa foret, qualem dum viseret olim,
Tityrus ipse suas & oves & rura reliquit;
Ut te tam dulci possem caruisse sodale,

Possem tot maria alta, tot interponere montes,
Tot sylvas, tot saxa tibi, fluviosque sonantes.
Ah centæ extremum licuisset tangere dextram,
Et bene compositos placidè morientis ocellos,
Et dixisse vale, nostri memor ibis ad astra.

Ite domum impasti, domino jam non vacat, agni.
Quamquam etiam vestri nunquam meminisse pigebit
Pastores Thufci, Musis operata juvenis,
Hic Charis, atque Lepos; & Thufcus tu quo-
que Damon.

Antiquæ genus unde petis Lucumonis ab urbe.
O ego quantus eram, gelidi cum stratus ad Arni
Murmura, populeumque nemus, quæ mollior
herba,
Carpere nunc violas, nunc summas carpere myr-
ros,

Et potui Lycidæ certantem audire Menalcam.
Ipse etiam tentare ausus sum, nec puro multum
Displicui, nam sunt & apud me munera veltra
Fiscellæ; calathique & cerea vincla ci cutæ,
Quin & nostra suas docuerunt nomina fagos
Et Datis, & Francinus, erant & vocibus ambo
Et studies noti, Lydorum sanguinis ambo.

Ite domum impasti, domino jam non vacat,
agni.
Hæc mihi tum læto dictabat roscida luna,
Dum solus teneros claudibam cratibus hædos,
Ah quoties dixi, cum te cinis ater habebat,
Nunc canit, aut lepori nunc tendit retia Damon,
Vimina nunc texit, varios sibi quod sit in usus;
Et quæ tum facili sperabam mente futura
Arripui voto levis, & præsentia finxi,
Heus bone numquid agis? nisi te quid forte re-
tardat,

Imus? & arguta paulum recubamus in umbra,
Aut ad aquas Colni, aut ubi jugera Castibelauni?
Tu mihi percurres medicos, quæ gramina, luccos,
Helleborumque, humilemque crocos, foliamque
hyacinthi?

Quasque habet ista palus herbas, artesque me-
dentum,
Ah percant herbæ, percant artesque medentum
Gramina, postquam ipsi nil profecere magistro.
Ipse etiam, nam nescio quid mihi grande sonabat
Fistula, ab undecima jam lux est altera nocte,
Et tum forte novis æmorum labra clemis,
Dissilvere tamen rupta compage, nec ultra
Ferre graves potuere sonos, dubito quoque ne sim
Turgidulus, tamen & referam, vos cedite silvæ.

Ite domum impasti, domino jam non vacat,
agni.
Ipse ego Dardaniæ Rutupina per æquora puppes
Dicam, & Pandrasidos regnum vetus Inogenæ,
Brennæque Arviragumque duces, præscamque
Belina
Et tandem Armoricos Britonum sub lege colo-
nos;

Tum gravidam Arturo fatali fraude Jögerne
Mendaces vultus, assumptaque Gorbis arma,
Merlini dolus. O mihi tum si vita superstit,
Tu procul annosa pendebris fistula pium
Multam oblita mihi, aut patriis mutata camænis
Brittonicum strides, quid enim? omnia non
licet uni

Non sperasse uni licet omnia, mi satis ampla
Merces, & mihi grande decus (sim ignotus in
ævum
Tum licet, externo penitusque inglorius orbi)
Si me flava comas legat Ufa, & poterit Alani,
Vorticibusque frequens Abra, & nemus omne
Trecantæ,
Et Thamefis meus ante omnes, & fusca metallis
Tamara, & extremis me discant Orcades nullis.

Ite domum impasti, domino jam non vacat,
agni.
Hæc tibi servabam læta sub cortice lauri,
Hæc, & plura simul tum quæ mihi pocula, Man-
sus,

Manus Chalcidicæ non ultima gloria ripæ
Binadedit, mirum artis opus, mirandus & ipse,
Et circum gemino calaverat argumento:
In medio rubri maris unda, & odoriferum ver
Littora longa Arabum, & sudantes balsama
silvæ,

Has inter Phoenix divina avis, unica terris
Ceruleam fulgens diversicoloribus alis
Auroram vitreis surgentem respicit undis.
Parte alia polus omnipotens, & magnus O-
lympus,

Quis putet? hic quoque Amor, pictæque in nube
pharetræ,
Arma corusca faces, & spicula tincta pyropo;
Nec tenues animas, pectusque ignobile vulgi.
Hinc ferit, at circum flammantia lumina tor-
quens

Semper in erectum spargit sua tela per orbes
Impiger, & pronos nunquam collimat ad ictus,
Hinc mentes ardere sacræ, formæque deorum.
Tu quoque in his, nec me fallit spes lubrica
Damon,

Tu quoque in his certè es, nam quod tua dulcis
abiret
Sanctæque simplicitas, nam quod tua candida
virtus?
Nec te Lethæo fas quævisse sub orco,
Nec tibi conveniunt lacrymæ, nec flebimus
ultra,

Ite procul lacrymæ, purum colit æthera Damon,
Æthera purus habet, pluvium pede repulit ar-
cum;
Heroæque animas inter, divosque perennes,
Æthereos haurit latices & gaudia potat
Ore sacro. Quin tu cæli post jura recepta
Dexter ades, placidæque fave quicumque vo-
caris,

Sea tu noster eris Damon, sive æquior audis,
Diodotus, quo te divino nomine cuncti
Cælicolæ nörint, sylvisque vocabere Damon.
Quod tibi purpureus pudor, & sine labe ju-
ventus

Grata fuit, quod nulla tori libata voluptas,
En etiam tibi virginei servantur honores;
Ipse caput nitidum cinctus rutilante corona,
Lætæque frondentis gestans umbracula palmæ
Æternum perages immortales hymenæos;
Cantus tibi, choreisque furit lyra mista beatis,
Festa Sionæo bacchantur & Orgia Thyrsi.

Jan. 23. 1646.

Ad Joannem Rousium Oxoniensis Acade-
miæ Bibliothecarium.

De libro Poematum amisso, quem ille sibi dentio
mici postulabat, ut cum aliis nostris in Biblio-
theca publica reponeret, Ode.

Strophe 1.

GEmelle cultu simplici gaudens liber,
Fronde licet gemina,

Munditiæque nitens non operosa,
Quam manus attolit
Juvenilis olim,
Sedula tamen haud nimii Poetæ;
Dom vagus Ausonias nunc per umbras
Nunc Britannica per vireta lufit
Infons populi, barbitoque devius
Indulfit patrio, mox iudem pectine Daunio
Longinquum intonuit melos
Vicinis, & humum vix tetigit pede;

Antistrophe.

Quis te parve liber, quis te fratribus
Subduxit reliquis dolo?
Cum tu missus ab urbe,
Docto jugiter obsecrante amico,
Illustre tendebas iter
Thamefis ad incunabula
Cerulei patris,
Fontes ubi limpidi
Aonidum, thyasusque facer
Orbi notus per immensos
Temporum lapsus redeunte cælo;
Celeberque futurus in ævum,

Strophe 2.

Modò quis deus, aut editus deo
Præstanti gentis miseratus indolem
(Si satis noxas lumus priores
Mollique luxu degener otium)
Tollat nefandos civium tumultus,
Almaque revocet studia sanctus
Et relegatas sine sede Musas
Jam penè totis finibus Angligenum;
Immundasque volucres
Unguibus imminentes
Figat Apollinæ pharetræ,
Phinæamque abigat pestem præcoul amne Pegaseo.

Antistrophe.

Quin tu, libelle, nuntii licet malæ
Fide, vel oscitantia
Semel erraveris agmine fratrum,
Seu quis te teneat specus,
Seu qua te latebra, forsitan unde vili
Callo tereris institoris insulsi,
Lætare felix, en iterum tibi
Spes nova fulget posse profundam
Fugere Lethen, vehique Superam
In Jovis aulam remige pennæ;

Strophe 3.

Nam te Rousius sui
Optat peculi, numeroque iusto
Sibi pollicitum queritur abesse,
Rogatque venias ille cujus inclita
Sunt data virum monumenta curæ:
Tæque adytis etiam sacris
Voloit reponi quibus & ipse præsidet

Æterno-

Aeternorum operum custos fidelis,
Quæstorque gazæ nobilioris,
Quam cui præfuit Ión
Clarus Erechtheides
Opulenta dei per templa parentis
Fulvosque tripodas, donaque Delphica
Ión Actæa genitus Creusâ.

Antistrophe.

Ergo tu visere lucos
Musarum ibis amœnos,
Diamque Phœbi rursus ibis in domum
Oxonîa quam valle colit
Delo posthabita,
Bifidæque Parnassî jugo:
Ibis honestus,
Postquam egregiam tu quoque fortem
Nactus abis, dextri prece sollicitatus amici.
Illic legêris inter alta nomina
Authorum, Græcæ simul & Latine
Antiqua gentis lumina, & verum decus.

Epodos.

Vos tandem haud vacui mei labores,
Quicquid hoc sterile fudit ingenium,

Jam serò placidam sperare jubeo
Perfunctam invidia requiem, sedesque beatas
Quas bonus Hermes
Et turela dabit solers Rousi,
Quo neque lingua præcax vulgi penetrabit, atque
longe
Turba legentum prava facesset;
At ultimi nepotes,
Et cordatior ætas
Judicia rebus æquiora forsitan
Adhibebit integro sinu.
Tum livore sepulto,
Si quid meremur sana posteritas sciet
Rousio favente.

Ode tribus constat Strophis, totidemque Antistrophis, una demum Epodo clausis, quas, tamen, si omnes nec versuum numero, nec certis ubique locis exactè respondeant, ita tamen secutus, commodè legendi potius, quam ad antiquos concinendi modos rationem spectantes. Alioquin hoc genus rectius fortasse dici monostrophicum debuerat. Metra partim sunt *ἀπαισθητά* partim *ἀπαισθητά*. Phaleucia quæ sunt, Spondæum tertio loco bis admittunt, quod idem in secundo loco Catullus ad libitum fecit.

FINIS.

71720 NEP (1701)







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